Kabitt Swayye
Bhai Gurdas Ji

Translation by

SHAMSHER SINGH PURI

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Amritsar

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KABITT SWAYYE BHAI GURDAS JI

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DEDICATION

My this work
(English translation of *Kabitt Swayye Bhai Gurdas Ji*)
is dedicated to my father
SARDAR SANT SINGH PURI
whose integrity, humility, love and compassion for all people left an indelible impression on my life.
I will be eternally grateful to him for his footprints for me to tread on that he left for me.

To my mother
SARDARNI NIHAL KAUR
whose heart-felt blessings have always been with me.

To my wife
DEEP
who has always inspired me to devote my time to the interpretation of the works of such imminent scholars.

To
MANVINDER, ISHPINDER, PREETINDER, GURMINDER
my precious treasures.
They bring me more joy than I could have hoped for.
For them to be their, is my greatest reward.

And, to my brothers, sisters and whole Sikh community
whose love, support and encouragement has been second to none.
I am committed to them, committed to serve them.
Our greatest days are ahead.

– Shamsher Singh Puri –

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THANKS

to

Almighty Satguru,

with whose blessings I was inspired

to take this huge task

"ਮੇਰੇ ਖੋਖਲੇਪਨ ਵਿਚ ਤੇ ਮੇਰੀ ਸੰਪੂਰਨ ਗੁਣਹੀਨਤਾ ਵਿਚ ਸ਼ਬਦ-ਗੁਰੂ ਨੇ ਫੂਕਾਂ ਮਾਰ ਕੇ ਇਸ 'ਬੈਖ਼ਰੀਦ ਗ਼ੁਲਾਮ' ਦੀਆਂ ਲਿਲਕਾਂ ਕਢਵਾਈਆਂ ਹਨ ਤੇ ਹੁਣ ਜੋ ਮੈਂ ਲਿਖ ਰਿਹਾ ਹਾਂ ਆਪਣੀ ਅਕਲ ਦੇ ਭਰੋਸੇ ਨਹੀਂ ਬਲਕਿ ਗੁਰੂ-ਚਰਨਾਂ ਦੇ ਆਸ਼੍ਰਮ ਵਿਚ ਬੈਠਾ, ਆਪਣੀ ਨੀਚਤਾ ਨੂੰ ਸਵੀਕਾਰ ਕਰਦਾ ਹੋਇਆ, ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿਚ ਉਹੀ ਸ਼ੁਕਰਾਨਾ ਪੇਸ਼ ਕਰ ਰਿਹਾ ਹਾਂ ਜੋ ਗੁਰੂ ਦੀਆਂ ਫੂਕਾਂ ਨਾਲ ਇਸ ਸੁੱਕੀ ਨਾਲੀ ਵਿੱਚੋਂ ਨਿਕਲ ਰਿਹਾ ਹੈ।"

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ACKNOWLEDGEMENTS

I begin by acknowledging the blessings of my best friend, my guide, God, *(Satguru)*. He has really been great lately. Well, always really, but of late I have been finding myself more close to Him, and thus seeing more of Him. Thanks *Satguru*, You are sublime.—"ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ" *(Sab te vaḍā Sat(i)gur(u) Nānak jin kal rākhī merī)*. Guru Nanak who has sheltered me is truely the greatest of all. That really is what you are.

As is the wont with any major project, it takes a great team to make all the elements to come together; so is it with a book. To be able to present an acceptable publication, efforts of many are combined. I want to extend my personal and sincere thanks to my most valuable asset; my loving, caring, understanding family, Deep, my wife; Manvinderpal, my elder son; Ishpinder, my daughter; Rajpal; my son-in-law; Preetinder, my younger son; Grace my daughter-in-law (Gurminder) whose liberal support helped me make this project possible. I hold them in high esteem and their contributions in deep appreciation. *Satguru* (Lord) may bless everyone of them with all the best in life.

My sincere thanks to Dr. (Bhai) Harbans Lal Ji, without whose guidance and inspiration this project would not have been possible. He encouraged me to put my meager knowledge on paper.

My heart goes out to Sardar Gursagar Singh Ji, for providing me with the resource books beside the guidance to prepare the manuscript suitable for publication.

And to all my friends, relatives and well wishers I owe them a heart-felt gesture of goowill for their moral support.

–Shamsher Singh Puri

PUBLISHERS' NOTE

Bhai Gurdas (1551-1636), a leading Sikh scholar of early Sikhism, presented a genuine and standardised exposition of Gurbani in his classic and voluminous works *Vārs* and *Kabitt Swayyas.* His works were blessed with the epithet of 'Key to Gurbani', by Guru Arjan Dev himself. These works form a part of accepted Sikh canon and are sung at the Sikh congregations along with Gurbani.

S. Shamsher Singh Puri, a reputed Civil Engineer of international fame, is now settled in USA after his retirement. Fortunately, he has engaged himself with full devotion and missionary zeal to propagate the universal message of our great Gurus amongst the coming generation of Sikhs settled in foreign countries. Besides his many other useful works, he has also taken up the translation of the *Kabitt Swayyas* of Bhai Gurdas and submitted it to us for its publication. The translator really deserves our accolades for taking up this Herculean project and accomplishing it with his labour of love.

This work could not have been presented in this form without the kind co-operation and assistance of a seasoned scholar Col. Devinder Singh, who on our request, thoroughly revised the English translation and made it coherent, comprehensible and smooth reading. Many a times, the translation was redrafted to make it easier and intelligible. It was really a difficult task to transcreate the variety of similes and metaphors used by Bhai Gurdas in a communicating language for western audience. But Col. Devinder Singh has accomplished this job diligently. We express our gratitudes for his devotion to work and labour of love.

We have also incorporated the transliteration of the original text in Roman to increase its utility for its readers. S. Gurjit Singh and S. Harjit Singh deserve our appreciation for meticulously transliterating the text in Roman script.

We hope the final presentation will be useful for the reader to comprehend and appreciate the vision and flavour of Bhai Gurdas' incomparable exposition of Gurbani in a powerful language.

—Publishers

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KEY TO PRONUNCIATION

In order to facilitate the correct pronunciation of the original Gurmukhi (Punjabi) script the following key has been used while transcribing it into Roman script.

Gurmukhi Letter	*Vowel Symbol*	*Roman Script equivalents*	
ਅ		a	(as in *but*)
ਆ	ਾ	ā	(as in *car*)
ਇ	ਿ	i	(as in *sit*)
ਈ	ੀ	ī	(as in *week*)
ਉ	ੁ	u	(as in *put*)
ਊ	ੂ	ū	(as in *fool*)
ਏ	ੇ	e	(as in *male*)
ਐ	ੈ	ai	(as in *cat*)
ਓ	ੋ	o	(as in *soap*)
ਔ	ੌ	au	(as in *cost*)
ਸ		s	(as in *sun*)
ਹ		h	(as in *he*)
ਕ		k	(as in *king*)
ਖ		kh	(as in *khaddar*)
ਗ		g	(as in *leg*)
ਘ		gh	(as in *ghee*)
ਙ		ṅg	(as in *ring*)
ਚ		ch	(as in *church*)
ਛ		chh	(as in *Chhatarpur*)
ਜ		j	(as in *Japan*)
ਝ		jh	(as in *Jhansi*)
ਞ		ṅy	
ਟ		ṭ	(as in *cut*)
ਠ		ṭh	(as in *thug*)
ਡ		ḍ	(as in *doctor*)
ਢ		ḍh	
ਣ		ṇ	(as in *Runn of Kutch*)

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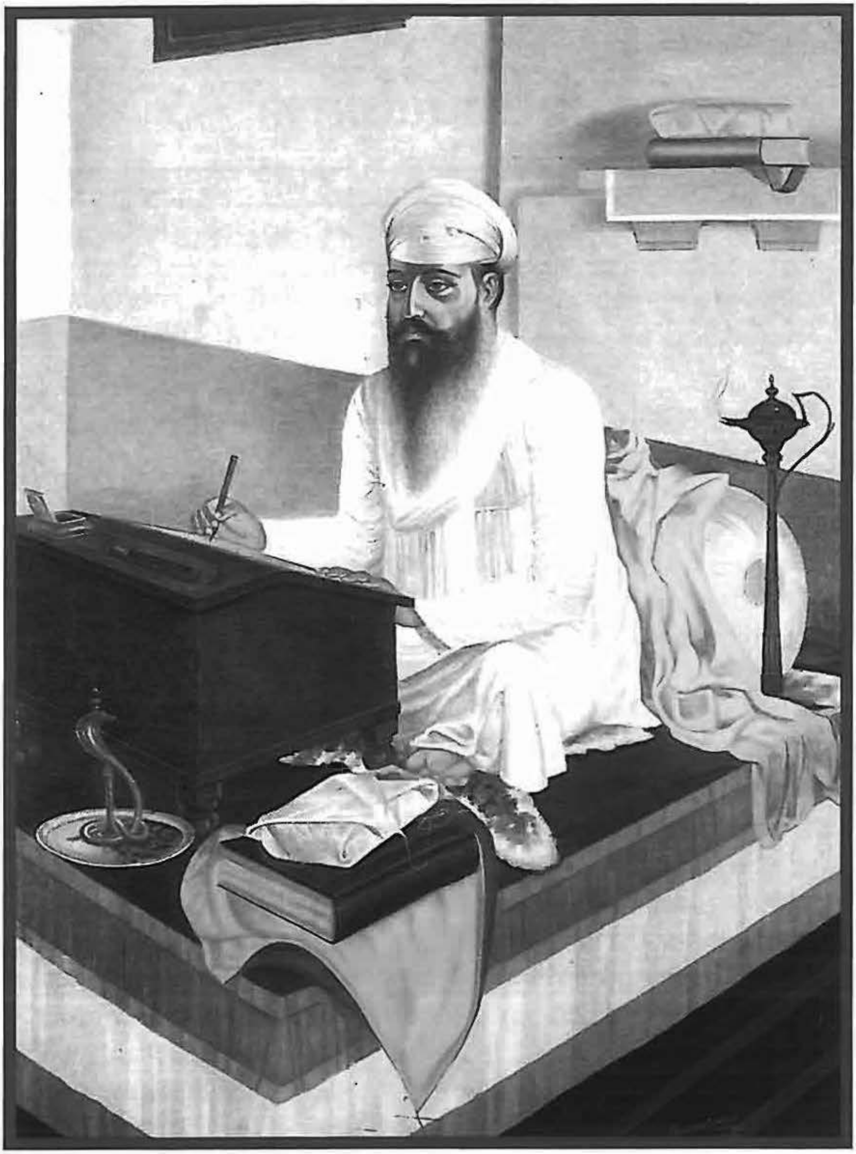
Gurmukhi Letter	Vowel Symbol	Roman Script equivalents	
ਤ		t	(as in *Telugu*)
ਥ		th	(as in *thumb*)
ਦ		d	(as in *thee*)
ਧ		dh	(as in *dhobi*)
ਨ		n	(as in *nun*)
ਪ		p	(as in *pin*)
ਫ		ph	(as in *phase*)
ਬ		b	(as in *bed*)
ਭ		bh	(as in *bhang*)
ਮ		m	(as in *man*)
ਯ		y	(as in *year*)
ਰ		r	(as in *ring*)
ਲ		l	(as in *love*)
ਵ		v	(as in *valley*)
ੜ		ṛ	(as in *Roorkee*)
ੜ੍ਹ		ṛh	(as in *saree*)
ਸ਼		sh	(as in *show*)
ਖ਼		<u>kh</u>	(as in *khan*)
ਗ਼		<u>gh</u>	(as in *Ghazi*)
ਜ਼		z	(as in *zero*)
ਫ਼		f	(as in *feet*)

Nasal Sound

ੰ		ṅ	(as in *single*)
ਂ		ṅ	(as in *plant*)

Note : The short vowels /ੁ/ and /ਿ/ were used at the end of certain words in medieval Punjabi to represent *certain cases.* Usually a modern Punjabi speaker, in general, is unable to pronounce these short vowels at the last position. We have used these short vowels in brackets as (u) and (i) towards the end, which of course, helps to transcribe the exact spellings of *Kabitt Swayye Bhai Gurdas Ji.*

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Bhai Gurdas Ji

approximate than in old scriptures; more in the conduct of life itself than in speculation thereon.

The name 'Gurdas' in Punjabi means "The slave of the Guru". There have been more than one person of this name in the Sikh history. Bhai Gurdas whose work is under study was a great scholar and the amanuensis of Sikh scripture—Sri Adi Granth, when it was being dictated by Guru Arjun Dev Ji the fifth Guru (Master) of Sikhs during the period 1601-1604 A.D.

Although very little is known about Bhai Ji's early life, there is difference of opinion among the scholars about his date of birth, place of birth and the name of his parents. It is generally accepted that he was related to Guru Amar Das Ji as a son of his brother. Thus, he was a cousin of Bibi Bhani, daughter of Guru Amar Das Ji and wife of Guru Ram Das Ji. Consquently he becomes maternal uncle of Guru Arjun Dev.

According to Bhai Kesar Singh Chhibbar, *Bansawalinama Dasan Patshahian Ka,* Bhai Gurdas was born in the family of Isar Das who was son of an uncle of Guru Amar Das Ji. Therefore Bhai Gurdas was a nephew of Guru Amar Das Ji. Bhai Gurdas was the only son of his father. His father died when he was barely three years old and his mother also left for heavenly abode when he was twelve. (Dr. Jodh Singh, *Varan Bhai Gurdas*). On page 10 of his book *Bhai Gurdas : the First Sikh Scholar,* Mr. S.J.S. Pall writes that Bhai Gurdas lost his mother and father when he was three and tweleve years respectively. Dr. Kishen Singh Gupta in his book *Life and Thoughts of Bhai Gurdas* concurs with the statement of Dr. Jodh Singh.

Some of the scholars hold the view that he (Bhai Gurdas) was born in 1551 A.D. whereas S. Sardyul Singh and others hold his year of birth as 1558 A.D. Bhai Vir Singh, S. Harinder Singh Roop and S. Kartar Singh also subscribe to this view, as according to them Bhai Gurdas was born sometime between 1600 and 1610 Bk. On page 310 of his

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book, *History of the Sikhs* Vol. I, Khushwant Singh has also mentioned that Bhai Sahib was born sometime between 1540 and 1560 A.D.

There is also difference of opinion about Bhai Gurdas's place of birth. Some opine that Bhai Ji was born in Basarke, where Guru Amar Das Ji was born while others hold that Goindwal was the place of birth of that great scholar where Guru Amar Das Ji and his family had shifted. According to *Encyclopedia of Sikhism* edited by Harbans Singh, Bhai Gurdas was born in 1608 Bk. at Goindwal. His father's name was Isar Das while mother was known by the name of Jiwani.

It is unfortunate that no authentic details are available about Bhai Ji's early life and his education. Since he was closely related to Guru Amar Das Ji and having lost both his parents was brought up by him at Goindwal must have received all his education under his care. It is also reliably learnt that he studied Sanskrit at Varanasi and achieved high degree of proficiency in the language and knowledge of Hindu scriptures.

Bhai Gurdas travelled to various places of India to spread Guru's doctrine but most of the later part of his life was spent in Amritsar. He accompanied Guru Hargobind Sahib wherever he happened to go to preach. One morning, while he was with Guru Hargobind Ji at Goindwal, he informed Guru ji that his time of ascension to the world beyond had arrived. Then reciting Guru's hymns slowly and deliberately he covered himself and breathed his last. According to *Mahan Kosh* of Bhai Kahn Singh 'Nabha', Bhai Gurdas left for his heavenly abode on *Bhadon Sudi 8 Sammat* 1694 at the ripe age of eighty-eight. Guru Hargobind Ji performed his cremation rites and after consigning his ashes to river Sutluj, returned to Amrtisar.

Bhai Gurdas did not marry. However, it does not mean that he was against life of a householder. He most probably preferred to remain celibate throughout his life for serving the house of Gurus whole-heartedly. The tremendous

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missionary and literary work done by him shows that he had dedicated his life for the cause of Sikh religion. Since he was well versed with the tenets of Sikhism, there could not have been any reason for avoiding the life of a householder. His attitude towards the married life is in conformity with tenets of Sikh religion that is amply proved in his compositions. His views about women expressed in his writings confirm his appreciation of the life of a householder. In *Kabbit* 376 he has categorically upheld life of a householder when he says "ਸਕਲ ਧਰਮ ਮੈ ਗ੍ਰਿਹਸਤੁ ਪ੍ਰਧਾਨ ਹੈ" (*Sakal dharm mai grihsat pradhān hai*). Living a householder's life is the supreme in the life of a human being.

Bhai Gurdas's writings show that he was a great philosopher. Human consciousness operates at four levels. The first is *Empirical*, the second *Objective*, the third *Subjective* and the fourth *Absolute*. The usable materials and their realizable qualities are conveyed by an empirical consciousness which works through the outer organs of human body. These materials are either known or knowable and this level of knowledge is the level of science. Generally, imperceptible objects are known through objective consciousness because objects at this level are mostly self-evident entities which are objectively realized. Completely self-contained subjective consciouness concentrates on *Atman* which is the self supported power. Beyond all these categories of consciousness is Absolute Consciousness, which is neither related to any outer objects nor to any subjective realization. It is rather identical to the all-pervading cosmic force which is Absolute Truth.

Science deals with first level of consciousness and its subject matter. The last three levels and their imperceptible subject matter are attainable through philosophical consciousness and the problems and understanding of their solutions as well as findings come under the jurisdiction of philosophy. Bhai Gurdas deals with self evident concepts such as *Shabad, Hukam, Truth, Guru, Satguru, Atman, Holy*

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congregaton (Sadh sangat), Gurmukh, Manmukh etc. clearly, his domain of philosophy.

One of the ways to understand Guru's teachings and philosophy is to understand well the poetic compositions of Bhai Gurdās Ji. His *Kabbit-Swayye* and *Vars* are the indicators of his understanding of Sikh doctrine and provide priceless jewels of wisdom for the benefit of mankind. Just as we cannot see, walk or work in the dark, similarly without proper understanding of Bhai Ji's writings we are blind about his in-depth exposition of *Gurbani.*

Bhai Gurdas's *Varan Kabitt-Swayye* are ocean of spiritual knowledge and are elucidations of teachings of Gurus in simple idioms and language in order to remove ignorance from our minds. His writings therefore, should be understood properly.

The literary compositions of Bhai Gurdas have been classified under three categories.

1. Sanskrit *Slokas*
2. *Kabitt-Swayye*
3. *Vars*

Sanskrit *Slokas*

As per Bhai Santokh Singh's *Gur Partap Suraj Granth*, these are six in number. Neither any information nor their text is available.

Kabitt-Swayye

A *Kabitt* is a short poem with a distinct form of meter in poetry. It is a syllable meter of eight steps *(paurees)*. So far as *swayya* is concerned, it is a particular stanza form of four lines. There are number of *swayyas* included in Sri Guru Granth Sahib and Dasam Granth. The number of verses in a *swayya* vary and so is the system of syllabic instants.

Till late thirties of the last century, the number of known *Kabitt* and *Swayyas* by Bhai Gurdas were 556. By the year 1940, Bhai Vir Singh searched out 119 more *Kabitts* and

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published them under the title *Kabitts, Bhai Gurdas Dusra Skandh*. Bhai Gurdas's *Kabitt-Swayye* have not been very popular as his *Vars* are. Probably it is because of less popularity of Braj Bhasha in Punjab. Also, very scant attention has been paid to them by the scholars.

From an old source, Bhai Vir Singh had learnt that Bhai Gurdas had written many more *Kabitt-Swayyas* than 556. Based on this information, he started his search and found an old *pothi* (compilation) wherein number of *Kabitt-Swayyas* starting from 556 and going upto 673 were found. Later, he found another *pothi* which contained 21 *Kabitts*, out of which 15 were those which were already present in the first 556. Another four tallied with those in the first *pothi* found earlier. Thus only 2 new *kabitt-swayyas* came to light out of the second *pothi* discovered by Bhai Vir Singh. These were numbered 674-675.

The *Kabitt* loaded with devotion and Sikh code of conduct can create a reasonable dialogue of Sikhism with the Hindu belt of India. Obviously, it could be said that these were composed when Bhai Gurdas was away at Agra, Benaras and such other places in Hindu heart land.

Out of 675 *Kabitt-Swayyas*, more than 658 are *Kabitts*. Out of the rest, 8 are *Dohas*, 8 *Sorathas* and eight *Chhants* etc. *Swayyas* are only 3 in number and those too in first *Skandh*. Hence the appropriate name of this collection should be "*Kabitts* by Bhai Gurdas" The important feature of these *Kabitts* is that no Arabic or Persian words have been used in them, and that shows the extent of command that Bhai Gurdas had over Braj Bhasha.

It is believed that *Kabitt-Swayyas* were written when Bhai Sahib was residing in Benaras. He had sound knowledge of Sanskrit and Hindu scriptures. Because of his knowledge of many other languages, he had a treasure-house of words that he could use. S. Onkar Singh a prominent Sikh scholar writes, "The way Bhai Gurdas has explained *Gurmat Sidhant* (Sikh Theology) cannot be described. Bhai Sahib has

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clearly unfolded the mystery of Sikh tenets in his *Kabitts*."

In the beginning there are 8 groups of (*Dohras, Sorathas, Chants*) 3 each in which praises of first six Gurus (from Guru Nanak to Guru Hargobind) are written. *Kabitts* start from number 9 and go on to 658. There are only six *Swayyas* and these are numbered 440, 401, 422, 527, 528, 556. Number 144, 145 and 580 are *Jholna Chhants*. Thus the total adds upto 675. Altogether, these are called *Kab,tts*.

In these *Kabitts*, there is mention of fathomless, wonderous and undescribable bliss of the Lord. One finds a glimpse of the all Pervading, Omnipresent, Supreme Personality of God-Head in them. He has mentioned about the significance of Guru's refuge, service and meditation on His name *(Naam Simran)*. He has also explained the consequences of these virtuous deeds. As is recorded on page 680 of Sri Guru Granth Sahib "ਹਿਰਦੇ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰੁ ਕੋ ਨਾਨਕ ਬਾਂਧਿਓ ਪਾਲ" *[Hirde charaṇ Sabad(u) Sat(i)gur(u) ko Nānak bāṅdhio pāl]* enshrining His feet in mind Nanak has tied the word of Guru to his mind. Again on page 821 of Sri Guru Granth Sahib is written "ਸਤਿਗੁਰੁ ਸਬਦ ਉਜਾਰੋ ਦੀਪਾ" *[Sat(i)gur(u) sabad ujāro dīpā]* Lord's paeans enlightens a man as a beacon spreads light.

These *Kabitts* inspire one with love for Sikhism. They carry detailed explanation about glimpse of God *(Guru Darshan)* talking lovingly *(Mitha bolna)*, merciful look *(Mehar bhari takni)* and meeting Him. Bhai Gurdas also writes in them about the significance and joy of His (Satguru's) bliss and accepting His Will.

Those whom *Satguru* blesses are called *Gursikh* (Pious persons). Only those who remain in His presence consciously can be His obedient servants i.e. *Gurmukh*. Such persons are called saints and holymen (Sants and Bhagats). A gathering of such holy devotees is only *Sadh Sangat* (Holy Congregation).

Bhai Gurdas has used the word *Gurmukh* at many places. Whereas at many places its meaning is through Guru,

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while at other places, it means one 'who is an obedient devotee and remains in His presence mindfully and accepts His will as blessing' and considers Guru's presence with him always. In stanzas 21 of Anand Sahib on page 919 of Sri Guru Granth Sahib, Guru Amar Das Ji describes the characteristic of a *Gurmukh* (Guru-conscious person) as; "ਆਪ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਕਹੈ ਨਾਨਕ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖ ਸਨਮੁਖੁ ਹੋਇ ॥" *[Āp chhaḍ(i) sadā rahai parṇai Gur bin(u) avar(u) na jāṇai koe. Kahe Nānak suṇoh santoh so sikh sanmukh(u) hoe].* Renouncing his self conciet, he remains ever on the side of the Guru, he knows none other than Guru. Such a disciple is ever in the attendance of the Almighty, says Nanak.

To elucidate Sikh doctrine, Bhai Gurdas has explained them (Sikh doctrines) by giving very practical similes from daily life which can be easily understood by a common man. For example to explain how the wandering mind can be stabilized by meditation and hard work, he compares it with impure gold which keeps on moving when heated in a crucible but when purified and cooled becomes stable and precious.

In *Kabitt,* Bhai Gurdas advises obedient devotees on the principles of Sikh Religion *(Gurmat).* In the beginning, Bhai Ji says that a disciple denouncing ego, listening to Guru's teachings, absorbing His Name in his mind, recognizing self acquires divine knowledge. By deep meditation and contemplation in mind leaving all else, he becomes a true devotee and enjoys His bliss remaining in ecstacy and happiness. This is the highest stage of God-realisation and is also called *Dasam Duar* the tenth opening.

There are a few commentaries available on *Kabitt-Swayyas* in Punjabi, but are as difficult to understand as the original text. One by Bhai Sewa Singh is easy to understand and is written in very simple language. The one by Sant Sampuran Singh Ph.D. is good but has been written in a scholarly manner which makes its understanding hard, it is named *Sidhant Bodhni* which means 'Understanding of

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Doctrine'. I believe there is one by Pandit Narayan Singh, published by Jawahar Singh Kirpal Singh Amritsar but I could not find it. Akali Kaur Singh also made an index *(Tatkara)* of this great work. Although English Translation of *Vars* by Dr. Jodh Singh and *Hymns from Bhai Gurdas's Compositions* by Gobind Singh Mansukhani are available, nothing is available on *Kabitt-Swayyas*. Your most humble servant, with the Grace of *Satguru* and best wishes of all lovers of spiritual literature, has attempted to bring you an English translation of this great work of Bhai Gurdas. Since Bhai Gurdas's composition is in Braj Bhasha and no Braj-English dictionary, is available, attempt has been made to find suitable words by searching Punjabi equivalents and then translating them in English. Many mistakes must have been made and I most humbly apologize for that and request all the readers to send me their comments and suggestions for its improvement.

13 December, 2004

–Shamsher Singh Puri

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ਹਉ ਮੂਰਖ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰ ਕੰਮੇ ॥

(ਪੰਨਾ 449)

God Almighty has entrusted this task to ignorant Nanak. (And he has blessed me, a fool to perform this service)

O, *Satguru*, my True Father, with your blessings,
I set out on this task of English Translation of
Kabitt-Swayye of Bhai Gurdas Ji.
Bless me with knowledge and
ability to accomplish this *sewa*.
I have only your patronage and hand of potection
on my head.

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ਕਬਿੱਤ ਸਵੱਯੇ ਭਾਈ ਗੁਰਦਾਸ ਜੀ

Kabitt Swayye Bhai Gurdas Ji

(Text in Gurmukhi and Roman along with English Translation)

ਸੋਰਠਾ

ਆਦਿ ਪੁਰਖ ਆਦੇਸ, ਓਨਮ ਸ੍ਰੀ ਸਤਿਗੁਰ ਚਰਨ ॥
ਘਟ ਘਟ ਕਾ ਪਰਵੇਸ, ਏਕ ਅਨੇਕ ਬਿਬੇਕ ਸਸਿ ॥੧॥

Sorṭhā

Ād(i) purakh ādes, onam srī sat(i)gur charan.
Ghaṭ ghaṭ kā parves, ek enek bibek sas(i).1.

My Supplication to Ad(i) Purakh (Primordial Lord), salutation in the holy feet of the True Guru (who is the embodiment of the Lord)

Like moon, who though one, resides everywhere and in everyone and yet remains one.

ਦੋਹਰਾ

ਓਨਮ ਸ੍ਰੀ ਸਤਿਗੁਰ ਚਰਨ, ਆਦਿ ਪੁਰਖ ਆਦੇਸ ॥
ਏਕ ਅਨੇਕ ਬਿਬੇਕ ਸਸਿ, ਘਟ ਘਟ ਕਾ ਪਰਵੇਸ ॥੨॥

Dohrā

Onam srī sat(i)gur charan, ād(i) purakh ādes.
Ek anek bibek sas(i), ghaṭ ghaṭ kā parves.2.

Salutation in the holy feet of Satguru, the embodiment of glorious *Waheguru* who is the Primeval Lord. He is like moon, who though one is present everywhere and yet remains one.

Quintessence : A True Guru (Satguru) is embodiment of God who is effulgent in everything, yet remains one. My salutation to Him.

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ਛੰਦ

ਘਟ ਘਟ ਕਾ ਪਰਵੇਸ, ਸੇਸ ਪਹਿ ਕਹਤ ਨ ਆਵੈ ॥
ਨੇਤਿ ਨੇਤਿ ਕਹਿ ਨੇਤਿ, ਬੇਦ ਬੰਦੀਜਨ ਗਾਵੈ ॥
ਆਦਿ ਮਧਿ ਅਰੁ ਅੰਤ, ਹੁਤੇ ਹੁਤ ਹੈ ਪੁਨ ਹੋਨਮ ॥
ਆਦਿ ਪੁਰਖੁ ਆਦੇਸ, ਚਰਨ ਸ੍ਰੀ ਸਤਿਗੁਰ ਓਨਮ ॥੩॥੧॥

Chhand

Ghaṭ ghaṭ kā parves, ses paih kahat na āvai.
Net(i) net(i) kaih net(i), bed bandījan gāvai.
Ād(i) madh(i) ar(u) ant, hute hut hai pun honam.
Ād(i) purakh(u) ādes, charan srī sat(i)gur onam.3.1.

Waheguru (Lord) who is all-pervading and whose extent cannot be defined even by *Sheshnag* (a mythological serpent with thousand heads),

Whose praises Ved, Bhats and all others have been singing since eons and yet say—not this, not even this.

Who was there in the beginning, in between era and will remain in future,

My supplication to Him through the holy feet of the True Guru in which He is totally effulgent.

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ਸੋਰਠਾ

ਅਬਿਗਤਿ ਅਲਖ ਅਭੇਵ, ਅਗਮ ਅਪਾਰ ਅਨੰਤ ਗੁਰ ॥
ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ, ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ-ਬ੍ਰਹਮ ॥੪॥

Sorṭhā

Abigat(i) alakh abhev, agam apār anaṅt gur.
Sat(i)gur Nānak dev, pārbrahm pūran-brahm.4.

Eternal, imperceptible, fearless, beyond reach, illimitable, infinite and destroyer of the darkness of ignorance *Waheguru* (Lord) who is transcendental and immanent in the form of Guru Nanak Dev.

ਦੋਹਰਾ

ਅਗਮ ਅਪਾਰ ਅਨੰਤ ਗੁਰ, ਅਬਿਗਤਿ ਅਲਖ ਅਭੇਵ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ, ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ॥੫॥

Dohrā

Agam apār anaṅt gur, abigat(i) alakh abhev.
Pārbrahm pūran brahm, sat(i)gur Nānak dev.5.

Satgur (True Guru) Nanak Dev the immanent form of God, is the embodiment of formless God, who is imperishable, beyond description, inaccessible, illimitable, infinite and destroyer of darkness of ignorance.

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ਛੰਤ

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ, ਦੇਵ ਦੇਵੀ ਸਭ ਧਿਆਵਹਿ ॥
ਨਾਦ ਬਾਦ ਬਿਸਮਾਦ, ਰਾਗ ਰਾਗਨਿ ਗੁਨ ਗਾਵਹਿ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਗਾਧਿ, ਸਾਧ ਸੰਗਤਿ ਸਪਰੰਪਰ ॥
ਅਬਿਗਤਿ ਅਲਖ ਅਭੇਵ, ਅਗਮ ਅਗਮਿਤਿ ਅਪਰੰਪਰ ॥੬॥੨॥

Chhaṅt

Sat(i)gur Nānak dev, dev devī sabh dhiāveh.
Nād bād bismad, rāg rāgan(i) gun gāveh.
Suṅn samādh(i) agādh(i), sādh saṅgat(i) sapraṅpar.
Abigat(i) alakh abhev, agam agmit(i) apraṅpar.6.2.

All gods and goddesses contemplete on True Guru, Guru Nanak Dev. They along with minstrels of heaven sing his praises to the accompaniment of musical instruments producing ecstatic music.

Saints and holy men in his company (Guru Nanak) go in deep meditation and state of nothingness,

And get absorbed in the eternal, imperceptible, infinite, fearless, and inaccessible Lord (Satguru).

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ਸੋਰਠਾ

ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ, ਪਰਮ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਮਹਿ ॥
ਅਦਭੁਤ ਅਤਿਹਿ ਅਨੂਪ, ਪਰਮ ਤਤ ਤਤਹਿ ਮਿਲਿਓ ॥੭॥

Sorṭhā

Jagmag jot(i) sarūp, param jot(i) mil(i) jot(i) maih.
Adbhut atih(i) anūp, param tat tateh milio.7.

The light eternal of Guru Nanak Dev melded into the light of Guru Angad Dev who acquired effulgence like the former. With the light of Guru Nanak coalescing with that of Guru Angad Dev Ji, the latter became wondrous in form and beyond words of praise.

ਦੋਹਰਾ

ਪਰਮ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਮਹਿ, ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ ॥
ਪਰਮ ਤਤ ਤਤਹਿ ਮਿਲਿਓ, ਅਦਭੁਤ ਅਤਿਹਿ ਅਨੂਪ ॥੮॥

Dohrā

Param jot(i) mil(i) jot(i) maih, jagmag jot(i) sarūp.
Param tat tateh milio, adbhut atih(i) anūp.8.

Light supreme (Guru Nanak Dev Ji) melded in Guru Angad Dev's light who himself became light divine. Truth of Guru Nanak merged with the essence of Guru Angad transforming him into astonishing form.

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ਛੰਤ

ਅਦਭੁਤ ਅਤਿਹਿ ਅਨੂਪ, ਰੂਪ ਪਾਰਸ ਕੈ ਪਾਰਸ॥
ਗੁਰ ਅੰਗਦ ਮਿਲਿ ਅੰਗ ਸੰਗ, ਮਿਲਿ ਸੰਗ ਉਧਾਰਸ॥
ਅਕਲ ਕਲਾ ਭਰਪੂਰ, ਸੂਤ੍ਰ ਗਤਿ ਓਤ ਪੋਤ ਮਹਿ॥
ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ ਜੋਤਿ, ਮਿਲਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ॥੯॥੩॥

Chhant

Adbhut atih(i) anūp, rūp pāras kai pāras.
Gur Angad mil(i) ang sang, mil(i) sang udhāras.
Akal kalā bharpūr, sūtra gat(i) ot pot maih.
Jagmag jot(i) sarūp jot(i), mil(i) jot(i) jot(i) maih.9.3.

Guru Angad coming in contact with Guru Nanak the philosopher-stone, became a philosopher-stone himself. His form too became wondrous.

Becoming inseparable from Guru Nanak, Lehna Ji became Guru Angad and then whosoever came in touch with him (Guru Angad) was liberated.

Guru Angad Ji integrated himself like warp and weft with Guru Nanak, the possessor of Divine power of the Lord.

Light merged with light so much that whosoever came in contact with light embodiment (Guru Angad), became resplendent too.

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ਸੋਰਠਾ

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਵਾਸ, ਅੰਮ੍ਰਿਤ ਬਚਨ ਅਨਹਦ ਸਬਦ ॥
ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ, ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਭਏ ॥੧੦॥

Sorṭhā

Aṅmrit drisaṭ(i) nivās, aṅmrit bachan anhad sabad.
Sat(i)gur amar pragās, mil(i) aṅmrit aṅmrit bhae.10.

In the divine glimpse of Guru Amar Das dwells the elixir of life. (On whomsoever he casts his look, he makes him immortal). His elixir-like words are like unstruck music.

Resplendent True Guru Amar Das Ji became elixir-like after meeting Guru Angad Dev Ji. He now makes others calm and immortal.

ਦੋਹਰਾ

ਅੰਮ੍ਰਿਤ ਬਚਨ ਅਨਹਦ ਸਬਦ, ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਵਾਸ ॥
ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਭਏ, ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ ॥੧੧॥

Dohrā

Aṅmrit bachan anhad sabad, aṅmrit drisaṭ(i) nivās.
Mil(i) aṅmrit aṅmrit bhae, sat(i)gur amar pragās, 11.

Meditating on unstruck melodious Divine Word, the sight and utterances of Guru Amar Das Ji, started showering elixir of life.

Meeting Guru Angad Dev Ji, elixir-like cool, tranquil and granter of emancipation, Satgur Amar Das too became the same.

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ਛੰਤ

ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ, ਤਾਸ ਚਰਨਾਮ੍ਰਿਤ ਪਾਵੈ ॥
ਕਾਮ-ਨਾਮ ਨਿਹਕਾਮ, ਪਰਮ ਪਦ ਸਹਜ ਸਮਾਵੈ ॥
ਗੁਰਮੁਖਿ ਸੰਧਿ ਸੁਗੰਧਿ, ਸਾਧ ਸੰਗਤਿ ਨਿਜ ਆਸਨ ॥
ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਵਾਸ, ਅੰਮ੍ਰਿਤ ਮੁਖ ਬਚਨ ਪ੍ਰਗਾਸਨ ॥੧੨॥੪॥

Chhaṅt

Sat(i)gur amar pragās, tās charnāmrit pāvai.
Kām-nām nihkām, param pad sahaj samāvai.
Gurmukh(i) saṅdh(i) sugaṅdh(i), sādh saṅgat(i) nij āsan.
Aṅmrit drisṭ(i) nivās, aṅmrit mukh bachan pragāsan.12.4.

Satgur Amar Das Ji who is light refulgent, whosoever partakes nectar-like wash of his feet,

Becomes free from all desires is absorbed in high state of spirituality and equipoise.

By the fragrance of *Naam Simran* of Guru Amar Das Ji, the Guru's obedient seeker finds stability in the company of holy men and Lord's devotees.

In the elixir-like vision of Guru Amar Das lies the nectar of life and his words provide elixir-like luminance of *Naam* of the Lord.

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ਸੋਰਠਾ

ਬ੍ਰਹਮਾਸਨ ਬਿਸ੍ਰਾਮ, ਗੁਰ ਭਏ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲਿ ॥
ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ, ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਭਏ ॥੧੩॥

Sorṭhā

Brahmāsan bisrām, gur bhae gurmukh(i) sańdh(i) mil(i).
Gurmukh(i) ramtā Rām, Rām nām gurmukh(i) bhae.13.

Satguru who resides in *Waheguru* (Brahm), meeting such Guru-conscious person (Guru Amar Das), and becoming one with him he too acquired all traits of Guru.

Through the blessings of *Naam Simran* of the principal Guru Satguru (Amar Das Ji), Guru Ram Das Ji too became prime Guru.

ਦੋਹਰਾ

ਗੁਰ ਭਏ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲਿ, ਬ੍ਰਹਮਾਸਨ ਬਿਸ੍ਰਾਮ ॥
ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਭਏ, ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ ॥੧੪॥

Dohrā

Gur bhae gurmukh(i) sańdh(i) mil(i), brahmāsan bisrām.
Rām nām gurmukh(i) bhae, Gurmukh(i) ramtā Rām.14.

In the association of prime Guru (Guru Amar Das Ji) he too became Guru and found refuge in the holy feet of the Lord.

The Guru-conscious person whose name is Ram Das, by perpetual meditation on Lord's name, became Guru-oriented and virtuous (Satguru).

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ਛੰਤ

ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ, ਨਾਮ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਓ ॥
ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨ ਧਿਆਨ, ਗੁਰ ਗੁਰੂ ਕਹਾਇਓ ॥
ਦੀਪ ਜੋਤਿ ਮਿਲਿ ਦੀਪ ਜੋਤਿ, ਜਗਮਗ ਅੰਤਰਿ ਉਰ ॥
ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ, ਸੰਧਿ ਗੁਰਮੁਖਿ ਮਿਲਿ ਭਏ ਗੁਰ ॥੧੫॥੫॥

Chhant

Gurmukh(i) ramtā Rām. nām gurmukh(i) pragṭāeo.
Sabad surat(i) gur giān dhiān, gur gurū kahāeo.
Dīp jot(i) mil(i) dīp jot(i), jagmag antar(i) ur.
Gurmukh(i) ramtā Rām, sandh(i) gurmukh(i) mil(i) bhae gur.15.5.

Through God-conscious Guru Amar Das Ji and by the blessing of meditation on His name, the virtuous Ram Das emerged as Guru Ram Das (slave of the Lord).

Because of knowledge of *Guru Shabad* and consciously uniting with Him, Guru Ram Das became known as principal Guru.

The flame of a beacon lights up another lamp.

Thus Guru Ram Das became principal Guru through the blessings of *Simran* of Lord's name and his association with Guru Amar Das Ji.

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ਸੋਰਠਾ

ਆਦਿ ਅੰਤ ਬਿਸਮਾਦ, ਫਲ ਦ੍ਰੁਮ ਗੁਰ ਸਿਖ ਸੰਧਿ ਗਤਿ ॥
ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ, ਅੰਤ ਅਨੰਤ ਨ ਜਾਨੀਐ ॥੧੬॥

Sorṭhā

Ād(i) ant bismād, phal drum gur sikh sandh(i) gat(i).
Ād(i) param parmād(i), ant anant na jānīai.16.

Just as the puzzle of seed and tree as to who came first is strange and perplexing, similarly strange is understanding the meeting of Guru and Sikh. This mystery of the beginning and end is beyond comprehension. Lord is beyond, away and infinite.

ਦੋਹਰਾ

ਫਲ ਦ੍ਰੁਮ ਗੁਰ ਸਿਖ ਸੰਧਿ ਗਤਿ, ਆਦਿ ਅੰਤ ਬਿਸਮਾਦ ॥
ਅੰਤ ਅਨੰਤ ਨ ਜਾਨੀਐ, ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ ॥੧੭॥

Dohrā

Phal drum gur sikh sandh(i) gat(i), ād(i) ant bismād.
Ant anant na jānīai, ād(i) param parmād(i).17.

Guru Ram Das caused the meeting of Guru and Sikh in the same wondrous way of fruit and tree. That perspective is infinite and no one can understand it. It is beyond, away and still away out of the reach of mortals.

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ਛੰਤ

ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ, ਨਾਦ ਮਿਲਿ ਨਾਦ ਸਬਦ ਧੁਨਿ ॥
ਸਲਿਲਹਿ ਸਲਿਲ ਸਮਾਇ, ਨਾਦ ਸਰਿਤਾ ਸਾਗਰ ਸੁਨਿ ॥
ਨਰਪਤਿ ਸੁਤ ਨ੍ਰਿਪ ਹੋਤ, ਜੋਤਿ ਗੁਰਮੁਖਿ ਗੁਨ ਗਰਜਨ ॥
ਰਾਮ ਨਾਮ ਪਰਸਾਦਿ ਭਏ, ਗੁਰ ਤੇ ਗੁਰੁ ਅਰਜਨ ॥੧੮॥੬॥

Chhaṅt

Ād(i) param parmād(i), nād mil(i) nād sabad dhun(i).
Salilah(i) salil samāe, nād saritā sāgar sun(i).
Narpat(i) sut nrip hot, jot(i) gurmukh(i) gun garjan.
Rām nām parsād(i) bhae, gur te gur(u) arjan.18.6.

Just as the sound of musical instruments melds with the words (of song/hymns), similarly Guru Ram Das and Guru Arjan became indistinguishable.

Just as the river water becomes inseparable from the water of the ocean, Guru Arjan became one with Guru Amar Das by engrossing himself in his precepts and following them obediently.

Just as son of a king becomes king, similarly Guru Arjan born as son to Guru Ram Das became an enlightened soul by singing the eulogies of Lord—a boon blessed to him by Satguru.

By the grace of Guru Ram Das, Arjan Dev succeeded him as Guru Arjan Dev.

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ਸੋਰਠਾ

ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ, ਆਪਾ ਆਪ ਪ੍ਰਗਾਸ ਹੁਇ ॥
ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ, ਗੁਰ ਗੋਬਿੰਦ ਬਖਾਨੀਐ ॥੧੯॥

Sorṭhā

Pūran brahm bibek, āpā āp pragās hue.
Nām doe prabh ek, gur Gobind bakhānīai.19.

Being supreme conscious and knowledgeable; it seems God Himself has descended as light divine in the form of Guru Hargobind.

One may hold them (Guru Hargobind) and *Gobind* different due to their names, but in reality, God Himself has appeared in the form of Hargobind.

ਦੋਹਰਾ

ਆਪਾ ਆਪ ਪ੍ਰਗਾਸ ਹੁਇ, ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ ॥
ਗੁਰ ਗੋਬਿੰਦ ਬਖਾਨੀਐ, ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ ॥੨੦॥

Dohrā

Āpā āp pragās hue, pūran brahm bibek.
Gur Gobind bakhānīai, Nām doe prabh ek.20.

Guru Hargobind the enlightened is manifest of Lord. He is granter of spiritual knowledge. Guru and Gobind are just two separate names, but in reality it is Lord Himself who is manifest.

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ਛੰਤ

ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ, ਟੇਕ ਗੁਰਮੁਖਿ ਠਹਰਾਈ ॥
ਆਦਿ ਭਏ ਗੁਰ ਨਾਮ, ਦੁਤੀਅ ਗੋਬਿੰਦ ਬਡਾਈ ॥
ਹਰਿ ਗੁਰ ਹਰਿ ਗੋਬਿੰਦ, ਰਚਨ ਰਚਿ ਥਾਪਿ ਉਥਾਪਨ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ, ਪ੍ਰਗਟ ਹੁਇ ਆਪਾ ਆਪਨ ॥੨੧॥੭॥

Chhaṅt

Nām doe prabh ek, ṭek gurmukh(i) ṭhahrāī.
Ād(i) bhae gur nām, dutīa Gobiṅd baḍāī.
Har(i) gur har(i) Gobiṅd, rachan rach(i) thāp(i) uthāpan.
Pūran brahm bibek, pragaṭ hue āpā āpan.21.7.

Guru and Gobind though are two different names, in reality He himself is refulgent. Sikhs ever in attendance of Guru has this strong belief that, first He was called Guru Arjan and then he gave this honour of Guruship to Hargobind. God Lord is Guru Arjan Himself and then He Himself became Hargobind. The Omnipotent Lord who created the cosmos, established it and has singular authority of destroying it; it seems He Himself has taken the form of Hargobind to reveal all knowledge about Himself.

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ਸੋਰਠਾ

ਬਿਸਮਾਦਹਿ ਬਿਸਮਾਦ, ਅਸਚਰਜਹਿ ਅਸਚਰਜ ਗਤਿ ॥
ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ, ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਭਏ ॥੨੨॥

Sorṭhā

Bismādah(i) bismād, ascharjah(i) ascharaj gat(i).
Ād(i) purakh parmād(i), adbhut paramadbhut bhae.22.

God-manifest Satguru's play is ecstatic and blissful, astonishing beyond astonishment, unimaginably wondrous, and amazing beyond perception.

ਦੋਹਰਾ

ਅਸਚਰਜਹਿ ਅਸਚਰਜ ਗਤਿ, ਬਿਸਮਾਦਹਿ ਬਿਸਮਾਦ ॥
ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਭਏ, ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ ॥੨੩॥

Dohrā

Ascharjah(i) ascharaj gat(i), bismādah(i) bismād.
Adbhut paramadbhut bhae, ād(i) purakh parmād(i).23.

(Describing the wondrous state of Guru who is immanent form of the Lord), we have reached the awesome of awesome state, in the most enrapturing ecstatic state, wonderfully strange condition of transcendence seeing the magnificence of the Lord who is the beginning of the cosmos, who is beyond this beginning, beyond and still beyond.

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ਛੰਤ

ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ, ਸ੍ਵਾਦ ਰਸ ਗੰਧ ਅਗੋਚਰ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਸਪਰਸ, ਸੁਰਤਿ ਮਤਿ ਸਬਦ ਮਨੋਚਰ ॥
ਲੋਗ ਬੇਦ ਗਤਿ ਗਿਆਨ ਲਖੇ ਨਹੀ ਅਲਖ ਅਭੇਵਾ ॥
ਨੇਤਿ ਨੇਤਿ ਕਰਿ ਨਮੋ ਨਮੋ ਨਮ ਸਤਿਗੁਰ ਦੇਵਾ ॥੨੪॥੮॥

Chhaṅt

Ād(i) purakh parmād(i), svād ras gaṅdh agochar.
Drisaṭ(i) daras aspars, surat(i) mat(i) sabad manochar.
Log bed gat(i) giān lakhe nahī alakh abhevā.
Net(i) net(i) kar(i) namo namo nam sat(i)gur devā.24.8.

Primordial Lord (God) has no beginning. He is beyond and still farther. He is free of such mundane worldly pleasures like taste, desires and fragrances.

He is beyond vision, touch, reach of mind, intelligence and words.

The imperceptible and unattached Lord cannot be known by study of Vedas and through other earthly knowledge.

Satguru who is embodiment of Lord and inhabits His divine radiance is infinite. Thus, he is worthy of salutation and obeisance in all the three times—past, present and future.

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ਦਰਸਨ ਦੇਖਤ ਹੀ ਸੁਧਿ ਕੀ ਨ ਸੁਧਿ ਰਹੀ,
ਬੁਧਿ ਕੀ ਨ ਬੁਧਿ ਰਹੀ, ਮਤਿ ਮੈ ਨ ਮਤਿ ਹੈ॥
ਸੁਰਤਿ ਮੈ ਨ ਸੁਰਤਿ ਅਉ ਧਿਆਨ ਮੈ ਨ ਧਿਆਨੁ ਰਹਿਓ,
ਗਿਆਨ ਮੈ ਨ ਗਿਆਨ ਰਹਿਓ, ਗਤਿ ਮੈ ਨ ਗਤਿ ਹੈ॥
ਧੀਰਜ ਕੋ ਧੀਰਜ, ਗਰਬ ਕੋ ਗਰਬੁ ਗਇਓ,
ਰਤਿ ਮੈ ਨ ਰਤਿ ਰਹੀ, ਪਤਿ ਰਤਿ ਪਤਿ ਹੈ॥
ਅਦਭੁਤ ਪਰਮਦਭੁਤ, ਬਿਸਮੈ ਬਿਸਮ,
ਅਸਚਰਜੈ ਅਸਚਰਜ, ਅਤਿ ਅਤਿ ਹੈ॥੯॥

Darsan dekhat hī sudh(i) kī na sudh(i) rahī,
budh(i) kī na budh(i) rahī, mat(i) mai na mat(i) hai.
Surat(i) mai na surat(i) au dhiān mai na dhiān(u) rahio,
giān mai na giān rahio, gat(i) mai na gat(i) hai.
Dhīraj ko dhīraj, garb ko garb(u) gaio,
rat(i) mai na rat(i) rahī, pat(i) rat(i) pat(i) hai.
Adbhut parmadbhut, bismai bisam,
ascharjai aschar j, at(i) at(i) hai.9.

A glimpse of *(Satguru)* left me bereft of all my consciousness, senses, intelligence, cleverness and all other considered wisdom of the world.

I lost my awareness, attachment of mind with insignificant matters, desires to acquire base or futile ego inflating knowledge and other worldly predicaments.

My patience was lost and so was my vanity. There was no life in me and I was bereft of my existence even.

The glimpse of *Satguru* is capable of amazing one with wondrous feelings. These are astonishing and marvellous and there is no end to this amazement.

Quintessence : He *(Paramatma)* is so wondrous and marvellous that with just one glimpse of the *Satguru* (Lord) I lost my conscious, my ego, my intelligence and was happily surprised.

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ਦਸਮ ਸਥਾਨ ਕੇ ਸਮਾਨਿ ਕਉਨ ਭਉਨ ਕਹੋਂ,
ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੁ ਤਉ, ਅਨਤ ਨ ਪਾਵਈ ॥
ਉਨਮਨੀ ਜੋਤਿ ਪਟੰਤਰ ਦੀਜੈ ਕਉਨ ਜੋਤਿ,
ਦਇਆ ਕੈ ਦਿਖਾਵੈ ਜਾਹੀ, ਤਾਹੀ ਬਨਿ ਆਵਈ ॥
ਅਨਹਦ ਨਾਦ ਸਮਸਰਿ ਨਾਦ ਬਾਦ ਕਉਨ,
ਸ੍ਰੀ ਗੁਰੂ ਸੁਨਾਵੈ ਜਾਹਿ, ਸੋਈ ਲਿਵ ਲਾਵਈ ॥
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਤੁਲਿ ਨ ਅੰਮ੍ਰਿਤ ਰਸ,
ਅਪਿਉ ਪੀਆਵੈ ਜਾਹਿ, ਤਾਹੀ ਮੈ ਸਮਾਵਈ ॥੧੦॥

Dasam sathān ke samān(i) kaun bhaun kahoṅ,
gurmukh(i) pāvai su tau, anat na pāvaī.
Unmanī jot(i) paṭaṅtar dījai kaun jot(i),
daiā kai dikhāvai jāhī, tāhī ban(i) āvaī.
Anhad nād samsar(i) nād bād kaun,
Srī gurū sunāvai jāhe, soī liv lāvaī.
Nijhar apār dhār tul(i) na aṅmrit ras,
apio pīāvai jāhe, tāhī mai samāvaī.10.

What other place of mystic abode can I say than the tenth concealed opening of a human being? Only the Guru-conscious person can reach it by the grace of True Guru by meditating on His name.

What light can be equated with the radiance one receives at the time of spiritual enlightenment?

What melodious musical sound can be equal to the melodious unstruck musical sound of divine word?

There is no other elixir capable of making one immortal than the one that flows perpetually in the concealed opening *(Dasam Duar)* of a human being. And one who is blessed by the True Guru *(Satguru)* to receive this elixir of immortality obtains it by His grace.

Quintessence : The stage where one reaches with deep meditation and Guru's blessing, is wonderful and mystic. The recipient of such a grace of *Satguru* lives in a state of perpetual ecstasy, wonder, bliss and indescribable happiness.

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ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ, ਬੀਸ ਇਕ ਈਸ ਈਸ,
ਇਤ ਤੇ ਉਲੰਘਿ, ਉਤ ਜਾਇ ਠਹਰਾਵਈ॥
ਚਰਮ-ਦ੍ਰਿਸਟਿ ਮੂੰਦ, ਪੇਖੈ ਦਿਬ-ਦ੍ਰਿਸਟਿ ਕੈ,
ਜਗਮਗ ਜੋਤਿ ਉਨਮਨੀ ਸੁਧਿ ਪਾਵਈ॥
ਸੁਰਤਿ ਸੰਕੋਚਤ ਹੀ, ਬਜਰ ਕਪਾਟ ਖੋਲਿ,
ਨਾਦ ਬਾਦ ਪਰੈ, ਅਨਹਤ ਲਿਵ ਲਾਵਈ॥
ਬਚਨ ਬਿਸਰਜਿਤ ਅਨ ਰਸ ਰਹਿਤ ਹੁਇ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਪਿਉ ਪੀਆਵਈ॥੧੧॥

Gur sikh sandh(i) mile, bīs ik īs īs,
it te ulangh(i), ut jāe ṭhahrāvaī.
Charam-drisṭ(i) mūnd, pekhai dib-drisaṭ(i) kai,
jagmag jot(i) unmanī sudh(i) pāvaī.
Surat(i) sankochat hī, bajar kapāṭ khol(i),
Nād bād parai, anhat liv lāvaī.
Bachan bisarjit an ras rahit hue,
nijhar apār dhār apio pīāvaī.11.

Meeting with Guru, a sikh receives the Lord's word to meditate upon and by his untiring and resolute efforts become one with Him. He frees himself from the worldly matters and lives in harmony in the realm of the Lord.

He shuts his eyes from mundane worldly attractions and lives in the spiritual wisdom that helps him feel His presence in everything.

Weaning his thoughts away from the worldly attractions, his doors of ignorance are opened; he is distracted from all sources of worldly pleasures and he gets engrossed in listening to celestial songs and music.

Renouncing the worldly matters and shedding all attachment with worldly pleasures, he drinks deep the elixir that flows continuously in his *(Dasam Duar)* the celestial door of the body.

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ਜਉ ਲਉ ਅਨ-ਰਸ ਬਸਿ, ਤਉ ਲਉ ਨਹੀ ਪ੍ਰੇਮ ਰਸੁ,
ਜਉ ਲਉ ਆਨ ਧਿਆਨ, ਆਪਿ ਆਪੁ ਨਹੀ ਦੇਖੀਐ ॥
ਜਉ ਲਉ ਆਨ ਗਿਆਨ, ਤਉ ਲਉ ਨ ਅਧਯਾਤਮ ਗਿਆਨ,
ਜਉ ਲਉ ਨਾਦ ਬਾਦ, ਨ ਅਨਾਹਦ ਬਿਸੇਖੀਐ ॥
ਜਉ ਲਉ ਅਹੰ ਬੁਧਿ, ਸੁਧਿ ਹੋਇ ਨ ਅੰਤਰਗਤਿ,
ਜਉ ਲਉ ਨ ਲਖਾਵੈ, ਤਉ ਲਉ ਅਲਖ ਨ ਲੇਖੀਐ ॥
ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮ, ਸਤਿ ਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ, ਏਕ ਏਕ ਭੇਖੀਐ ॥੧੨॥

Jau lau an-ras bas(i), tau lau nahī prem ras(u),
Jau lau ān dhiān, āp(i) āp(u) nahī dekhīai.
Jau lau ān giān, tau lau na adhyātam giān,
Jau lau nād bād, na anāhad bisekhīai.
Jau lau ahaṅ budh(i), sudh(i) hoe na aṅtargat(i),
Jau lau na lakhāvai, tau lau alakh na lekhīai.
Sat(i) rūp sat(i) nām, sat(i) gur giān dhiān,
Ek hī anek mek, ek ek bhekhīai.12.

So long a human being remains absorbed in worldly attractions and pleasures, he cannot know love. So long his attention is focused on something else, he cannot realize self.

(Renouncing Lord) as long as one is busy acquiring knowledge of mundane worldly things, he remains bereft of spiritual wisdom. As long as one remains involved in worldly pleasures one cannot hear the unstruck celestial music of divine word.

As long as one remains proud and arrogant, one cannot realise self. Till such time True Guru does not initiate a person with the boon of Lord's name and propitiate the Lord, one cannot realise the 'formless God'.

The knowledge of Almighty lies in the consecrating words of the True Guru that leads one to reality of His name and form. By uniting his mind with His name, the Lord who prevails in various forms gets revealed.

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ਨਾਨਾ ਮਿਸਟਾਨ ਪਾਨ, ਬਹੁ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ,
ਸੀਂਚਤ ਸਰਬ ਰਸ, ਰਸਨਾ ਕਹਾਈ ਹੈ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ,
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ, ਅਮਿਤ ਬਡਾਈ ਹੈ॥
ਸਕਲ ਸੁਰਤਿ ਅਸਪਰਸ, ਅਉ ਰਾਗ ਨਾਦ,
ਬੁਧਿ ਬਲ ਬਚਨ, ਬਿਬੇਕ ਟੇਕ ਪਾਈ ਹੈ॥
ਗੁਰਮਤਿ ਸਤਿਨਾਮ ਸਿਮਰਤ ਸਫਲ ਹੋਇ,
ਬੋਲਤ ਮਧੁਰ ਧੁਨਿ, ਸੁਨਿ ਸੁਖਦਾਈ ਹੈ॥੧੩॥

Nānā misṭān pān, bahu biṁjnād(i) svād,
sīṅchat sarab ras, rasnā kahāī hai.
Drisaṭ(i) daras ar(u) sabad surat(i) liv,
giān dhiān simran, amit baḍāī hai.
Sakal surat(i) asparas, au rāg nād,
budh(i) bal bachan, bibek ṭek pāī hai.
Gurmat(i) sat(i)nām simrat saphal hoe,
bolat madhur dhun(i), sun(i) sukhdāī hai.13.

Tongue that enjoys many forms of sweet and savoury foods, drinks and is relisher of all the tastes is called gustation. Eyes see good and bad, beautiful and ugly and is therefore known as vision power. Ears for their ability to hear all sorts of sounds, melodies etc. are called hearing power. With the use of all these faculties, one obtains knowledge of various things, focuses one's mind in meaningful thoughts and earns worldly respect.

The skin brings awareness of things through touch. Enjoyment of music and songs, intellect, strength, speech and dependence on discrimination is the boon of the Lord.

But all these senses of knowledge are useful if a person obtains the boon of Guru's wisdom, dwells his mind in the name of the Immortal Lord and sings the sweet paeans of the Lord's name. Such tune and melody of His name is bestower of bliss and happiness.

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ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਹੁਇ ਪਤੰਗ ਸੰਗਮ ਨ ਜਾਨੈ,
ਬਿਰਹ ਬਿਛੋਹ ਮੀਨ ਹੋਇ ਨ ਮਰਿ ਜਾਨੇ ਹੈ ॥
ਦਰਸ ਧਿਆਨ ਜੋਤਿ ਮੈ, ਨ ਹੁਇ ਜੋਤੀ ਸਰੂਪ,
ਚਰਨ ਬਿਮੁਖ ਹੋਇ, ਪ੍ਰਾਨ ਠਹਿਰਾਨੇ ਹੈ ॥
ਮਿਲਿ ਬਿਛਰਤ ਗਤਿ ਪ੍ਰੇਮ ਨ ਬਿਰਹ ਜਾਨੀ,
ਮੀਨ ਅਉ ਪਤੰਗ ਮੋਹਿ ਦੇਖਤ ਲਜਾਨੇ ਹੈ ॥
ਮਾਨਸ ਜਨਮੁ ਧ੍ਰਿਗੁ, ਧੰਨੁ ਹੈ ਤ੍ਰਿਗਦ ਜੋਨਿ,
ਕਪਟ ਸਨੇਹ ਦੇਹ, ਨਰਕ ਨ ਮਾਨੇ ਹੈ ॥੧੪॥

Prem ras bas(i) hue pataṅg saṅgam na jānai,
birah bichhoh mīn hoe na mar(i) jāne hai.
Daras dhiān jot(i) mai, na hue jotī sarūp,
charan bimukh hoe, prān ṭhaihrāne hai.
Mil(i) bichhrat gat(i) prem na birah jānī,
mīn au pataṅg mohe dekhat lajāne hai.
Mānas janam(u) dhrig(u), dhann(u) hai trigad jon(i),
kapaṭ saneh deh, narak na māne hai.14.

In order to become one with my dear beloved, I, a deceitful lover, not possessed by his love, did not learn from a moth how to die in separation from him, nor did I learn from fish how to die in the separation of beloved.

And here I am who is not making any effort to merge in my Lord by keeping his refulgence in my heart; and yet with all this recalcitrance, I am alive.

I have not understood the intensity of love and consequence of death as is in the case of a moth and flame or fish and water, and therefore both moth and fish feel ashamed of my fraudulent love.

Being a deceitful friend, my human life is damnable, whereas the reptilian species are worth appreciation for their love of their beloveds like the moth and fish. Because of my fraudulent love I will not even get a place in hell.

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ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਅਤਿ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਿਤ ਨ ਆਵਈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਗੰਧ ਪਰਮਦਭੁਤ,
ਸੀਤਲ ਕੋਮਲ ਪਰਸਤ ਬਨਿ ਆਵਈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ,
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਅਲਖ ਲਖਾਵਈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਅੰਗ ਅੰਗ ਕੋਟਿ ਸੋਭਾ,
ਮਇਆ ਕੈ ਦਿਖਾਵੈ ਸੋ ਤੋ ਅਨਤ ਨ ਧਾਵਈ ॥੧੫॥

Gurmukh(i) sukh phal svād bismād at(i),
akath kathā binod kahit na āvaī.
Gurmukh(i) sukh phal gandh paramadbhut,
sītal komal parsat ban(i) āvaī.
Gurmukh(i) sukh phal mahimā agādh(i) bodh,
gur sikh sandh(i) mile alakh lakhāvaī.
Gurmukh(i) sukh phal ang ang koṭ(i) sobhā,
maiā kai dikhāvai so to anat na dhāvaī.15.

The spiritual happiness of a devout Sikh of Guru who meditates on Lord's name, the bliss and his spiritual happiness is wonderful beyond explanation.

The peace and joy of a Guru-conscious person diffuses wonderful fragrance. Its tranquility and softness can only be realised when it is relished. There is no limit of the divine peace and wisdom of such a Guru-oriented person. It can be understood best when a Sikh becomes one with his Guru.

One who is a devout Sikh of Guru, the glory of his spiritual knowledge gets reflected in every limb of his body umpteen times. Every trichome of his body becomes alive with divine effulgence.

By His grace, whosoever is shown this state of spiritual bliss, he does not wander about anywhere.

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ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ,
ਸਤਿਗੁਰ ਪਰਚੇ ਪਰਮ ਪਦ ਪਾਏ ਹੈ ॥
ਸੂਰ ਸਰ ਸੋਖਿ, ਪੋਖਿ ਸੋਮ ਸਰ ਪੂਰਨ ਕੈ,
ਬੰਧਨ ਦੈ ਮ੍ਰਿਤ ਸਰ ਅਪਿਅ ਪੀਆਏ ਹੈ ॥
ਅਜਰਹਿ ਜਾਰਿ, ਮਾਰਿ ਅਮਰਹਿ ਭ੍ਰਾਂਤਿ ਛਾਡਿ,
ਅਸਥਿਰ ਕੰਧ ਹੰਸ ਅਨਤ ਨ ਧਾਏ ਹੈ ॥
ਆਦੈ ਆਦਿ ਨਾਦੈ ਨਾਦਿ ਸਲਿਲੈ ਸਲਿਲ ਮਿਲਿ,
ਬ੍ਰਹਮੈ ਬ੍ਰਹਮ ਮਿਲਿ ਸਹਜਿ ਸਮਾਏ ਹੈ ॥੧੬॥

Ulaṭ(i) pavan man mīn kī chapal gat(i),
sat(i)gur parche param pad pāe hai.
Sūr sar sokh(i), pokh(i) som sar pūran kai,
bandhan dai mrit sar apia piāe hai.
Ajrah(i) jār(i), mār(i) amreh bhrāt(i) chhāḍ(i),
asthir kandh hans anat na dhāe hai.
Ādai ād(i) nādai nād(i) salilai salil mil(i),
Brahmai brahm mil(i) sahaj(i) samāe hai.16.

By practicing *Naam Simran* (meditation on Lord's name) one can turn the wind-like wayward mind into sharp and swift movement of fish. Developing association with the word of True Guru, one attains noble state.

Nectar of life (blissful peace) is obtained only by meditation.*

By burning away the indestructible ego and by killing the imperishable mind, leaving all doubts and suspicions, those who stabilise their body, their life-force finds a direction.

As the space merges with space, air with air and water mixes up with its source, so does the life-force integrates with the radiance of the Lord and supreme bliss is experienced.

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* Bhai Gurdas Ji has used the *Yogic* practice of raising the dormant divine power by exercising control over the breathing in *Irba, Pingla* and *Sukhmana*. *Irba* is believed to be a vein on the right side of the spine while *Pingla* is on the left side of the spine. Both end up in their respective nostril. *Sukhmana* is one that runs through the spine right upto the tenth opening *(Dasam Duar)*. The control of breath through *Irba* and *Pingla* and forcing it through *Sukhmana* opens up the *Dasam Duar*.

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ਚਿਰੰਕਾਲ ਮਾਨਸ ਜਨਮ ਨਿਰਮੋਲੁ ਪਾਏ,
ਸਫਲ ਜਨਮ ਗੁਰ ਚਰਨ ਸਰਨ ਕੈ॥
ਲੋਚਨ ਅਮੋਲ ਗੁਰ ਦਰਸ ਅਮੋਲ ਦੇਖੇ,
ਸ੍ਰਵਨ ਅਮੋਲ ਗੁਰ ਬਚਨ ਧਰਨ ਕੈ॥
ਨਾਸਕਾ ਅਮੋਲ ਚਰਨਾਰਬਿੰਦ ਬਾਸਨਾ ਕੈ,
ਰਸਨਾ ਅਮੋਲ ਗੁਰ ਮੰਤ੍ਰ ਸਿਮਰਨ ਕੈ॥
ਹਸਤ ਅਮੋਲ ਗੁਰਦੇਵ ਸੇਵ ਕੈ ਸਫਲ,
ਚਰਨ ਅਮੋਲ ਪਰਦਛਨਾ ਕਰਨ ਕੈ॥੧੭॥

Chirankāl mānas janam nirmol(u) pāe,
saphal janam gur charan saran kai.
Lochan amol gur daras amol dekhe,
Sravan amol gur bachan dharan kai
Nāskā amol charnārbind bāsnā kai,
rasnā amol gur mantra simran kai.
Hasat amol gurdev sev kai saphal,
Charan amol pardachhanā karan kai.17.

After wandering many births, this human life is obtained. But this birth becomes successful only when one takes the refuge in the holy feet of a True Guru.

Eyes are invaluable only when they see a glimpse of the Lord through the form of *Satguru*. Ears are fruitful if they listen to the precepts and command of *Satguru* attentively.

Nostrils are worthy only when they smell the fragrance of the dust of *Satguru's* lotus-feet. The tongue becomes invaluable when it recites the word of the Lord given as consecration by *Satguru Ji.*

Hands are invaluable only when they involve in the comfort-giving service of *Satguru* and feet become precious when they ever stroll about in the vicinity of *Satguru.*

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ਦਰਸ ਧਿਆਨ ਦਿਬ-ਦ੍ਰਿਸਟਿ ਪ੍ਰਗਾਸ ਭਈ,
ਕਰੁਨਾ ਕਟਾਛ ਦਿਬ ਦੇਹ ਪਰਵਾਨ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ,
ਪ੍ਰੇਮ ਰਸ ਰਸਨ ਕੈ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਬਾਸਨਾ ਸੁਬਾਸ,
ਹਸਤ ਪੂਜਾ ਪ੍ਰਨਾਮ ਸਫਲ ਸੁਗਿਆਨ ਹੈ ॥
ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈ ਸਮਾਇ ਭਏ,
ਮਨ ਮਨਸਾ ਥਕਤ ਬ੍ਰਹਮ ਧਿਆਨ ਹੈ ॥੧੮॥

Daras dhiān dib-drisaṭ(i) pragās bhaī,
karunā kaṭāchh dib deh parvān hai.
Sabad surat(i) liv bajar kapāṭ khule,
prem ras rasan kai aṅmrit nidhān hai.
Charan kamal makraṅd bāsnā subās,
hasat pūjā pranām saphal sugiān hai.
Aṅg aṅg bisam srabaṅg mai samāe bhae,
Man mansā thakat brahm dhiān hai.18.

Focusing mind on the form of True Guru, one is enlightened with celestial vision of knowledge. By the grace of True Guru, the human form acquires Godly refulgence making its coming to this world a success.

Concentrating the mind on the divine word, the rock strong doors of ignorance become ajar. The acquisition of knowledge then blesses one with the treasure of Lord's name.

The touching and feeling of the dust of True Guru's feet enlivens the fragrance of Lord's name in the mind. Involving the hands in His prayer and service, one is blessed with true and real spiritual knowledge.

Thus every trichome of a person becomes glorious and he merges with the light divine. All his vices and desires end and his mind dwells in the love of Lord's feet.

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ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਅਤਿ ਅਸਚਰਜ-ਮੈ,
ਹੇਰਤ ਹਿਰਾਨੇ ਆਨ ਧਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਗੰਧ ਰਸ ਬਿਸਮ ਹੁਇ,
ਅਨ ਰਸ ਬਾਸਨਾ ਬਿਲਾਸ ਨ ਹਿਤਾਨੇ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਅਦਭੁਤ ਅਸਥਾਨ,
ਮ੍ਰਿਤ-ਮੰਡਲ ਅਸਥਲ ਨ ਲੁਭਾਨੇ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਸੰਗਤਿ ਮਿਲਾਪ ਦੇਖਿ,
ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਭ ਨਿਰਸ ਕਰਿ ਜਾਨੇ ਹੈ ॥੧੯॥

Gurmukh(i) sukh-phal at(i) ascharaj-mai,
Herat hirāne ān dhiān bisrāne hai.
Gurmukh(i) sukh-phal gandh ras bisam hue,
an ras bāsnā bilās na hitāne hai.
Gurmukh(i) sukh-phal adbhut asthān,
mrit-mandal asthal na lubhāne hai.
Gurmukh(i) sukh-phal sangat(i) milāp dekh(i),
Ān giān dhiān sabh niras kar(i) jāne hai.19.

The contentment that a devout Sikh gets from meditating on His name is so mystical that he (Gursikh) forgets all other worldly pleasures.

With the fragrance of spiritual peace Guru-conscious person lives in a state of bliss and forgets all other worldly enjoyments.

Those who live in the conscious presence of True Guru live in a state of perpetual bliss. The perishable pleasures of the destructible world entice and attract them no more.

In the company of spiritually elevated souls and seeing their state of ecstacy of uniting with the Lord, they consider all other wisdom and attractions of the world as worthless.

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ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਦਇਆ ਕੈ ਦਿਖਾਵੈ ਜਾਹਿ,
ਤਾਹਿ ਆਨ ਰੂਪ ਰੰਗ ਦੇਖੇ ਨਾਹੀ ਭਾਵਈ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਮਇਆ ਕੈ ਚਖਾਵੈ ਜਾਹਿ,
ਤਾਹਿ ਅਨ-ਰਸ ਨਹੀਂ ਰਸਨਾ ਹਿਤਾਵਈ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਅਗਹੁ ਗਹਾਵੈ ਜਾਹਿ,
ਸਰਬ ਨਿਧਾਨ ਪਰਸਨ ਕਉ ਨ ਧਾਵਈ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਅਲਖ ਲਖਾਵੈ ਜਾਹਿ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਵਾਹੀ ਬਨਿ ਆਵਈ॥੨੦॥

Gurmukh(i) sukh-phal daiā kai dikhāvai jāhe,
tāhe ān rūp raṅg dekhe nāhī bhāvaī.
Gurmukh(i) sukh-phal maiā kai chakhāvai jāhe,
tāhe an-ras nahīṅ rasnā hitāvaī.
Gurmukh(i) sukh-phal agauh gahāvai jāhe,
sarab nidhān parsan kau na dhāvaī.
Gurmukh(i) sukh-phal alakh lakhāvai jāhe,
akath kathā binod vāhī ban(i) āvaī.20.

One who is blessed by *Satguru* with spiritual wisdom, he does not like to see any other form or attraction. Nothing else can give tranquillity and peace to such a blessed person.

One who is blessed with spiritual pleasure by the True Guru, he does not relish any other pleasures.

A devout Sikh who is blessed with the spiritual pleasure that no one can reach to, he need not run after other worldly relishments.

Only he who is blessed with self-realization (spiritual knowledge) can feel its pleasure and this cannot be explained. The devotee himself can only appreciate the pleasure of that state.

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ਸਿਧ ਨਾਥ ਜੋਗੀ ਜੋਗ-ਧਿਆਨ ਮੈ ਨ ਆਨ ਸਕੇ,
ਬੇਦ ਪਾਠ ਕਰਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਜਾਨੇ ਹੈ॥
ਅਧਯਾਤਮ ਗਿਆਨ ਕੈ ਨ ਸਿਵ ਸਨਕਾਦਿ ਪਾਏ,
ਜਗ ਭੋਗ ਮੈ ਨ ਇੰਦ੍ਰਾਦਿਕ ਪਹਿਚਾਨੇ ਹੈ॥
ਨਾਮ ਸਿਮਰਨ ਕੈ ਸੇਖਾਦਿਕ ਨ ਸੰਖਯਾ ਜਾਨੀ,
ਬ੍ਰਹਮਚਰਜ ਨਾਰਦਾਦਿਕ ਹਿਰਾਨੇ ਹੈ॥
ਨਾਨਾ ਅਵਤਾਰ ਕੈ ਅਪਾਰ ਕੋ ਨ ਪਾਰ ਪਾਇਓ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਿਖ ਮਨਿ ਮਾਨੇ ਹੈ॥੨੧॥

Sidh nāth jogī jog-dhiān mai na ān sake,
bed pāṭh kar(i) brahmādik na jāne hai.
Adhyātam giān kai na siv sankād(i) pāe,
jag bhog mai na indrādik paihchāne hai.
Nām simran kai sekhādik na sankhyā jānī,
brahmcharaj nārdādik hirāne hai.
Nānā avtār kai apār ko na pār pāio,
pūran brahm gur sikh man(i) māne hai.21.

The Supreme, absolute, true Lord whom *Sidhs*, *Jogis* and *Naths* could not bring in their perception, who could not be known by Brahma and other deities despite contemplation of Vedas;

The Lord who could not be realised by Shiva and four sons of Brahma, nor by Indra and other such deities who resorted to myriad *yags* and penances;

Whom *Shesh Naag* with his thousand tongues could not comprehend and speak out all names of the Lord; bewildered by His magnificence, even the celibate sage Narad gave up the search out of frustration,

About the infinitude of which Lord, Vishnu in spite of manifesting in so many incarnations, could know nothing. *Satguru* manifests Him in the heart of his obedient devotee.

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ਗੁਰ ਉਪਦੇਸ ਰਿਦੈ ਨਿੰਮ੍ਰਤਾ ਨਿਵਾਸ ਜਾਸੁ,
ਧਿਆਨ ਗੁਰ ਮੂਰਤਿ ਕੈ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਉਨਮਾਨ ਗਿਆਨ,
ਸਹਜ ਸੁਭਾਇ ਸਰਬਾਤਮ ਕੈ ਸਮ ਹੈ ॥
ਹਉਮੈ ਤਿਆਗਿ ਤਿਆਗੀ ਬਿਸਮਾਦ ਕੈ ਬੈਰਾਗੀ ਭਏ,
ਮਨ ਉਨਮਨ ਲਿਵ ਗੰਮਿਤਾ ਅਗੰਮ ਹੈ ॥
ਸੂਖਮ ਅਸਥੂਲ ਮੂਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ,
ਜੀਵਨ ਮੁਕਤਿ ਨਮੋ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ॥੨੨॥

Gur updes ridai nimratā nivās jās(u),
dhiān gur mūrat(i) kai pūran brahm hai.
Gurmukh(i) sabad surat(i) unmān giān,
sahaj subhāe sarbātam kai sam hai.
Haumai tiāg(i) tiāgī bismād kai bairāgī bhae,
man unman liv gaṅmitā agaṅm hai.
Sūkham asthūl mūl ek hī anek mek,
jīvan mukat(i) namo namo namo nam hai.22.

The Sikh in whose heart resides the percept of Guru, and by focusing his mind in the holy feet of the Lord through *Simran*, the omnipresent Lord dwells in him;

He who lodges the holy word of the True Guru, contemplates on spiritual knowledge and in the process realises that One Supreme Lord refulges in all, thus treats all as equals;

He who sheds his ego and becomes an ascetic by virtue of *Simran*, yet live a detached worldly life; reaches the inaccessible Lord,

He who recognises one Lord manifested in all things subtle and absolute; that Guru-conscious person is emancipated even when living a worldly life.

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ਦਰਸਨ ਜੋਤਿ ਨ ਜੋਤੀ ਸਰੂਪ ਹੁਇ ਪਤੰਗ,
ਸਬਦ ਸੁਰਤਿ ਮ੍ਰਿਗ ਜੁਗਤਿ ਨ ਜਾਨੇ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨ ਮਧੁਪ ਗਤਿ,
ਬਿਰਹ ਬਿਓਗ ਹੁਇ ਨ ਮੀਨ ਮਰਿ ਜਾਨੇ ਹੈ ॥
ਏਕ ਏਕ ਟੇਕ ਨ ਟਰਤ ਹੈ ਤ੍ਰਿਗਦ ਜੋਨਿ,
ਚਾਤੁਰ ਚਤੁਰ ਗੁਨ ਹੋਇ ਨ ਹਿਰਾਨੇ ਹੈ ॥
ਪਾਹਨ ਕਠੋਰ ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰ ਮੈ,
ਸੁਨਿ ਮਮ ਨਾਮ ਜਮ ਨਰਕ ਲਜਾਨੇ ਹੈ ॥੨੩॥

Darsan jot(i) na jotī sarūp hue patang,
Sabad surat(i) mrig jugat(i) na jāne hai.
Charan kamal makrand na madhup gat(i),
birah biog hue na mīn mar(i) jāne hai.
Ek ek ṭek na ṭarat hai trigad jon(i),
chātur chatur gun hoe na hirāne hai.
Pāhan kaṭhor sat(i)gur(u) sukh sāgar mai,
sun(i) mam nām jam narak lajāne hai.23.

Like a moth, I do not sacrifice myself over the radiant glimpse of the True Guru, nor do I know the method of lodging the sweet music of True Guru's words as is the wont of a deer;

Like a bumble bee mad for the nectar of lotus flower loses his life when the flower closes, but I have not sacrificed myself unto the lotus like feet of my *Satguru*, nor have I known the pangs of separation from my *Satguru* like a fish feels when out of water;

The living being of lower species do not backtrack their steps from dying for their love that is based on just one virtue. But I with all my wisdom do not carry any trait like these living beings, I do not sacrifice myself unto my True Guru as these creatures do;

Satguru is ocean of peace and tranquility but I am like a stone (who is least influenced by any precept of the True Guru) despite living near Him. Hearing the name of a sinner like me, even the messenger of hell would feel ashamed of me.

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ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਚੰਚਲ ਅਚਲ ਭਏ,
ਮਹਾਂ ਮਲ ਮੂਤ੍ਰ-ਧਾਰੀ ਨਿਰਮਲ ਕੀਨੇ ਹੈਂ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੋਨਿ ਕੈ ਅਜੋਨਿ ਭਏ,
ਕਾਲ ਸੇ ਅਕਾਲ ਕੈ ਅਮਰ ਪਦ ਦੀਨੇ ਹੈਂ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਹਉਮੈ ਖੋਇ ਹੋਇ ਰੇਨੁ,
ਤ੍ਰਿਕੁਟੀ ਤ੍ਰਿਬੇਨੀ ਪਾਰਿ ਆਪਾ ਆਪ ਚੀਨੇ ਹੈਂ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਰਨ ਅਬਰਨ ਭਏ,
ਭੈ ਭ੍ਰਮ ਨਿਵਾਰਿ ਡਾਰਿ ਨਿਰਭੈ ਕੈ ਲੀਨੇ ਹੈਂ॥੨੪॥

Gurmat(i) sat(i) kar(i) chañchal achal bhae,
mahāñ mal mūtra-dhārī nirmal kīne haiñ.
Gurmat(i) sat(i) kar(i) jon(i) kai ajon(i) bhae,
kāl se akāl kai amar pad dīne haiñ.
Gurmat(i) sat(i) kar(i) haumai khoe hoe ren(u),
trikuṭī tribenī pār(i) āpā āp chīne haiñ.
Gurmat(i) sat(i) kar(i) baran abaran bhae,
Bhai bhram nivār(i) ḍār(i) nirbhai kai līne haiñ.24.

Those frolicsome persons who toil on the name of the Lord with devotion and love become peaceful and tranquil. Those who are filled with dross become neat and clean.

Those who practiced the consecration of True Guru saved themselves from the repeated births in the life of various species and achieved immortality.

Those who toil on the *Naam Simran* of the Lord with full devotion and love, become humble by renouncing ego and crossing all hurdles merge into Him.

They are free from caste, creed, race and colour-based social inequalities and becoming fearless merge with the Fearless Lord.

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ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੰਤ ਸੰਤ ਨਾਮ ਹੈ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਬਿਬੇਕੀ ਹੁਇ ਬਿਬੇਕੀ,
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਨਾਮ ਨਿਹਕਾਮ ਹੈ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਗਿਆਨੀ ਬ੍ਰਹਮ-ਗਿਆਨੀ,
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਹਜ ਬਿਸ੍ਰਾਮ ਹੈ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੀਵਨ ਮੁਕਤਿ ਭਏ,
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਨਿਹਚਲ ਧਾਮ ਹੈ॥੨੫॥

Gurmat(i) sat(i) kar(i) adham asādh sādh.
Gurmat(i) sat(i) kar(i) jant sant nām hai.
Gurmat(i) sat(i) kar(i) abibekī hue bibekī,
Gurmat(i) sat(i) kar(i) nām nihkām hai.
Gurmat(i) sat(i) kar(i) agiānī brahm-giānī,
Gurmat(i) sat(i) kar(i) sahaj bisrām hai.
Gurmat(i) sat(i) kar(i) jīvan mukat(i) bhae,
Gurmat(i) sat(i) kar(i) nihchal dhām hai.25.

By adopting and accepting the Guru's word as true and immortal, a lowly and base person can become pious. By concentrating on the precepts of Guru, even a lowly and trivial person can rise to become a holy man.

The thoughtless and ignorant person becomes rational and considerate once he accepts the truth of Guru's wisdom. He also becomes free from all desires and wants.

One who is wandering in the darkness of ignorance becomes a *Brahm Gyani* once he accepts the truth of Guru's wisdom and teachings. By practicing the teachings of Guru with full devotion and confidence, one reaches a state of equipoise.

By accepting Guru's teachings as true and practicing them with concentration, devotion and faith, one attains salvation when still alive and secures a place in the higher realms of the Lord.

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ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬੈਰ ਨਿਰਬੈਰ ਭਏ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਮੈ ਜਾਨੇ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਭੇਦ ਨਿਰਭੇਦ ਭਏ,
ਦੁਬਿਧਾ ਬਿਧਿ ਨਿਖੇਧ ਖੇਦ ਬਿਨਸਾਨੇ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਾਇਸ ਪਰਮ-ਹੰਸ,
ਗਿਆਨ ਅੰਸ ਬੰਸ ਨਿਰਗੰਧ ਗੰਧ ਠਾਨੇ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਰਮ ਭਰਮ ਖੋਏ,
ਆਸਾ ਮੈ ਨਿਰਾਸ ਹੁਇ, ਬਿਸ੍ਵਾਸ ਉਰਿ ਆਨੇ ਹੈ ॥੨੬॥

Gurmat(i) sat(i) kar(i) bair nirbair bhae,
Pūran brahm gur sarab mai jāne hai.
Gurmat(i) sat(i) kar(i) bhed nirbhed bhae,
dubidhā bidh(i) nikhedh khed binsāne hai.
Gurmat(i) sat(i) kar(i) bāis param-hańs,
giān ańs bańs nirgańdh gańdh ṭhāne hai.
Gurmat(i) sat(i) kar(i) karam bharam khoe,
Āsā mai nirās hue, bisvās ur(i) āne hai.26.

Those who abide by Guru's teachings with faith and sincerity are without rancour. They carry no enmity for any one because they have realised His presence in everybody.

Those who practice the teachings of the Guru are free from discriminatory temperament. All are alike for them. The sense of dualism and attitude of condemnation of others disappear from their mind.

Those crow-like dross-filled persons who adopt Guru's wisdom as truth are able to shed all the dross and become clean and pious. A miniscule of spiritual knowledge help them spread the fragrance of the Lord like Sandalwood.

Those who abide by the teachings of the Guru destroy all their doubts of rites and rituals. They become unattached with worldly desires and imbibe the intellect of the Guru in their hearts.

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ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਿੰਬਲ ਸਫਲ ਭਏ,
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਾਂਸ ਮੈ ਸੁਗੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕੰਚਨ ਮਨੂਰ ਭਏ,
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਪਰਖਤ ਅੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਾਲ-ਕੂਟ ਅੰਮ੍ਰਿਤ ਹੁਇ,
ਕਾਲ ਮੈ ਅਕਾਲ ਭਏ ਅਸਥਿਰ ਕੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੀਵਨ ਮੁਕਤ ਭਏ,
ਮਾਯਾ ਮੈ ਉਦਾਸ ਬਾਸ ਬੰਧ ਨਿਰਬੰਧ ਹੈ ॥੨੭॥

Gurmat(i) sat(i) kar(i) sinbal saphal bhae,
Gurmat(i) sat(i) kar(i) bāns mai sugandh hai.
Gurmat(i) sat(i) kar(i) kanchan manūr bhae,
Gurmat(i) sat(i) kar(i) parkhat andh hai.
Gurmat(i) sat(i) kar(i) kāl-kūṭ anmrit hue,
kāl mai akāl bhae asthir kandh hai.
Gurmat(i) sat(i) kar(i) jīvan mukat bhae,
māyā mai udās bās bandh nirbandh hai.27.

Those who sincerely and faithfully follow the teachings of the True Guru turn into a fruit-bearing tree from a silk cotton tree *(Simbal)*. That is to say that they become worthy from what good for nothing they were earlier. It is like egoistic bamboo tree becoming humble and worthy.

Those who toil their lives on the teachings of Guru become glittering like gold (those who are highly noble and pious) from burnt out iron sludge (useless persons). The ignorants acquire assayer intellect and become knowledgeable.

Those who imbibe Guru's teachings as true are filled with spiritual happiness shedding all the attachment with *maya*. They do not fear death any more and their body rests in the memory of the Lord forever.

Such people are emancipated from the love and attachment of worldly pleasures despite staying and living their life-span in this world.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ,
ਸਸਿ ਘਰਿ ਸੂਰੁ ਪੂਰਿ ਨਿਜ ਘਰਿ ਆਏ ਹੈ ॥
ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਤ੍ਰਿਬੇਨੀ ਪ੍ਰਸੰਗ,
ਤ੍ਰਿਕੁਟੀ ਉਲੰਘਿ ਸੁਖ-ਸਾਗਰ ਸਮਾਏ ਹੈ ॥
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚਤੁਰਥ ਪਦ ਗੰਮਿਤਾ ਕੈ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਮਿਅ ਚੁਆਏ ਹੈ ॥
ਚਕਈ ਚਕੋਰ ਮੋਰ ਚਾਤ੍ਰਿਕ ਅਨੰਦ-ਮਈ,
ਕਦਲੀ ਕਮਲ ਸੋ ਬਿਮਲ ਜਲ ਛਾਏ ਹੈ ॥੨੮॥

Sabad surat(i) liv gursikh sandh(i) mile,
sas(i) ghar(i) sūr(u) pūr(i) nij ghar(i) āe hai.
Ulaṭ(i) pavan man mīn tribenī prasang,
trikuṭī ulangh(i) sukh-sāgar samāe hai.
Trigun atīt chaturath pad ganmitā kai,
nijhar apār dhār amia chuāe hai.
chakaī chakor mor chātrik anand-maī,
kadlī kamal so bimal jal chhāe hai.28.

The union of Guru and Sikh leads the Sikh to focus his mind on the divine word. The *irha, pingla* and *Sukhmana* enter the tenth door of the Sikh making him realise himself and granting him spiritual peace.

Practicing *Naam Simran,* the frolicsome mind becomes peaceful and crossing all hurdles gets engrossed in the realm of peace and tranquillity--the *Dasam Duar.* They are not to bear the torments of *yogic* practices.

A practitioner of *Naam* detaches himself from the three-pronged influence of mammon i.e. the worldly attractions and reach the stage of absolute.

Just as *Chakvi* (Sun bird) seeing sun, *Chakor* (moon bird) seeing moon, rain bird and peacock seeing clouds get into wondrous stage of bliss, similarly a *Gurmukh* (Guru-conscious person) who practices *Naam Simran* keeps progressing like a lotus flower in the water.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ,
ਪੰਚ ਪਰਪੰਚ ਮਿਟੇ ਪੰਚ ਪਰਧਾਨੇ ਹੈ ॥
ਭਾਗੇ ਭੈ ਭਰਮ ਭੇਦ, ਕਾਲ ਅਉ ਕਰਮ ਖੇਦ,
ਲੋਗ ਬੇਦ ਉਲੰਘਿ ਉਦੋਤ ਗੁਰ ਗਿਆਨੇ ਹੈ ॥
ਮਾਇਆ ਅਉ ਬ੍ਰਹਮ ਸਮ ਦਸਮ ਦੁਆਰ ਪਾਰਿ,
ਅਨਹਦ ਰੁਣਝੁਣ ਬਾਜਤ ਨੀਸਾਨੇ ਹੈ ॥
ਉਨਮਨ ਮਗਨ ਗਗਨ ਜਗਮਗ ਜੋਤਿ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਪਰਮ ਨਿਧਾਨੇ ਹੈ ॥੨੯॥

Sabad surat(i) liv gursikh sandh(i) mile,
panch parpanch mite panch pardhāne hai.
Bhāge bhai bharam bhed, kāl au karam khed,
log bed ulangh(i) udot gur giāne hai.
Māiā au brahm sam dasam duār pār(i),
anhad runjhun bājat nīsāne hai.
Unman magan gagan jagmag jot(i),
nijhar apār dhār param nidhāne hai.29.

With the meeting of Guru and Sikh, and engrossment of the latter in the divine word, he is able to counter the deceit of five vices—*kam, krodh, lobh, moh* and *ahankar.* The five virtues of Truth, Contentment, Compassion, Devotion and Patience become paramount in his life.

All his doubts, fear and discriminatory feelings are destroyed. He is not hunted by the worldly discomforts those accrue from worldly activities.

With his conscious awareness firmly lodged in the mystical tenth opening, the worldly attractions and Lord appears alike to him. He sees the image of the Lord in every creature of the world. And in such a state, he remains engrossed in the celestial music that he hears.

In such a high spiritual state, he enjoys heavenly bliss and the light divine refulges in him. He is ever relishing the divine elixir of *Naam.*

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ਗ੍ਰਿਹ ਮਹਿ ਗ੍ਰਿਹਸਤੀ ਹੁਇ ਪਾਇਓ ਨ ਸਹਜ ਘਰ,
ਬਨ ਬਨਵਾਸ ਨ ਉਦਾਸ ਫਲ ਪਾਇਓ ਹੈ॥
ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਨ ਅਕਥ ਕਥਾ ਬਿਚਾਰੀ,
ਸਿਧਾਸਨ ਕੈ ਨ ਨਿਜ ਆਸਨ ਦ੍ਰਿੜਾਇਓ ਹੈ॥
ਜੋਗ ਧਿਆਨੁ ਧਾਰਨ ਕੈ ਨਾਥਨ ਨ ਦੇਖੇ ਨਾਥ,
ਜਗਿ ਭੋਗ ਪੂਜਾ ਕੈ ਨ ਅਗਹੁ ਗਹਾਇਓ ਹੈ॥
ਦੇਵੀ ਦੇਵ ਸੇਵ ਕੈ ਨ ਅਹੰਮੇਵ ਟੇਵ ਟਾਰੀ,
ਅਲਖ ਅਭੇਵ ਗੁਰਦੇਵ ਸਮਝਾਇਓ ਹੈ॥੩੦॥

Grih maih grihsatī hue pāio na sahaj ghar,
Ban banvās na udās phal pāio hai.
Parh(i) parh(i) pandit na akath kathā bichārī,
sidhāsan kai na nij āsan drirāio hai.
Jog dhiān(u) dhāran kai nāthan na dekhe nāth,
jag(i) bhog pūjā kai na agoh gahāio hai.
Devī dev sev kai na ahanmev ṭev ṭārī,
alakh abhev gurdev samjhāio hai.30

Without Guru's teaching and all by himself a householder engrossed in all household duties cannot reach the state of oneness with Lord nor renouncing the world and living in jungles can he attain Him.

By becoming a scholar, reading scriptures no one can become knowledgeable of the magnificence of the Lord and describe Him. Nor by doing *Yogic* practices can one merge in Him.

Yogis, Naths could not realise Him by their strenuous yogic practices, nor can He be attained by doing *yags* etc.

Serving gods and goddesses one cannot get rid of one's ego. All this worship and offerings before these gods and goddesses only inflate the ego. The Lord who is beyond reach and description can only be reached with the teachings, knowledge and wisdom of the Guru and by His Grace.

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ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚਤੁਰਥ ਗੁਨ ਗੰਮਿਤਾ ਕੈ,
ਪੰਚ ਤਤ ਉਲੰਘਿ ਪਰਮ ਤਤ ਵਾਸੀ ਹੈ॥
ਖਟ ਰਸ ਤਿਆਗਿ ਪ੍ਰੇਮ ਰਸ ਕਉ ਪ੍ਰਾਪਤਿ ਭਏ,
ਪੂਰਿ ਸਰ-ਸਪਤ ਅਨਹਦ ਅਭਿਆਸੀ ਹੈ॥
ਅਸਟ ਸਿਧਾਂਤ ਭੇਦਿ ਨਾਥਨ ਕੈ ਨਾਥ ਭਏ,
ਦਸਮ ਸਥਲ ਸੁਖ-ਸਾਗਰ ਬਿਲਾਸੀ ਹੈ॥
ਉਨਮਨ ਮਗਨ ਗਗਨ ਹੁਇ ਨਿਝਰ ਝਰੈ,
ਸਹਜ ਸਮਾਧਿ ਗੁਰ ਪਰਚੈ ਉਦਾਸੀ ਹੈ॥੩੧॥

Trigun atīt chaturath gun gaṅmitā kai,
paṅch tat ulaṅgh(i) param tat vāsī hai.
Khaṭ ras tiāg(i) prem ras kau prāpat(i) bhae,
pūr(i) sar-sapat anhad abhiāsī hai.
Asaṭ sidhāṅt bhed(i) nāthan kai nāth bhae,
dasam sathal sukh-sāgar bilāsī hai.
Unman magan gagan hue nijhar jharai,
Sahaj samādh(i) gur parchai udāsī hai.31.

Detaching himself from the worldly attractions and the three traits of *maya*, a Guru-conscious person acquires fourth state and discarding all adorations of the body lives in the memory of the Lord.

He is not enamoured by the tastes of worldly things, and enjoys the bliss of love of the Lord; and celestial music by keeping Him in his mind all the time.

He renunciates *yog* and ways of *Naths* and surpasses them all--spiritually, and reaching the ultimate, enjoys all happiness and peace.

Because of his high spiritual state and residing his conscious awareness in the *Dasam Duar*, he gets detached from worldly things and remains in a state of bliss.

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ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਅਬਰਨ ਹੁਇ ਬਰਨ ਬਿਖੈ,
ਪਾਂਚ ਪਰਪੰਚ ਨ ਦਰਸ ਅਦਰਸ ਹੈ ॥
ਪਰਮ ਪਾਰਸ ਗੁਰ ਪਰਸਿ ਪਾਰਸ ਭਏ,
ਕਨਿਕ ਅਨਿਕ ਧਾਤ ਆਪਾ ਅਪਰਸ ਹੈ ॥
ਨਵ ਦੁਆਰ ਪਾਰਿ ਬ੍ਰਹਮਾਸਨ ਸਿੰਘਾਸਨ ਮੈ,
ਨਿਝਰ ਝਰਨਿ ਰੁਚਤ ਨ ਅਨ ਰਸ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕ-ਈਸ ਈਸ,
ਅਨਹਦ ਗਦ ਗਦ ਅਭਰ ਭਰਸ ਹੈ ॥੩੨॥

Dubidhā nivār(i) abaran hue baran bikhai,
pāñch parpañch na daras adaras hai.
Param pāras gur paras(i) pāras bhae,
kanik anik dhāt āpā aparas hai.
Nav duār pār(i) brahmāsan siṅghāsan mai,
nijhar jharan(i) ruchat na an ras hai.
Gur sikh sandh(i) mile bīs ik-īs īs,
anhad gad gad abhar bharas hai.32.

By perpetual meditation on Lord's name, a Guru-conscious person distances himself from duality and caste discrimination. He frees himself from the grip of five vices (lust, anger, greed, ego and attachment) nor does he entangle himself in the rationales or reasoning of philosophies.

Just as an iron piece when touched with a philosopher-stone becomes gold, similarly a devotee meeting Guru becomes a pious and a clean man.

Overcoming the pleasures of the nine doors of the body, he rests his faculties in the tenth door, where the divine elixir flows perpetually that turn him away from all other pleasures.

Be assured that the meeting of Guru and a disciple, makes a disciple realise Lord and virtually becomes like Him. His insatiated heart then remains immersed in the celestial music.

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ਚਰਨ ਕਮਲ ਭਜਿ ਕਮਲ ਪ੍ਰਗਾਸ ਭਏ,
ਦਰਸ ਦਰਸਿ ਸਮ-ਦਰਸ ਦਿਖਾਏ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਲਿਵ-ਲੀਨ ਭਏ,
ਉਨਮਨ ਮਗਨ ਗਗਨ ਪੁਰ ਛਾਏ ਹੈ ॥
ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਹੋਇ ਬਿਸਮ ਬਿਦੇਹ ਭਏ,
ਅਤਿ ਅਸਚਰਜ-ਮੈ ਹੇਰਤ ਹਿਰਾਏ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ, ਕਹਤ ਨ ਆਏ ਹੈ ॥੩੩॥

Charan kamal bhaj(i) kamal pragās bhae,
daras daras(i) sam-daras dikhāe hai.
Sabad surat(i) anhad liv-līn bhae,
unman magan gagan pur chhāe hai.
Prem ras bas(i) hoe bisam bideh bhae.
at(i) ascharaj-mai herat hirāe hai.
Gurmukh(i) sukh phal mahimā agādh(i) bodh(i),
akath kathā binod, kahat na āe hai.33.

By taking refuge of *Satguru*'s lotus feet, a devotee's mind too blooms like lotus flower. By the blessings of a True Guru, he treats and conducts himself alike with all and sundry. He carries no rancour for anyone.

Such Guru-conscious person attaches his mind in the unstruck celestial music and enjoying heavenly bliss, rests his mind in the *Dasam Duar.*

Enamoured by the love of Lord, he does not remain conscious of his body any more. This is such a wondrous state that surprises everyone.

The spiritually ecstatic state of a Guru's disciple cannot even be praised. It is beyond contemplation and indescribable too.

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ਦੁਰਮਤਿ ਮੇਟਿ ਗੁਰਮਤਿ ਹਿਰਦੈ ਪ੍ਰਗਾਸੀ,
ਖੋਇ ਕੈ ਅਗਿਆਨ ਜਾਨੇ ਬ੍ਰਹਮਗਿਆਨੇ ਹੈ ॥
ਦਰਸ ਧਿਆਨ ਆਨ ਧਿਆਨ ਬਿਸਿਮਰਨ ਕੈ,
ਸਬਦ ਸੁਰਤਿ ਮੋਨਿ ਬ੍ਰਤ ਪਰਵਾਨੇ ਹੈ ॥
ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਅਨ ਰਸ ਰਹਤ ਹੁਇ,
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਸਰੂਪ ਸੋਹੰ ਸੁਰ ਤਾਨੇ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕ-ਈਸ ਈਸ,
ਪੂਰਨ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀਯੇ ਆਨੇ ਹੈ ॥੩੪॥

Durmat(i) meṭ(i) gurmat(i) hirdai pragāsī,
khoe kai agiān jāne brahm-giāne hai.
Daras dhiān ān dhiān bisimran kai,
sabad surat(i) mon(i) brat parvāne hai.
Prem ras rasik hue an ras rahat hue,
jotī maih jot(i) sarūp, sohaṅ sur tāne hai.
Gur sikh saṅdh(i) mile bīs ik-īs īs,
pūran bibek ṭek ek hīye āne hai.34.

When a disciple meets his Guru and he works hard and toil himself on his precepts, he gets rid of base intellect and divine intelligence is revealed to him. He sheds his ignorance and acquires His knowledge.

By the glimpse of the True Guru and focusing his mind, he weans away his attention from worldly pleasures and concentrates the divine word in his consciousness and closes his mind from all other attractions.

In His love, leaving all worldly pleasures, getting absorbed in His *Naam*, he keeps on remembering Him all the time.

Believe it for sure that by meeting with Guru, a Guru-conscious person becomes one with Lord and all his life depends on *Naam Simran*—an exclusive support of the Lord.

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ਰੋਮ ਰੋਮ ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਕੋ ਨਿਵਾਸ ਜਾਸੁ,
ਮਾਨਸ ਅਉਤਾਰ ਧਾਰਿ ਦਰਸੁ ਦਿਖਾਏ ਹੈ ॥
ਜਾ ਕੈ ਓਅੰਕਾਰ ਕੇ ਅਕਾਰ ਹੈ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਸ੍ਰੀ ਮੁਖ ਸਬਦੁ ਗੁਰਸਿਖਨ ਸੁਨਾਏ ਹੈ ॥
ਜਗ ਭੋਗ ਨਈਬੇਦ ਜਗਤ ਭਗਤ ਜਾਹਿ,
ਅਸਨ ਬਸਨ ਗੁਰਸਿਖਨ ਲਡਾਏ ਹੈ ॥
ਨਿਗਮ ਸੇਖਾਦਿਕ ਕਥਤ ਨੇਤਿ ਨੇਤਿ ਕਰਿ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਸਿਖਨ ਲਖਾਏ ਹੈ ॥੩੫॥

Rom rom koṭ(i) brahmāṇḍ ko nivās jās(u),
mānas autār dhār(i) daras(u) dikhāe hai.
Jā kai Oaṅkār ke akār hai nānā prakār,
srī mukh sabad(u) gursikhan sunāe hai.
Jag bhog naībed jagat bhagat jāhe,
asan basan gursikhan laḍāe hai.
Nigam sekhādik kathat net(i) net(i) kar(i),
pūran brahm gursikhan lakhāe hai.35.

Supreme Lord, whose each trichome support millions of cosmos has incarnated as *Satguru* in human form.

The Omniprotector Lord who has many forms, appearing as Guru has given sermon to his disciples in person.

God for whose propitiation *yags* are performed, food and offerings are made, the same Lord takes the form of Guru and is now coddling his Sikhs by distributing food and clothings to his disciples.

The Supreme Creator, whom Shesh Nag and others have been calling by innumerable names, now manifests as Guru and is showing Himself to His devotees (the Sikhs).

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ਨਿਰਗੁਨ ਸਰਗੁਨ ਕੈ ਅਲਖ ਅਬਿਗਤ ਰੂਪ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਰੂਪ ਪ੍ਰਗਟਾਏ ਹੈ ॥
ਸਰਗੁਨ ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਕੈ ਧਿਆਨ ਰੂਪ,
ਅਕੁਲ ਅਕਾਲ ਗੁਰਸਿਖਨ ਦਿਖਾਏ ਹੈ ॥
ਨਿਰਗੁਨ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਅਨਹਦ ਧੁਨਿ,
ਸਬਦ-ਬੇਧੀ ਗੁਰਸਿਖਨ ਸੁਨਾਏ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨਿਹਕਾਮ ਧਾਮ,
ਗੁਰਸਿਖ ਮਧੁਕਰ ਗਤਿ ਲਪਟਾਏ ਹੈ ॥੩੬॥

Nirgun sargun kai alakh abigat rūp,
pūran brahm gur rūp pragṭāe hai.
Sargun srī gur daras kai dhiān rūp,
akul akāl gursikhan dikhāe hai.
Nirgun srī gur sabad anhad dhun(i),
sabad-bedhī gursikhan sunāe hai.
Charan kamal makrand nihkām dhām,
gursikh madhukar gat(i) lapṭāe hai.36.

The Supreme Lord whose countenance is beyond perception, who is indestructable, despite being formless took human form and revealed Himself as Guru.

God in His immanent form as *Satguru* who is beyond all castes, creed and race make the Sikhs realise the true form of God.

The heart piercing melodious tune which *Satguru* sings to his Sikhs is in fact manifestation of True Lord.

Fragrance of the dust (of the lotus feet of such *Satguru*) with which the Sikhs remain attached is capable of destroying all worldly desires.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰੁ ਬੇਲ ਹੁਇ ਚੰਬੇਲੀ ਗਤਿ,
ਮੂਲ ਸਾਖਾ ਪਤ੍ਰ ਕਰਿ ਬਿਬਿਧਿ ਬਿਥਾਰ ਹੈ ॥
ਗੁਰਸਿਖ ਪੁਹਪ ਸੁਬਾਸ ਨਿਜ ਰੂਪ ਤਾ ਮੈ,
ਪ੍ਰਗਟ ਹੁਇ ਕਰਤ ਸੰਸਾਰ ਕੋ ਉਧਾਰ ਹੈ ॥
ਤਿਲ ਮਿਲਿ ਬਾਸਨਾ ਸੁਬਾਸ ਕੋ ਨਿਵਾਸ ਕਰਿ,
ਆਪਾ ਖੋਇ ਹੋਇ ਹੈ ਫੁਲੇਲ ਮਹਿਕਾਰ ਹੈ ॥
ਗੁਰਮੁਖਿ ਮਾਰਗ ਮੈ ਪਤਿਤ ਪੁਨੀਤ ਰੀਤਿ,
ਸੰਸਾਰੀ ਹੁਇ ਨਿਰੰਕਾਰੀ ਪਰਉਪਕਾਰ ਹੈ ॥੩੭॥

Pūran brahm gur(u) bel hue chanbelī gat(i),
Mūl sākhā patra kar(i) bibidh(i) bithār hai.
Gursikh puhap subās nij rūp tā mai,
pragaṭ hue karat sansār ko udhār hai.
Til mil(i) bāsnā subās ko nivās kar(i),
āpā khoe hoe hai phulel maihkār hai.
Gurmukh(i) mārag mai patit punīt rīt(i),
sansārī hue nirankārī parupkār hai.37.

Satguru, manifestation of Almighty God, is like jasmine creeper of which He Himself is the root and all His devotees and pious persons are its leaves and branches.

Pleased at the services of His devotees (like Bhai Lehna Ji, Baba Amar Das Ji, etc.) *Satguru* turns those devotees by His grace and makes them into fragrance-spreading flowers and by manifesting in them is liberating the world.

Just as sesame seed loses its existence and becomes scent when unites with the fragrance of the flowers, the devotees too lose themselves to the Lord through meditation and spread divine fragrance in the world.

Sikhism has a tradition of changing sinners into holy persons. And in this path, this is a very righteous task and service towards others. Those engrossed in material world are converted into God-loving and godly persons. They are detached from *maya* (mammon) and united with the Almighty.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰੁ ਬਿਰਖ ਬਿਥਾਰ ਧਾਰ,
ਮੂਲ ਕੰਦ ਸਾਖਾ ਪਤ੍ਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ॥
ਤਾ ਮੈ ਨਿਜ ਰੂਪ ਗੁਰਸਿਖ ਫਲ ਕੋ ਪ੍ਰਗਾਸ,
ਬਾਸਨਾ ਸੁਬਾਸ ਅਉ ਸ੍ਵਾਦ ਉਪਕਾਰ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਰਸਿਕ ਹੁਇ,
ਚਾਖੇ ਚਰਨਾਮ੍ਰਿਤ ਸੰਸਾਰ ਕੋ ਉਧਾਰ ਹੈ ॥
ਗੁਰਮੁਖਿ ਮਾਰਗ ਮਹਾਤਮ ਅਕਥ ਕਥਾ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰ ਹੈ ॥੩੮॥

Pūran brahm gur(u) birakh bithār dhār.
Mūl kand sākhā patra anik prakār hai.
Tā mai nij rūp gursikh phal ko pragās.
bāsnā subās au svād upkār hai.
Charan kamal makrand ras rasik hue.
chākhe charāmrit sansār ko udhār hai.
Gurmukh(i) mārag mahātam akath kathā,
Net(i) net(i) net(i) namo namo namaskār hai.38.

Satguru, a total form of complete Lord is like a fragrant tree whose spread has many branches, leaves, flowers in the form of Sikhs.

By the strenuous toil of devoted Sikhs like Bhai Lehna Ji and Baba Amar Das Ji, the True Guru illuminated His own light in them. Engulfed in the desire of worship and fragrance of the Lord, these pious souls are keen to spread and distribute the elixir-like *Naam.*

Such Gursikhs enjoying the fragrance of the dust of Lord's lotus-feet emancipate others from the world.

The glory of the path of Sikhism cannot be described. All that we can say is that He is infinite, infinite and beyond and is worthy of our salutes myriad times.

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ਬਰਨ ਬਰਨ ਬਹੁ ਬਰਨ ਗੋ-ਬੰਸ ਜੈਸੇ,
ਏਕ ਹੀ ਬਰਨ ਦੁਹੇ ਦੂਧ ਜਗ ਜਾਨੀਐ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਲ ਫੂਲ ਕੈ ਬਨਾਸਪਤੀ,
ਏਕੈ ਰੂਪ ਅਗਨਿ ਸਰਬ ਮੈ ਸਮਾਨੀਐ ॥
ਚਤੁਰ ਬਰਨ ਪਾਨ ਚੂਨਾ ਅਉ ਸੁਪਾਰੀ ਕਾਥਾ,
ਆਪਾ ਖੋਇ ਮਿਲਤ ਅਨੂਪ ਰੂਪ ਠਾਨੀਐ ॥
ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ,
ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੩੯॥

Baran baran bahu baran go-bańs jaise,
Ek hī baran duhe dūdh jag jānīai.
Anik prakār phal phūl kai banāspatī,
ekai rūp agan(i) sarab mai samānīai.
Chatur baran pān chūnā au supārī kāthā,
āpā khoe milat anūp rūp ṭhānīai.
Logan mai logāchār gurmukh(i) ekańkār,
sabad surat(i) unman unmānīai.39.

Just as the cows are of many breeds and colours, yet the whole world knows that they all yield milk of the same colour.

There are many species of fruit and flower trees but all carry the same latent fire in them.

Four different colours—beetle leaf, *Supari* (beetle nut), *Kattha* (extract of the bark of accacia) and lime shed their own colour and merge in each other in a *Paan* and make beautiful red colour.

Similarly the Guru-conscious person (Gurmukh) renounces various worldly pleasures and adopts one colour of the formless God. And because of the blessings of his Guru who has taught him to unite with the divine word and his mind, he achieves higher spiritual state.

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ਸੀਂਚਤ ਸਲਿਲ ਬਹੁ ਬਰਨ ਬਨਾਸਪਤੀ,
ਚੰਦਨ ਸੁਬਾਸ ਏਕੈ ਚੰਦਨ ਬਖਾਨੀਐ ॥
ਪਰਬਤ ਬਿਖੈ ਉਤਪਤ ਹੁਇ ਅਸਟ ਧਾਤ,
ਪਾਰਸ ਪਰਸਿ ਏਕੈ ਕੰਚਨ ਕੈ ਜਾਨੀਐ ॥
ਨਿਸ ਅੰਧਕਾਰ ਤਾਰਾ ਮੰਡਲ ਚਮਤਕਾਰ,
ਦਿਨ ਦਿਨਕਰ ਜੋਤਿ ਏਕੈ ਪਰਵਾਨੀਐ ॥
ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ,
ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੪੦॥

Sīṅchat salil bahu baran banāspatī,
chaṅdan subās ekai chaṅdan bakhānīai.
Parbat bikhai utpat hue asaṭ dhāt,
Pāras paras(i) ekai kaṅchan kai jānīai.
Nis aṅdhkār tārā maṅḍal chamatkār,
din dinkar jot(i) ekai parvānīai.
Logan mai logāchār gurmukh(i) ekaṅkār,
sabad surat(i) unman unmānīai.40.

By irrigation, several kinds of plants and vegetation can be grown but when they come in touch with sandalwood they are all called sandalwood (because they have the same fragrance).

Eight metals are obtained from mountain but when each one of them are touched by philosopher-stone become gold.

In the darkness of the night, many stars shine but during the day, the light of one Sun alone is considered authentic.

Similarly a Sikh who lives life according to the advice of his Guru becomes divine in all respects, even when he is living life as a worldly person. Due to the lodging of the divine word in his mind, he is known to be living in heavenly state.

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ਜੈਸੇ ਕੁਲਾ-ਬਧੂ ਗੁਰ-ਜਨ ਮੈ ਘੂਘਟ-ਪਟ,
ਸਿਹਜਾ ਸੰਜੋਗ ਸਮੈ ਅੰਤਰੁ ਨ ਪੀਅ ਸੈ ॥
ਜੈਸੇ ਮਣਿ ਅਛਤ ਕੁਟੰਬ ਹੀ ਸਹਿਤ ਅਹਿ,
ਬੰਕ ਤਨ ਸੂਧੋ ਬਿਲ ਪੈਸਤ ਹੁਇ ਜੀਅ ਸੈ ॥
ਮਾਤ ਪਿਤਾ ਅਛਤ ਨ ਬੋਲੈ ਸੁਤ ਬਨਿਤਾ ਸੈ,
ਪਾਛੈ ਕੈ ਦੈ ਸਰਬਸ ਮੋਹੁ ਸੁਤ ਤੀਅ ਸੈ ॥
ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ,
ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਮਨ ਹੀਅ ਸੈ ॥੪੧॥

Jaise kulā-badhū gur-jan mai ghūghaṭ-paṭ,
sihjā sanjog samai antar(u) na pīa sai.
Jaise maṇ(i) achhat kuṭanb hī sahit aih,
bank tan sūdho bil paisat hue jīa sai.
Māt pitā achhat na bolai sut banitā sai,
pāchhai kai dai sarbas moh(u) sut tīa sai.
Logan mai logāchār gurmukh(i) ekankār,
sabad surat(i) unman man hīa sai.41.

Just as a daughter-in-law covers herself with veil in front of the elders of the house, but keeps no distance from her husband at the time of sharing his bed;

Just as a snake remains crooked when with female snake and his family, but becomes straight when it enters in the burrow;

Just as a son avoids talking to his wife in front of his parents, but when alone showers all his love upon her,

Similarly a devoted Sikh appears worldly among others but having attached his mind with Guru's word, he rises spiritually and realises the Lord.

Quintessence : One may maintain oneself as a worldly person outwardly but inwarldly one keeps oneself attached with *Naam* and attains divine bliss.

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ਜੋਗ ਬਿਖੈ ਭੋਗ ਅਰੁ ਭੋਗ ਬਿਖੈ ਜੋਗ ਜਤ,
ਗੁਰਮੁਖਿ ਪੰਥ ਜੋਗ ਭੋਗ ਸੈ ਅਤੀਤ ਹੈ ॥
ਗਿਆਨ ਬਿਖੈ ਧਿਆਨ ਅਰੁ ਧਿਆਨ ਬਿਖੈ ਬੇਧੇ ਗਿਆਨ,
ਗੁਰਮਤਿ ਗਤਿ ਗਿਆਨ ਧਿਆਨ ਕੈ ਅਜੀਤ ਹੈ ॥
ਪ੍ਰੇਮ ਕੈ ਭਗਤਿ ਅਰ ਭਗਤਿ ਕੈ ਪ੍ਰੇਮ ਨੇਮ,
ਅਲਖ ਭਗਤਿ ਪ੍ਰੇਮ ਗੁਰਮੁਖਿ ਰੀਤਿ ਹੈ ॥
ਨਿਰਗੁਨ ਸਰਗੁਨ ਬਿਖੈ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਰਿਦੈ,
ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਪਾਰਿ ਪੂਰਨ ਪ੍ਰਤੀਤਿ ਹੈ ॥੪੨॥

Jog bikhai bhog ar(u) bhog bikhai jog jat,
gurmukh(i) panth jog bhog sai atīt hai.
Giān bikhai dhiān ar(u) dhiān bikhai bedhe giān,
gurmat(i) gat(i) giān dhiān kai ajīt hai.
Prem kai bhagat(i) ar bhagat(i) kai prem nem,
alakh bhagat(i) prem gurmukh(i) rīt(i) hai.
Nirgun sargun bikhai bisam bisvās ridai,
bisam bisvās pār(i) pūran pratīt hai.42.

Where *yogic* practitioners have innate desire for worldly relishments and the worldly people desire to become *yogi*, but those treading the path of Guru maintain a very different and unique desire in their hearts than the *yogis.*

Those following the path of *Gyan* (knowledge) keep their mind focused on contemplation while those in contemplation are wandering for *Gyan.* But the state of a person treading the path of his Guru is above those persons who are persuing *Gyan* or *Dhyan* (contemplation).

Followers of path of love yearn for devotion and those on path of devotion desire love, but the innate desire of Guru-conscious person is to remain engrossed in loving worship of God.

Many seekers hold a faith on the worship of Transcendental Lord while others hold a strange view of worship of Immanent God. Perhaps their belief and understanding is half baked. But the disciples of Guru hold their faith on the Lord much above these strange devotions and beliefs. It is absolute.

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ਕਿੰਚਤ ਕਟਾਛ ਦਿਬਿ ਦੇਹ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਹੁਇ,
ਦਿਬਿ ਜੋਤਿ ਕੋ ਧਿਆਨ ਦਿਬਿ ਦ੍ਰਿਸਟਾਂਤ ਕੈ ॥
ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਪ੍ਰਗਟ ਹੁਇ ਗੁਰਮਤਿ,
ਅਨਹਦ ਗੰਮਿ ਉਨਮਨੀ ਕੋ ਮਤਾਂਤ ਕੈ ॥
ਗਿਆਨ ਧਿਆਨ ਕਰਨੀ ਕੈ ਉਪਜਤ ਪ੍ਰੇਮ ਰਸੁ,
ਗੁਰਮੁਖਿ ਸੁਖ ਪ੍ਰੇਮ ਨੇਮ ਨਿਜ ਕ੍ਰਾਂਤਿ ਕੈ ॥
ਚਰਨ ਕਮਲ ਦਲ ਸੰਪਟ ਮਧੁਪ ਗਤਿ,
ਸਹਜ ਸਮਾਧਿ ਮਧੁ-ਪਾਨ ਪ੍ਰਾਨ ਸਾਂਤਿ ਕੈ ॥੪੩॥

Kinchat kaṭāchh dib(i) deh dib(i) drisaṭ(i) hue,
dib(i) jot(i) ko dhiān dib(i) drisṭānt kai.
Sabad bibek ṭek pragaṭ hue gurmat(i),
anhad ganm(i) unmanī ko matānt kai.
Giān dhiān karnī kai upjat prem ras(u),
gurmukh(i) sukh prem nem nij krānt(i) kai.
Charan kamal dal sanpaṭ madhup gat(i),
Sahaj samādh(i) madhu-pān prān sānt(i) kai.43.

With just a miniscule of clement look of *Satguru*, the body and looks of a disciple of the Guru become divine. He then starts seeing the presence of the Lord all around him.

By meditating on *Gur Shabad* (Guru's Word) and taking its refuge, Guru's precepts are revealed to him. When he reaches the state of listening to unstruck melody of the divine word, he enjoys the bliss of higher state of equipoise.

Concentrating on the knowledge of the True Guru, listening to his counsel, practicing contemplation and living life according to His command, a feeling of love grows and blossoms. And in living this life of love, a Guru-conscious person realises the radiance of his self by the divine enlightenment.

As the bumble bee attains the divine bliss by drinking the elixir and getting shut in the box-like petals of a lotus flower, similarly in order to provide spiritual peace to his life, a true seeker enjoins the lotus-like feet of Guru and drinks deep by contemplating on *Naam.*

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ਸੂਆ ਗਹਿ ਨਲਿਨੀ ਕਉ ਉਲਟਿ ਗਹਾਵੈ ਆਪੁ,
ਹਾਥ ਸੈ ਛਡਾਏ ਛਾਡੈ ਪਰ-ਬਸਿ ਆਵਈ॥
ਤੈਸੇ ਬਾਰੰਬਾਰ ਟੇਰਿ-ਟੇਰਿ ਕਹੇ ਪਠੋ-ਪਠੋ,
ਆਪਨੋ ਹੀ ਨਾਉ ਸੀਖਿ ਆਪ ਹੀ ਪੜਾਵਈ॥
ਰਘੁਬੰਸੀ ਰਾਮ ਨਾਮ ਗਾਲ ਜਾਮਨੀ ਸੁ ਭਾਖਾ,
ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਬੁਧਿ ਪ੍ਰਗਟਾਵਈ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸਾਧ ਸੰਗ ਮਿਲੇ,
ਆਪਾ ਆਪੁ ਚੀਨਿ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਵਈ॥੪੪॥

Sūā gaih nalīnī kau ulaṭ(i) gahāvai āp(u),
hāth sai chhaḍāe chhāḍai par-bas(i) āvaī.
Taise bāranbār ṭer(i)-ṭer(i) kahe paṭho-paṭho,
āpno hī nāu sīkh(i) āp hī paṛāvaī.
Raghubansī rām nām gāl jāmnī su bhākhā,
sangat(i) subhāv gat(i) budh(i) pragṭāvaī.
Taise gur charan saran(i) sādh sang mile,
āpā āp(u) chīn(i) gurmukh(i) sukh pāvaī.44.

A parrot catcher fixes a rotating pipe/tube on which a parrot comes and sits. The pipe rotates and the parrot hangs upside down. He does not let go the pipe. The parrot catcher then comes and frees his claws. Thus he becomes a slave.

As the parrot is trained and taught to say words, he repeatedly speak those words. He learns to speak his own name and he teaches it to others as well.

A parrot learns to pronounce the name of Ram from the devotees of Ram. From the wicked and unrighteous, he learns bad names. In the company of Greeks, he learns their language. He develops his intellect according to the company he keeps.

Similarly in the company of holy men, and taking the refuge of the lotus-like feet of the *Satguru*, the Sikh in attendance of his Guru realises his self and enjoys the true bliss and peace.

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ਦ੍ਰਿਸਟਿ ਮਹਿ ਦਰਸ, ਦਰਸ ਮਹਿ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਗ,
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਦਰਸ ਗੁਰ ਧਿਆਨ ਹੈ ॥
ਸਬਦ ਮਹਿ ਸੁਰਤਿ, ਸੁਰਤਿ ਮਹਿ ਸਬਦ ਧੁਨਿ,
ਸਬਦ ਸੁਰਤਿ ਅਗਮਿਤਿ ਗੁਰ ਗਿਆਨ ਹੈ ॥
ਗਿਆਨ ਧਿਆਨ ਕਰਨੀ ਕੈ ਪ੍ਰਗਟਤ ਪ੍ਰੇਮ ਰਸੁ,
ਗੁਰਮਤਿ ਗਤਿ ਪ੍ਰੇਮ ਨੇਮ ਨਿਰਬਾਨ ਹੈ ॥
ਪਿੰਡ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਬੀਸ ਕੋ ਬਰਤਮਾਨ,
ਗੁਰਮੁਖਿ ਸੁਖ ਇਕ-ਈਸ ਮੈ ਨਿਧਾਨ ਹੈ ॥੪੫॥

Drisaṭ(i) maih daras, daras maih drisaṭ(i) drig,
Drisaṭ(i) daras adaras gur dhiān hai.
Sabad maih surat(i), surat(i) maih sabad dhun(i),
sabad surat(i) agmit(i) gur giān hai.
Giān dhiān karnī kai pragṭat prem ras(u),
gurmat(i) gat(i) prem nem nirbān hai.
Piṅḍ prān prānpat(i) bīs ko bartmān,
Gurmukh(i) sukh ik-īs mo nidhān hai.45.

In the vision of Guru-conscious persons rests the image of the True Guru, and in the eyes of the True Guru, rests the glimpse of the disciple. Because of this attention of *Satguru*, these disciples keep away from the worldly attractions.

They remain engrossed in the words of the Guru and the tune of these words remain lodged in their consciousness. But the knowledge of word and consiousness is beyond reach.

By following the teachings of the True Guru and moulding one's character in accordance with the contemplation of Lord's qualities, a sense of love develops. The well defined routine of Guru's philosophy, leads one to free onself from the worldly shackles.

Living life in the world, a Guru-conscious person always believes that his life belongs to the Master of Life—God. Remaining engrossed in One Lord is the wealth of happiness of the Guru-conscious persons.

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ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਛਤ੍ਰਪਤਿ ਭਏ,
ਸਹਜ ਸਿੰਘਾਸਨ ਕੈ ਨਿਹਚਲ ਰਾਜ ਹੈ॥
ਸਤ੍ਯ ਅਉ ਸੰਤੋਖ ਦਇਆ ਧਰਮ ਅਰਥ ਮੇਲਿ,
ਪੰਚ ਪਰਵਾਨ ਕੀਏ ਗੁਰਮਤਿ ਸਾਜ ਹੈ॥
ਸਕਲ ਪਦਾਰਥ ਅਉ ਸਰਬ ਨਿਧਾਨ ਸਭਾ,
ਸਿਵ ਨਗਰੀ ਸੁਬਾਸ ਕੋਟ ਛਬਿ ਛਾਜ ਹੈ॥
ਰਾਜਨੀਤਿ ਰੀਤਿ ਪ੍ਰੀਤਿ ਪਰਜਾ ਕੈ ਸੁਖੈ ਸੁਖ,
ਪੂਰਨ ਮਨੋਰਥ ਸਫਲ ਸਭ ਕਾਜ ਹੈ॥੪੬॥

Man bach kram hue ikatra chhtrapat(i) bhae,
Sahaj singhāsan kai nihchal rāj hai.
Satya au santokh daiā dharam arth mel(i),
panch parvān kīe gurmat(i) sāj hai.
Sakal padārath au sarab nidhān sabhā,
siv nagrī subās koṭ chhab(i) chhāj hai.
Rājnīt(i) rīt(i) prīt(i) parjā kai sukhai sukh,
pūran manorath saphal sabh kāj hai.46.

A Guru-conscious person feels like a mighty king when he is able to concentrate his mind on words and acts as per the teachings of Guru. When he is able to rest in a state of equipoise, he feels like an emperor of infallible kingdom.

By imbibing the five virtues of Truth; Contentment, Compassion, Righteousness and Purpose in accordance with the teachings of the Guru, he becomes acceptable and an honourable person.

All materials and worldly treasures are his. The divine abode of *Dasam Duar* is his fort where the continuous presence of melodious *Naam* makes him a unique and glorious person.

The loving and affectionate treatment of such a king-like disciple of the True Guru with other human beings is his statesmanship that spreads happiness, peace and success all around him.

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ਚਰਨ ਸਰਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ,
ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਸੁਧਿ ਪਾਈ ਹੈ॥
ਸਹਜ ਸਮਾਧਿ ਸਾਧਿ ਅਗਮ ਅਗਾਧਿ ਕਥਾ,
ਅੰਤਰਿ ਦਿਸੰਤਰ ਨਿਰੰਤਰੀ ਜਤਾਈ ਹੈ॥
ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਗਤਿ,
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸੋਹੰ ਲਿਵ ਲਾਈ ਹੈ॥
ਦਰਪਨ ਦਰਸ ਅਉ ਜੰਤ੍ਰ ਧੁਨਿ ਜੰਤ੍ਰੀ ਬਿਧਿ,
ਓਤਿ ਪੋਤਿ ਸੂਤ ਏਕੈ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ॥੪੭॥

Charan saran(i) man bach kram hue ikatra,
ganmitā trikāl tribhavan sudh(i) pāī hai.
Sahaj samādh(i) sādh(i) agam agādh(i) kathā,
antar(i) disantar(u) nirantarī jatāī hai.
Khanḍ brahmanḍ pinḍ prān prānpat(i) gat(i),
gur sikh sandh(i) mile sohang liv lāī hai.
Darpan daras au jantra dhun(i) jantrī bidh(i),
ot(i) pot(i) sūt ekai dubidhā miṭāī hai.47.

When a Guru-conscious person achieves harmony with his mind, words and actions, and by the blessings of the refuge of True Guru, he acquires knowledge of times and the three worlds.

By practicing on *Naam*, a Guru-conscious person lives in a state of equipoise. Any description of that state is beyond our comprehension. It is indescribable. By dint of that state, he becomes aware of all that is happening in evey nook and corner of the world.

By the union of Guru and Sikh, the seeker feels the presence of the Lord of Cosmos in his body and his life-giving support; and when he achieves oneness with God, he remains engrossed in the memory of Lord.

As the mirror and image in it, music and the musical instrument, waft and woof of a cloth are all part of each other and inseparable, so does the Guru-conscious person becomes one with God and is freed of all doubts of duality.

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ਚਰਨ ਸਰਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ,
ਤਨ ਤ੍ਰਿਭਵਨ ਗਤਿ ਅਲਖ ਲਖਾਈ ਹੈ॥
ਮਨ ਬਚ ਕਰਮ, ਕਰਮ ਮਨ ਬਚਨ ਕੈ,
ਬਚਨ ਕਰਮ ਮਨ ਉਨਮਨੀ ਛਾਈ ਹੈ॥
ਗਿਆਨੀ ਧਿਆਨੀ ਕਰਨੀ ਜਿਉ ਗੁਰ ਮਹੂਆ ਕਮਾਦ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਭਾਠੀ ਕੈ ਚੁਆਈ ਹੈ॥
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ-ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ,
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਸਹਜ ਸਮਾਈ ਹੈ॥੪੮॥

Charan saran(i) man bach kram hoe ikatra,
tan tribhavan gat(i) alakh lakhāī hai.
Man bach karam, karam man bachan kai,
bachan karam man unmanī chhāī hai.
Giānī dhiānī karnī jio gur mahūā kamād,
nijhar apār dhār bhāṭhī kai chuāī hai.
Prem ras aṁmrit-nidhān pān pūran hue,
gurmukh(i) saṅdh(i) mile sahaj samāī hai.48.

Because of the refuge of True Guru and moulding his mind, words and actions as per His teachings, a Guru- conscious person learns the happenings of the three worlds innately. He recognises the true Lord residing within.

With the harmony of actions, mind and words, the thoughts of the mind, the utterance of the words and actions performed are influenced.

As wine is brewed from jaggery, sugarcane and *Madhuca Indica* flowers, so does a Guru-conscious person obtains the unique flow of elixir of *Naam* when *Gyan* of his Guru's precepts, *Dhyan* (concentration of mind) on these precepts and clean actions are performed by him in the furnace-like *Dasam Duar* (tenth door of the body).

Guru-conscious person satiates himself by drinking deep the loving elixir of Lord's name and by his union with the divine word of the True Guru, he resides in a state of equipoise.

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ਬਿਬਿਧਿ ਬਿਰਖ ਬਲੀ ਫਲ ਫੂਲ ਮੂਲ ਸਾਖਾ,
ਰਚਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ॥
ਬਰਨ ਬਰਨ ਫਲ, ਬਹੁ ਬਿਧਿ ਸ੍ਵਾਦ ਰਸ,
ਬਰਨ ਬਰਨ ਫੂਲ, ਬਾਸਨਾ ਬਿਥਾਰ ਹੈ॥
ਬਰਨ ਬਰਨ ਮੂਲ, ਬਰਨ ਬਰਨ ਸਾਖਾ,
ਬਰਨ ਬਰਨ ਪਤ੍ਰ ਸੁਗਨ ਅਚਾਰ ਹੈ॥
ਬਿਬਿਧਿ ਬਨਾਸਪਤਿ ਅੰਤਰਿ ਅਗਨ ਜੈਸੇ,
ਸਕਲ ਸੰਸਾਰ ਬਿਖੈ ਏਕੈ ਏਕੰਕਾਰ ਹੈ॥੪੯॥

Bibidh(i) birakh balī phal phul mūl sākhā,
rachan charitra chitra anik prakār hai.
Baran baran phal, bahu bidh(i) svād ras,
baran baran phūl, bāsnā bithār hai.
Baran baran mūl, baran baran sākhā,
baran baran patra sugan achār hai.
Bibidh(i) banāspat(i) aṅtar(i) agan jaise,
sakal saṅsār bikhai ekai ekaṅkār hai.49.

The vegetation is seen in many forms like trees, creepers, fruit, flowers, roots and branches. This beautiful creation of the Lord unfolds itself in many forms of wonderful artistic skills.

These trees and creepers bear fruits of different tastes and flavour, flowers of myriad shape and colour. All of them spread various types of fragrance.

The trunks of the trees and creepers, their branches and leaves are of many kind and each leaves a different effect.

As the latent fire in all these types of vegetation is the same, so do the God-loving persons find One Lord dwelling in the hearts of all the living beings in this world.

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ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ,
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨ ਸਾਧ ਲਿਵ ਲਾਈ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸਬਦ ਸੁਰਤਿ ਲਿਵ,
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਸੁਧਿ ਪਾਈ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸ੍ਵਾਮੀ ਸੇਵ ਸੇਵਕ ਹੁਇ,
ਗੁਰਮੁਖਿ ਨਿਹਕਾਮ ਕਰਨੀ ਕਮਾਈ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਕਰਨੀ ਸੁ ਗਿਆਨ ਧਿਆਨ,
ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਨੇਮ ਸਹਜ ਸਮਾਈ ਹੈ ॥੫੦॥

Gur-sikh sandh(i) mile drisaṭ(i) daras liv,
gurmukh(i) brahm giān sādh liv lāī hai.
Gur-sikh sandh(i) mile sabad surat(i) liv,
gurmukh(i) brahm giān dhiān sudh(i) pāī hai.
Gur-sikh sandh(i) mile svāmī sev sevak hue,
gurmukh(i) nihkām karnī kamāī hai.
Gur-sikh sandh(i) mile karnī su giān dhiān,
Gurmukh(i) prem nem sahaj samāī hai.50.

When the devoted Guru-conscious person becomes one with the True form of the True Lord, his vision enjoins the holy sight of Guru. He who practices meditation on Lord's name remains attached with the words of wisdom of the True Guru.

By the union of True Guru and his disciple (Gursikh) the disciple obeys the command of his Guru very sincerely and faithfully. By meditating on the Lord, he learns to reflect on the True Guru.

Thus union of a disciple with Guru imbibes the trait of service of the Master. He serves all without reward or desire as he has learnt that he is serving Him who resides in all.

Such a person emerges as a person with ideal actions by virtue of the meditation and reflection on Lord. In the process, he attains equipoise and remains engrossed in it.

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ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਬ੍ਰਹਮ ਧਿਆਨ ਲਿਵ,
ਏਕੰਕਾਰ ਕੈ ਅਕਾਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਲਿਵ,
ਨਿਰੰਕਾਰ ਓਅੰਕਾਰ ਬਿਬਿਧਿ ਬਿਥਾਰ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸ੍ਵਾਮੀ ਸੇਵ ਸੇਵਕ ਹੁਇ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਪ੍ਰੇਮ ਭਗਤਿ ਅਚਾਰ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਪਰਮਦਭੁਤ ਗਤਿ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰ ਹੈ ॥੫੧॥

Gurmukh(i) sandh(i) mile brahm dhiān liv,
ekankār kai akār anik prakār hai.
Gurmukh(i) sandh(i) mile brahm giān liv,
nirankār oankār bibidh(i) bithār hai.
Gur-sikh sandh(i) mile svāmī sev sevak hue,
brahm bibek prem bhagat(i) achār hai.
Gurmukh(i) sandh(i) mile parmadbhut gat(i),
net(i) net(i) net(i) namo namo namaskār hai.51.

When a Guru-conscious person lives in harmony with his Guru, his mind is absorbed in the remembrance of God. He then realises that all forms are actually His forms.

And when he establishes his relationship with Him, he realises through the medium of meditation on His name that Formless Lord has manifested Himself in various forms and shapes.

The union of a devoted Sikh with True Guru renders him with an attitude of service and benevolence and he yearns to be available at His service. He then develops character of loving devotion and divine reflection.

The state of union of a God-conscious person and his True Guru is glorious and full of astonishment. No other state can equal it. He is worthy of salutation infinite time, again and again.

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ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ,
ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈ ਸਮਾਏ ਹੈ ॥
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ-ਨਿਧਾਨ ਪਾਨ ਕੈ ਮਦੋਨ,
ਰਸਨਾ ਥਕਤ ਭਈ, ਕਹਿਤ ਨ ਆਏ ਹੈ ॥
ਜਗਮਗ ਪ੍ਰੇਮ ਜੋਤਿ ਅਤਿ ਅਸਚਰਜ-ਮੈ
ਲੋਚਨ ਚਕਿਤ ਭਏ ਹੇਰਤ ਹਿਰਾਏ ਹੈ ॥
ਰਾਗ ਨਾਦ ਬਾਦ ਬਿਸਮਾਦ ਪ੍ਰੇਮ ਧੁਨਿ ਸੁਨਿ,
ਸ੍ਰਵਨ ਸੁਰਤਿ ਬਿਲੈ ਬਿਲੈ ਬਿਲਾਏ ਹੈ ॥੫੨॥

Gurmukh(i) man bach karam ikatra bhae,
ang ang bisam srabang mai samāe hai.
Prem ras amrit-nidhān pān kai madon,
rasnā thakat bhaī, kahit na āe hai.
Jagmag prem jot(i) at(i) ascharaj-mai,
lochan chakit bhae herat hirāe hai.
Rāg nād bād bismād prem dhun(i) sun(i),
srvan surat(i) bilai bilai bilāe hai.52.

By practicing the teachings of Guru with mind, words and action, the devoted Sikh in attendance keeps every limb of his body in the memory of blissful Omnipresent Lord all the time.

He remains in a state of trance by drinking the loving elixir of *Naam*. He relishes not any other pleasure of life anymore. The wonderful elixir that has caused him to live such a celestial state of trance is indescribable.

The radiance of love for *Naam Simran* refulges in him a strange form that surprises all the beholders.

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ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ,
ਪੂਰਨ ਪਰਮ ਪਦ ਪ੍ਰੇਮ ਪ੍ਰਗਟਾਏ ਹੈ ॥
ਲੋਚਨ ਮੈ ਦ੍ਰਿਸਟਿ ਦਰਸ ਰਸ ਗੰਧਿ ਸੰਧਿ,
ਸ੍ਰਵਨ ਸਬਦ ਸੁਰਤਿ ਗੰਧ ਰਸ ਪਾਏ ਹੈ ॥
ਰਸਨਾ ਮੈ ਰਸ ਗੰਧ ਸਬਦ ਸੁਰਤਿ ਮੇਲ,
ਨਾਸ ਬਾਸ ਰਸ ਸ੍ਰੁਤਿ ਸਬਦ ਲਖਾਏ ਹੈ ॥
ਰੋਮ ਰੋਮ ਰਸਨਾ ਸ੍ਰਵਨ ਦ੍ਰਿਗ ਨਾਸਾ ਕੋਟਿ,
ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਪ੍ਰਾਨ ਮੈ ਜਤਾਏ ਹੈ ॥੫੩॥

Gurmukh(i) man bach karam ikatra bhae,
pūran param pad prem pragṭāe hai.
Lochan mai drisaṭ(i) daras ras gandh(i) sandh(i),
sravan sabad surat(i) gandh ras pāe hai.
Rasnā mai ras gandh sabad surat(i) mel,
nās bās ras srut(i) sabad lakhāe hai.
Rom rom rasnā sravan drig nāsā koṭ(i),
khanḍ brahmanḍ pinḍ prān mai jatāe hai.53.

By virtue of the harmonious state of mind, words and actions, a Guru's disciple who is blessed with the loving elixir of *Naam Simran*, reaches a highly conscious state.

By virtue of the fragrance of *Naam* relishment, he is blessed with True Guru-like glimpse. His ears perpetually hear His celestial music.

This harmonious integration of word and consciousness renders his tongue to be sweet and comfort-giving. The exhaling of his breath too is fragrant and reflects his high state of harmonious relationship between his mental faculties and *Naam*.

Thus by perpetual meditation on Him, with the relishing fragrance of Lord's name residing on his tongue, eyes, ears and nostrils, a Guru-conscious person realises the presence of Lord who abides in millions cosmoses within himself.

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ਪੂਰਨ ਬ੍ਰਹਮ ਆਪਿ ਆਪਨ ਹੀ ਆਪੁ ਸਾਜਿ,
ਆਪਨ ਰਚਿਓ ਹੈ ਨਾਉ ਆਪ ਹੀ ਬਿਚਾਰ ਕੈ ॥
ਆਦਿ ਗੁਰ ਦੁਤੀਆ ਗੋਬਿੰਦ ਨਾਮ ਕੈ ਕਹਾਇਓ,
ਗੁਰਮੁਖਿ ਰਚਨਾ ਅਕਾਰ ਓਅੰਕਾਰ ਕੈ ॥
ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਗੁਰਮੁਖਿ ਪਾਵੈ ਭੇਦ,
ਗੁਰਮੁਖਿ ਲੀਲਾਧਾਰੀ ਅਨਿਕ ਅਉਤਾਰ ਕੈ ॥
ਗੁਰੂ ਗੋਬਿੰਦ ਅਉ ਗੋਬਿੰਦ ਗੁਰੂ ਏਕ-ਮੇਕ,
ਓਤਿ ਪੋਤਿ ਸੂਤ੍ਰ ਗਤਿ ਅੰਬਰ ਉਚਾਰ ਕੈ ॥੫੪॥

Pūran brahm āp(i) āpan hī āp(u) sāj(i),
āpan rachio hai nāo āp hī bichār kai.
Ād(i) gur dutīā Gobind nām kai kahāio,
gurmukh(i) rachnā akār onkār hai.
Gurmukh(i) nād bed gurmukh(i) pāvai bhed,
gurmukh(i) līlādhārī anik autār kai.
Gurū Gobind au Gobind gurū ek-mek,
Ot(i) pot(i) sūtra gat(i) anbar uchār kai.54.

Omniscient and Omnipotent God Himself has created His own form and has named Himself as (Guru) Nanak.

The second name that He called Himself is Gobind. The transcendental Lord took the immanent form to appear as the first Guru.

Lord Himself is the precept of Vedas and He Himself knows all the secrets that lie therein. Lord Himself has created this wonderful act and is manifesting in many forms and bodies.

Like waft and woof of a cloth, both Guru and Gobind (God) are not different to each other.

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ਜੈਸੇ ਬੀਜ ਬੋਏ ਹੋਤ ਬਿਰਖ ਬਿਥਾਰ ਗੁਰ,
ਪੂਰਨ ਬ੍ਰਹਮ ਨਿਰੰਕਾਰ ਏਕੰਕਾਰ ਹੈ॥
ਜੈਸੇ ਏਕ ਬਿਰਖ ਸੈ ਹੋਤ ਹੈ ਅਨੇਕ ਫਲ,
ਤੈਸੇ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਤਿ ਅਕਾਰ ਹੈ॥
ਦਰਸ ਧਿਆਨ ਗੁਰ ਸਬਦ ਗਿਆਨ ਗੁਰ,
ਨਿਰਗੁਨ ਸਰਗੁਨ ਬ੍ਰਹਮ ਬੀਚਾਰ ਹੈ॥
ਗਿਆਨ ਧਿਆਨ ਬ੍ਰਹਮ-ਸਥਾਨ ਸਾਵਧਾਨ,
ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਸੰਗ ਪ੍ਰੇਮ ਭਗਤਿ ਉਧਾਰ ਹੈ ॥੫੫॥

Jaise bīj boe hot birakh bithār gur,
pūran brahm nirankār ekankār hai.
Jaise ek birakh sai hot hai anek phal,
taise gursikh sādh sangat(i) akār hai.
Daras dhiān gur sabad giān gur,
nirgun sargun brahm bīchār hai.
Giān dhiān brahm-sathān sāvdhān,
sādh sangat(i) prasang prem bhagat(i) udhār hai.55.

As the seed sown develops into a tree and with time it expands, so has a True Guru emerged out of the one divine form of the all knowing, all powerful, Omnipotent God.

As a tree yields countless fruits, so is the gathering of many disciples (Gursikhs) of the True Guru.

Focusing mind on the holy form of True Guru who is the immanent manifestation of Lord, his percepts in the shape of word, its contemplation and understanding of the Transcendental form of God is in reality the contemplation of immanent Lord.

By assembling in the holy congregation at the appointed place and meditating on Lord's name with total concentration and loving worship, can one sail through the worldly ocean.

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ਫਲ ਮੂਲ ਮੂਲ ਫਲ, ਮੂਲ ਫਲ ਫਲ ਮੂਲ,
ਆਦਿ ਪਰਮਾਦਿ ਅਰੁ ਅੰਤ ਕੈ ਅਨੰਤ ਹੈ ॥
ਪਿਤ ਸੁਤ ਸੁਤ ਪਿਤ, ਸੁਤ ਪਿਤ ਪਿਤ ਸੁਤ,
ਉਤਪਤਿ ਗਤਿ ਅਤਿ ਗੂੜ ਮੂਲ-ਮੰਤ ਹੈ ॥
ਪਥਿਕ-ਬਸੇਰਾ ਕੋ ਨਿਬੇਰਾ ਜਿਉ ਨਿਕਸ ਬੈਠ,
ਇਤ ਉਤ ਵਾਰ ਪਾਰ ਸਰਿਤਾ ਸਿਧੰਤ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੁਰ,
ਅਬਿਗਤ ਗਤਿ ਸਿਮਰਤ ਸਿਖ ਸੰਤ ਹੈ ॥੫੬॥

Phal mūl mūl phal, mūl phal phal mūl,
ād(i) parmād(i) ar(u) ant kai anant hai.
Pit sut sut pit, sut pit pit sut,
utpat(i) gat(i) at(i) gūṛ mūl-mant hai.
Pathik-baserā ko niberā jio nikas baiṭh,
it ut vār pār saritā sidhant hai.
Pūran brahm gur Gobind Gobind gur,
abigat(i) gat(i) simrat sikh sant hai.56.

From fruit one begets a seed and seed develops into a tree to give fruit, and this process continues. This system of growth has been in vogue before the beginning. Its end is beyond the end.

Father begets a son and the son then becomes a father and begets son. Thus continues the system of father-son-father. This convention of creation has very deep quintessence.

As the end of journey of a traveller depends upon his embarking a boat and then de-embarking from it, crossing the river defines its near and far ends, and these ends keep changing depending upon which direction a traveller is crossing the river from.

Similarly all powerful, all knowing Guru is God Himself. He is both Guru and God. This incomprehensible state can best be understood by a Guru-conscious person.

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ਗੁਰਮੁਖਿ ਪੰਥ ਗਹੇ ਜਮਪੁਰਿ ਪੰਥ ਮੇਟੇ,
ਗੁਰਸਿਖ ਸੰਗਿ ਪੰਚ ਦੂਤ ਸੰਗ ਤਿਆਗੇ ਹੈ ॥
ਚਰਨ ਸਰਨਿ ਗੁਰ ਕਰਮ ਭਰਮ ਖੋਏ,
ਦਰਸ ਅਕਾਲ ਕਾਲ-ਕੰਟਕ ਭੈ ਭਾਗੇ ਹੈ ॥
ਗੁਰ ਉਪਦੇਸ ਵੇਸ ਬੱਜਰ ਕਪਾਟ ਖੁਲੇ,
ਸਬਦ ਸੁਰਤਿ ਮੂਰਛਤ ਮਨ ਜਾਗੇ ਹੈ ॥
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਸਰਬ ਨਿਧਾਨ ਪਾਏ,
ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਗਿਆਨ ਲਿਵ ਲਾਗੇ ਹੈ ॥੫੭॥

Gurmukh(i) panth gahe jampur(i) panth meṭe,
gursikh(i) sang(i) panch dūt sang tiāge hai.
Charan saran(i) gur karam bharam khoe,
daras akāl kāl-kanṭak bhai bhāge hai.
Gur updes ves bajjar kapāṭ khule,
sabad surat(i) mūrchhat man jāge hai.
Kinchat kaṭāchh kripā sarab nidhān pāe,
Jīvan mukat(i) gur giān liv lāge hai.57.

Treading the path of Guru's percepts, a Sikh is freed from the fear of death. By keeping company of the holy *Sangat* (congregation) even vices like lust, anger, avarice, attachment and pride are shed.

By taking the refuge of *Satguru*, one destroys all effects of the past deeds. And beholding the God-like form of *Satguru*, the fear of death disappears.

Abiding by the sermons of the Satguru, all desires and apprehensions vanish. By engrossing the mind in the holy words of the Guru, the mammon-gripped unconscious mind becomes alert.

Even a subtle element of grace of the *Satguru* is no less than all the worldly treasures. By engrossing the mind in the word and *Naam* blessed by the *Satguru*, one achieves salvation while still alive and living life.

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ਗੁਰਮੁਖਿ ਪੰਥ ਸੁਖ ਚਾਹਤ ਸਕਲ ਪੰਥ,
ਸਕਲ ਦਰਸ ਗੁਰ ਦਰਸ ਅਧੀਨ ਹੈ ॥
ਸੁਰ ਸੁਰਸਰਿ ਗੁਰ ਚਰਨ ਸਰਨ ਚਾਹੈ,
ਬੇਦ ਬ੍ਰਹਮਾਦਿਕ ਸਬਦ ਲਿਵਲੀਨ ਹੈ ॥
ਸਰਬ ਗਿਆਨ ਗੁਰ ਗਿਆਨ ਅਵਗਾਹਨ ਮੈ,
ਸਰਬ ਨਿਧਾਨ ਗੁਰ ਕ੍ਰਿਪਾ ਜਲ ਮੀਨ ਹੈ ॥
ਜੋਗੀ ਜੋਗ ਜੁਗਤਿ ਮੈ ਭੋਗੀ ਭੋਗ ਭੁਗਤਿ ਮੈ,
ਗੁਰਮੁਖਿ ਨਿਜ ਪਦ ਕੁਲ ਅਕੁਲੀਨ ਹੈ ॥੫੮॥

Gurmukh(i) panth sukh chāhat sakal panth,
sakal daras gur daras adhīn hai.
Sur sursar(i) gur charan saran chāhai,
bed brahmādik sabad livlīn hai.
Sarab giān gur giān avgāhan mai,
sarab nidhān gur kripā jal mīn hai.
Jogī jog jugat(i) mai bhogī bhog bhugat(i) mai,
gurmukh(i) nij pad kul akulīn hai.58.

All religions yearn for the comfort and peace of the path of Guru-conscious people. All cults and religions are subservient and in attendance to the path of Guru.

All gods and their holy rivers yearn for the refuge of *Satguru* Ji. Brahma the creator of Vedas also longs to attach his mind in the words of Guru.

All the religions are seekers of the *Naam Simran*. By the blessings of the Guru, one gets all the treasures of the world just as a fish receives life-supporting water.

Just as the *Yogis* are perpetually immersed in practicing *yogic* exercises and a worldly man is ever engrossed in enjoying the relishments, similarly the devoted Sikhs remain engrossed in the higher spiritual state through *Naam Simran* and keep themselves unsullied of caste and creed divide.

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ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ,
ਸੁਖਮਨਾ ਸੰਗਮ ਕੈ ਬ੍ਰਹਮ ਸਥਾਨ ਹੈ ॥
ਸਾਗਰ ਸਲਿਲ ਗਹਿ ਗਗਨ ਘਟਾ ਘਮੰਡ,
ਉਨਮਨ ਮਗਨ ਲਗਨ ਗੁਰ ਗਿਆਨ ਹੈ ॥
ਜੋਤਿ ਮੈ ਜੋਤੀ ਸਰੂਪ ਦਾਮਿਨੀ ਚਮਤਕਾਰ,
ਗਰਜਤ ਅਨਹਦ ਸਬਦ ਨੀਸਾਨ ਹੈ ॥
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ,
ਸੇਵਕ ਸਕਲ ਫਲ ਸਰਬ ਨਿਧਾਨ ਹੈ ॥੫੯॥

Ulaṭ(i) pavan man mīn kī chapal gat(i),
sukhmanā saṅgam kai brahm sathān hai.
Sāgar salil gaih gagan ghaṭā ghamaṅḍ,
unman magan lagan gur giān hai.
Jot(i) mai jotī sarūp dāminī chamatkār,
garjat anhad sabad nīsān hai.
Nijhar apār dhār barkhā aṅmrit jal,
sewak sakal phal sarab nidhān hai.59.

By the practice of *Naam Simran*, Guru-conscious disciples are able to control the wayward and frolicsome mind and with sharp fish-like movement harbour their consciousness in the *Dasam Duar* (tenth opening), the meeting place of *Irha, Pingla* and *Sukhmana*. They do not have to indulge in obdurate practices of *yogis* to cause the meeting of *Irha, Sukhmana* and *Pingla*.

With their consciousness resting in the *Dasam Duar*, they integrate themselves in the light eternal of the Lord just as the river merges with the water of the ocean. They remain in the ecstatic state of *Naam Simran* and all their interest and devotion remain focused on enlightening the spiritual knowledge that Guru had so kindly rendered.

By melding into the super radiance of the Lord, they enjoy the blissful electric radiance of the union. They hear the sound of unstruck music loud and clear.

They perpetually enjoy the continuous flow of the divine elixir in the *Dasam Duar* and the seekers obtain all the fruits and treasures.

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ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਬੇਦਨ ਮੈ ਬੇਦ ਬੀਚਾਰ,
ਲੋਗ ਬੇਦ ਬੀਸ ਇਕ-ਈਸ ਗੁਰ ਗਿਆਨ ਹੈ ॥
ਜੋਗ ਮੈ ਨ ਜੋਗ ਭੋਗ ਮੈ ਨ ਖਾਨ ਪਾਨ,
ਜੋਗ ਭੋਗਾਤੀਤ ਉਨਮਨ ਉਨਮਾਨ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਧਿਆਨ, ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ,
ਗਿਆਨ ਧਿਆਨ ਲਖਿ ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਹੈ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਸ੍ਰਮ ਸਾਧਨਾਧਜਾਤਮ ਕ੍ਰਮ,
ਗੁਰਮੁਖਿ ਸੁਖ ਸਰਬੋਤਿਮ ਨਿਧਾਨ ਹੈ ॥੬੦॥

Logan mai logāchār bedan mai bed bīchār,
log bed bīs ik-īs gur giān hai.
Jog mai na jog bhog mai na khān pān,
jog bhogātīt unman unmān hai.
Drisṭ(i) daras dhiān, sabad surat(i) giān,
giān dhiān lakh(i) prem param nidhān hai.
Man bach kram sram sādhnādhyātam kram,
gurmukh(i) sukh sarbotim nidhān hai.60.

A Guru-conscious seeker lives like a worldly being in the society and conducts himself as a knowledgeable person among the scholars. And yet for him, all these are worldly deeds and keeps him unsullied from them. He remains engrossed in the memory of the Lord as taught to him by the Guru.

The *yogic* practices do not provide a seeker with the true union of the Lord. The worldly pleasures are also devoid of true comfort and peace. Thus a Guru-conscious person keeps himself free from such distractions and enjoys the true bliss by engrossing his mind in the higher spiritual state.

Guru-conscious person's vision is always focused on the glimpse of his Guru. His mind is always engrossed in repeated remembrance of Lord's name. In acquiring such divine awareness, he is able to receive the divine treasure of love of the Lord.

Whatever good he does with mind, words and actions, is all spiritual. He enjoys all the happiness in the supreme treasure of *Naam Simran.*

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਧਾਵਤ ਬਰਜਿ ਰਾਖੈ,
ਨਿਹਚਲ ਮਤਿ ਮਨ ਉਨਮਨ ਭੀਨ ਹੈ ॥
ਸਾਗਰ ਲਹਰ ਗਤਿ ਆਤਮ ਤਰੰਗ ਗੰਗ,
ਪਰਮਦਭੁਤ ਪਰਮਾਰਥ ਪ੍ਰਬੀਨ ਹੈ ॥
ਗੁਰ ਉਪਦੇਸ ਨਿਰਮੋਲਕ ਰਤਨ ਧਨ,
ਪਰਮ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਲਿਵਲੀਨ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ,
ਸੋਹੰ ਹੰਸੋ ਏਕ-ਮੇਕ ਆਪਾ ਆਪੁ ਚੀਨ ਹੈ ॥੬੧॥

Sabad surat(i) liv dhāvat baraj(i) rākhai,
nihchal mat(i) man unman bhīn hai.
Sāgar lahar gat(i) ātam taraṅg gaṅg,
parmadbhut parmārath prabīn hai.
Gur updes nirmolak ratan dhan,
param nidhān gur giān livlīn hai.
Sabad surat(i) liv gur sikh sandh(i) mile,
Sohaṅg haṅso ek-mek āpā āp(u) chīn hai.61.

By engrossing the mind in the divine word, a Guru-conscious seeker is able to arrest his wandering mind. That stabilises his memory in the meditation of *Naam* raising him to a higher spiritual state.

The sea and the waves are one and the same. Similarly by becoming one with the Lord, the spiritual waves experienced are astonishing and gloriously unique. Guru-conscious people are only capable of understanding and experiencing the spiritual state.

The Guru-conscious person obtains the invaluable jewel like treasure of *Naam* by the precepts of Guru. And once he obtains it, he remains engrossed in the practicing of *Naam Simran.*

By the harmonious union of Guru and Sikh (disciple) the Sikh attaches his mind in the divine word that enables his self to become one with the Supreme soul. Thus he is able to recognise what he truely is.

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ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਬਿਮਲ ਮਤਿ,
ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਸਮ-ਦ੍ਰਿਸਟਿ ਕੈ ਦਿਬਿ ਜੋਤਿ,
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਨਭੈ ਅਭਿਆਸ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਪਰਮਾਰਥ ਪਰਮ ਪਦ,
ਸਬਦ ਸੁਰਤਿ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ,
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬ੍ਰਹਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੬੨॥

Sabad surat(i) avgāhan bimal mat(i),
sabad surat(i) gur-giān ko pragās hai.
Sabad surat(i) sam-drisṭ(i) kai dib(i) jot(i),
sabad surat(i) liv an-bhai abhiās hai.
Sabad surat(i) parmārath param pad,
sabad surat(i) sukh sahaj nivās hai.
Sabad surat(i) liv prem ras rasik hue,
sabad surat(i) liv brahm bisvās hai.62.

The Sikh who remains in service of his Guru, whose mind is engrossed in his teachings, who practices remembering Lord; his intellect becomes sharp and high. That enlightens his mind and soul with the light of Guru's knowledge.

With Guru's word residing in the memory, seeing and treating all alike, he experiences the divine refulgence in his soul. By attachment of his mind in the divine word, he becomes a practitioner of Fearless Lord's *Naam Simran*.

By this union a Guru-conscious person achieves emancipation, the supreme spiritual state. He then rests in a state of perpetual comfort and peace and lives in a state of blissful equipoise.

And by imbibing the divine word in his memory, Guru-conscious person lives in the love of the Lord. He relishes the divine elixir for ever. An astonishing devotion for the Lord develops in his mind then.

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ਘਟਿ ਘਟਿ ਕਾਸ ਜਲ ਅੰਤਰ ਧਿਆਨ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ,
ਜੰਤ੍ਰ ਧੁਨਿ ਜੰਤ੍ਰੀ ਉਨਮਨ ਉਨਮਾਨ ਹੈ ॥
ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕ੍ਰਮ ਇਕਤ੍ਰ ਭਏ,
ਤਨ ਤ੍ਰਿਭਵਨ ਗਤਿ ਗੰਮਿਤਾ ਗਿਆਨ ਹੈ ॥
ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ,
ਸ੍ਰੋਤ ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਆਤਮ ਸਮਾਨ ਹੈ ॥੬੩॥

Drisṭ(i) daras liv gur sikh sandh(i) mile,
ghaṭ(i) ghaṭ(i) kās jal antar dhiān hai.
Sabad surat(i) liv gur sikh sandh(i) mile,
jantra dhun(i) jantrī unman unmān hai.
Gurmukh(i) man bach kram ikatra bhae,
tan tribhavan gat(i) ganmitā giān hai.
Ek au anek mek brahm bibek ṭek,
srot saritā samundra ātam samān hai.63.

When a devoted Sikh meets True Guru, his vision gets absorbed in the sight/glimpse of the Guru. And then his soul recognises everyone as if He resides in all; like the sky/space resides equally in all the water pitchers.

The union of a True Guru and a Sikh blesses the Sikh with the capability of remaining engrossed in the words/precepts of the Guru. As a musician gets totally engrossed in the tune that he is playing, so is the case of a Sikh's absorption in his Guru.

With the concentration of mind and Guru's words in a Guru devotee, he realises all the happenings of the three worlds within his body.

By the help of divine knowledge, the soul of a Guru devotee becomes harmonious with One Lord who is present in every bit of His creation. This union is like the merging of a river water in the ocean.

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ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕ੍ਰਮ ਇਕਤ੍ਰ ਭਏ,
ਪਰਮਦਭੁਤ ਗਤਿ ਅਲਖ ਲਖਾਏ ਹੈ ॥
ਅੰਤਰ ਧਿਆਨ ਦਿਬ ਜੋਤਿ ਕੋ ਉਦੋਤ ਭਇਓ,
ਤ੍ਰਿਭਵਨ ਰੂਪ ਘਟ ਅੰਤਰਿ ਦਿਖਾਏ ਹੈ ॥
ਪਰਮ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਭਇਓ,
ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਗਤਿ ਜਤਨ ਜਤਾਏ ਹੈ ॥
ਆਤਮ ਤਰੰਗ ਪ੍ਰੇਮ ਰਸ ਮਧ ਪਾਨ ਮਤ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਹੇਰਤ ਹਿਰਾਏ ਹੈ ॥੬੪॥

Gurmukh(i) man bach kram ikatra bhae,
parmadbhut gat(i) alakh lakhāe hai.
Antar dhiān dib jot(i) ko udot bhaio,
tribhavan rūp ghaṭ antar(i) dikhāe hai.
Param nidhān gur giān ko pragās bhaio,
ganmitā trikāl gat(i) jatan jatāe hai.
Ātam tarang prem ras madh pān mat,
akath kathā binod herat hirāe hai.64.

The obedient slaves of Guru, being dyed in the hue of *Naam Simran* (with their mind, speech and actions being harmonious) sees the astonishing and transcendental Lord God conspicuous.

And when he looks inward (concentrates his faculties within), he sees the divine light refulgent within. He sees the happenings of the three worlds in his consciousness.

When the supreme treasure of Guru's *Gyan* (Divine knowledge) becomes effulgent in the mind of a Guru-conscious person, he becomes aware of all the three worlds. And even then, he does not go astray from his objective of absorption of self into the vastness of the Lord.

Such a devotee remains in a state of trance drinking deep the divine elixir of ecstasy. This wonderful state is beyond description. One feels amazed at this state.

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ਬਿਨ ਰਸ ਰਸਨਾ ਬਕਤ ਹੀ ਬਹੁਤ ਬਾਤੈ,
ਪ੍ਰੇਮ ਰਸ ਬਸ ਭਏ ਮੋਨਿ ਬ੍ਰਤ ਲੀਨ ਹੈ॥
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ-ਨਿਧਾਨ ਪਾਨ ਕੈ ਮਦੋਨ,
ਅੰਤਰ ਧਿਆਨ ਦ੍ਰਿਗ ਦੁਤੀਆ ਨ ਚੀਨ ਹੈ॥
ਪ੍ਰੇਮ ਨੇਮ ਸਹਜ ਸਮਾਧਿ ਅਨਹਦ ਲਿਵ,
ਦੁਤੀਆ ਸਬਦ ਸ੍ਰਵਨੰਤਰਿ ਨ ਕੀਨ ਹੈ॥
ਬਿਸਮ ਬਿਦੇਹ ਜਗ ਜੀਵਨ-ਮੁਕਤਿ ਭਏ,
ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਗੰਮਿਤਾ ਪ੍ਰਬੀਨ ਹੈ॥੬੫॥

Bin ras rasnā bakat hī bahut bātai,
prem ras bas bhae mon(i) brat līn hai.
Prem ras amrit-nidhān pān kai madon,
antar bhiān drig dutīā na chīn hai.
Prem nem sahaj samādh(i) anhad liv,
dutīā sabad sravnantar(i) na kīn hai.
Bisam bideh jag jīvan-mukat(i) bhae,
tribhavan au trikāl gammitā prabīn hai.65.

Without tasting the elixir of *Naam*, an insipid tongue speaks much trash. On the contrary, by indulging in repeated utterance of His name, a devotee becomes sweet of tongue and pleasant of disposition.

By drinking the elixir-like *Naam*, a devotee remains in a state of exhilaration. He starts seeing inward and depends not on anyone else.

The devoted traveller on the path of *Naam* stays in a state of equipoise and remains absorbed in the celestial melody of divine words music. He hears no other sound in his ears.

And in this blissful state, he is free of body and still alive. He is free from all worldly things and is emancipated while still living. He becomes capable of knowing the happenings of the three worlds and of the three periods.

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ਸਕਲ ਸੁਗੰਧਤਾ ਮਿਲਤ ਅਰਗਜਾ ਹੋਤ,
ਕੋਟਿ ਅਰਗਜਾ ਮਿਲਿ ਬਿਸਮ ਸੁਬਾਸ ਕੈ ॥
ਸਕਲ ਅਨੂਪ ਰੂਪ ਕਮਲਾ ਬਿਖੈ ਸਮਾਤ,
ਹੇਰਤ ਹਿਰਾਤ ਕੋਟਿ ਕਮਲਾ ਪ੍ਰਗਾਸ ਕੈ ॥
ਸਰਬ ਨਿਧਾਨ ਮਿਲਿ ਪਰਮ ਨਿਧਾਨ ਭਏ,
ਕੋਟਿਕ ਨਿਧਾਨ ਹੁਇ ਚਕਿਤ ਬਿਲਾਸ ਕੈ ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ,
ਗੁਰਸਿਖ ਮਧੁਕਰ ਅਨਭੈ ਅਭਿਆਸ ਕੈ ॥੬੬॥

Sakal sugandhtā milat argajā hot,
koṭ(i) argajā mil(i) bisam subās kai.
Sakal anūp rūp kamlā bikhai samāt,
herat hirāt koṭ(i) kamlā pragās kai.
Sarab nidhān mil(i) param nidhān bhae,
koṭik(i) nidhān hue chakit bilās kai.
Charan kamal gur mahimā agādh(i) bodh(i),
gursikh madhukar anbhai abhiās kai.66.

When sandalwood, musk, camphor and saffron are mixed; a fragrant paste is formed. But millions of such pastes are worthless before the fragrance of the lotus like feet of *Satguru* Ji.

All the beauties of the world are absorbed in *Lakshmi* (the consort of Vishnu) but the beautiful radiance of Lord's feet is many times more blissful and pleasant than millions of *Lakshmis.*

The wealth of the world put together becomes supreme and invaluable assets. But all the peace and comforts obtainable from many times more wealth is not even a counterpart of the comforts obtained from the spiritual bliss of the Lord.

The glory of the lotus feet of a True Guru is beyond the perception of a man. The devoted Sikhs enjoy and relish the elixir of the lotus feet of Fearless God through engrossing themselves in *Naam Simran.*

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ਰਤਨ ਪਾਰਖ ਮਿਲਿ ਰਤਨ ਪਰੀਖਾ ਹੋਤ,
ਗੁਰਮੁਖਿ ਹਾਟ ਸਾਟ ਰਤਨ ਬਿਉਹਾਰ ਹੈ ॥
ਮਾਨਕ ਹੀਰਾ ਅਮੋਲ ਮਨਿ ਮੁਕਤਾਹਲ ਕੈ,
ਗਾਹਕ ਚਾਹਕ ਲਾਭ ਲਭਤਿ ਅਪਾਰ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਬਿਸਾਹਨ ਕੈ,
ਪਰਮ ਨਿਧਾਨ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰ ਦੁਆਰ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲਿ ਸੰਗਮ ਸਮਾਗਮ ਕੈ,
ਮਾਇਆ ਮੈ ਉਦਾਸ ਭਵ ਤਰਤ ਸੰਸਾਰ ਹੈ ॥੬੭॥

Ratan pārakh mil(i) ratan parīkhā hot,
gurmukh(i) hāṭ sāṭ ratan biohār hai.
Mānak hīrā amol man(i) muktāhal kai.
gāhak chāhak lābh labhat(i) apār hai.
Sabad surat(i) avgāhan bisāhan kai,
param nidhān prem nem gur duār hai.
Gur sikh sandh(i) mil(i) sangam samāgam kai,
māiā mai udās bhav tarat sansār hai.67.

The genuineness of a gem can only be assayed by some connoisseur of the trade. Similarly an alert and attentive Sikh of the Guru trades in the purchase of jewel like *Naam* at the shop of a True Guru.

He who is genuinely interested in the trading of the diamonds, pearls, rubies and precious stones, he alone makes maximum profit out of it. Similarly true devotees and disciples of the Guru trade in the commodity of True *Naam* and make their life profitable.

By engrossing the mind in the divine word and trading in the commodity of *Naam* and *Shabad* (divine word), True Guru blesses his disciple with the treasure of love.

When a true servant meets with True Guru; when he joins the loving and devoted congregation of the Guru, such a disciple who is ever in attendance of the Guru remains aloof and unsullied of *maya* (mammon). He sails across the worldly ocean with impunity.

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ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਨਿਜ ਘਰਿ ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਲਾਗੀ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਗੁਰਮਤਿ ਰਿਦੈ ਜਗਮਗ ਜੋਤਿ ਜਾਗੀ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਦੁਰਮਤਿ ਭਾਗੀ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਮਾਇਆ ਮੈ ਉਦਾਸ ਬਾਸ ਬਿਰਲੋ ਬੈਰਾਗੀ ਹੈ ॥੬੮॥

Charan kamal makrand ras lubbhit hue,
nij ghar(i) sahaj samādh(i) liv lāgī hai.
Charan kamal makrand ras lubbhit hue,
gurmat(i) ridai jagmag jot(i) jāgī hai.
Charan kamal makrand ras lubbhit hue,
anmrit nidhān pān durmat(i) bhāgī hai.
Charan kamal makrand ras lubbhit hue,
māiā mai udās bās birlo bairāgī hai.68.

A Gursikh (disciple of the Guru) immersed in the pleasure of the elixir of *Naam* of the Lord remains stable of mind and fully conscious of his self. His mind is ever absorbed in the memory of God.

One who remains engrossed in the elixir-like *Naam* of the Lord is blessed by the wisdom of Guru. The higher wisdom and his toil of remembering the Lord perpetually reveals the supernatural form of God radiance in his mind.

One who is absorbed in the lotus-like holy feet of True Guru, keeps drinking the elixir *Naam* from the inexhaustible source of the Lord. Thus he destroys his sullied wisdom.

One who remains absorbed in the lotus-like holy feet of the True Guru remains unsoiled by the effect of *maya* (mammon). Only a rare person achieves renunciation from material attractions of the world.

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ਜੈਸੇ ਨਾਉ ਬੂਡਤ ਸੈ ਜੋਊ ਬਚੈ ਸੋਈ ਭਲੋ,
ਬੂਡਿ ਗਏ ਪਾਛੈ ਪਛਤਾਇਓ ਰਹਿ ਜਾਤ ਹੈ ॥
ਜੈਸੇ ਘਰ ਲਾਗੇ ਆਗਿ ਜੋਈ ਬਚੈ ਸੋਈ ਭਲੋ,
ਜਰਿ ਬੁਝੈ ਪਾਛੈ ਕਛੁ ਬਸੁ ਨ ਬਸਾਤ ਹੈ ॥
ਜੈਸੇ ਚੋਰ ਲਾਗੇ ਜਾਗੇ ਜੋਈ ਰਹੈ ਸੋਈ ਭਲੋ,
ਸੋਇ ਗਏ ਰੀਤੋ ਘਰ ਦੇਖੈ ਉਠਿ ਪ੍ਰਾਤ ਹੈ ॥
ਤੈਸੇ ਅੰਤ ਕਾਲ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਵੈ,
ਪਾਵੈ ਮੋਖ ਪਦਵੀ ਨਾਤਰੁ ਬਿਲਲਾਤ ਹੈ ॥੬੯॥

Jaise nāo būḍat sai joū bachai soī bhalo,
būḍ(i) gae pāchhai pachhtāio rah(i) jāt hai.
Jaise ghar lāge āg(i) joī bachai soī bhalo,
jar(i) bujhai pāchhai kachh(u) bas(u) na basāt hai.
Jaise chor lāge jāge joī rahai soī bhalo,
soe gae rīto ghar dekhai uṭh(i) prāt hai.
Taise aṅt kāl gur charan saran(i) āvai,
pāvai mokh padvī nātar(u) bil-lāt hai.69.

Blessed are those who are saved from a capsizing boat. If drowned, there would be nothing but repentance.

All those who escape from a burning house are blessed people. Nothing can be done if one is burnt into ashes.

As one wakes up when the thief is committing theft, whatever is left behind by him is bonus and blessing. Otherwise one would find the house empty in the morning.

Similarly if a wayward person comes to the refuge of Guru even at the near end of his life, he can achieve a state of emancipation. Otherwise he would fall in the hands of angels of death and keep wailing.

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ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਸਤੀ ਹੋਇ,
ਧੰਨਿ ਧੰਨਿ ਕਹਤ ਹੈ ਸਕਲ ਸੰਸਾਰ ਜੀ॥
ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਜੋਧਾ ਜੂਝੈ,
ਇਤ ਉਤ ਜਤ ਕਤ ਹੋਤ ਜੈ ਜੈਕਾਰ ਜੀ॥
ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਚੋਰੁ ਮਰੈ,
ਫਾਸੀ ਕੈ ਸੂਰੀ ਚਢਾਏ ਜਗ ਮਹਿ ਧਿਕਾਰ ਜੀ॥
ਤੈਸੇ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸਾਧ,
ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਮਾਨਸ ਅਉਤਾਰ ਜੀ॥੭੦॥

Ant kāl ek gharī nigrah kai satī hoe,
dhann(i) dhann(i) kahat hai sakal sansār jī.
Ant kāl ek gharī nigrah kai jodhā jūjhai,
it ut jat kat hot jai jaikār jī.
Ant kāl ek gharī nigrah kai chor(u) marai,
phāsī kai sūrī chaḍhāe jag maih dhikār jī.
Taise durmat(i) gurmat(i) kai asādh sādh,
sangat(i) subhāv gat(i) mānas autār jī.70.

Controlling her mind and with utmost determination, when a woman jumps into the pyre of her husband and self immolates herself, the whole world applauds her effort of being a loving and devoted wife.

As a brave warrior lays down his life fighting for his noble cause determinedly till the end, he is applauded here, there and everywhere as a martyr.

Contrary to this, as a thief determinedly makes up his mind to commit theft, if caught, he is jailed, hanged or punished, he is degraded and rebuked the world over.

Similarly one becomes bad and wicked with base wisdom whereas accepting and abiding by Guru's wisdom makes a person noble and virtuous. A human being makes his life a success or failure according to the company he keeps or his devotion to the holy congregation.

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ਆਦਿ ਕੈ ਅਨਾਦਿ ਅਰੁ ਅੰਤ ਕੈ ਅਨੰਤ ਅਤਿ,
ਪਾਰ ਕੈ ਅਪਾਰ ਨ ਅਥਾਹ ਥਾਹ ਪਾਈ ਹੈ॥
ਮਿਤਿ ਕੈ ਅਮਿਤਿ ਅਰੁ ਸੰਖ ਕੈ ਅਸੰਖ ਪੁਨਿ,
ਲੇਖ ਕੈ ਅਲੇਖ ਨਹੀ ਤੋਲ ਕੈ ਤੁਲਾਈ ਹੈ॥
ਅਰਧ ਉਰਧ ਪਰਜੰਤ ਕੈ ਅਪਾਰਜੰਤ,
ਅਗਮ ਅਗੋਚਰ, ਨ ਮੋਲ ਕੈ ਮੁਲਾਈ ਹੈ॥
ਪਰਮਦਭੁਤ ਅਸਚਰਜ ਬਿਸਮ ਅਤਿ,
ਅਬਿਗਤਿ ਗਤਿ ਸਤਿਗੁਰ ਕੀ ਬਡਾਈ ਹੈ॥੭੧॥

Ād(i) kai anād(i) ar(u) aṅt kai anaṅt at(i),
pār kai apār na athāh thāh pāī hai.
Mit(i) kai amit(i) ar(u) saṅkh kai asaṅkh pun(i),
lekh kai alekh nahī tol kai tulāī hai.
Aradh uradh parjaṅt kai apārjaṅt,
agam agochar, na mol kai mulāī hai.
Parmadbhut ascharaj bisam at(i),
abigat(i) gat(i) sat(i)gur kī baḍāī hai.71.

As the imperishable God is beyond beginning though He is the beginning of all; as He is beyond end since He is the end of all; as He is beyond the farthest conceivable extent as He is unfathomable, so is the praise of True Guru just like that of Lord.

As the imperishable God is beyond measurement, beyond counting, beyond perception, beyond weighing; so is the praise of a True Guru.

As the Almighty is limitless, inaccessible, beyond the perception of senses and evaluation, so is the praise of the True Guru.

As God Almighty is absolutely marvellous, astonishing and very strange, so is the praise of True Guru.

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ਚਰਨ ਸਰਨਿ ਗੁਰ ਤੀਰਥ ਪੁਰਬ ਕੋਟਿ,
ਦੇਵੀ ਦੇਵ ਸੇਵ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈ॥
ਚਰਨ ਸਰਨਿ ਗੁਰ ਕਾਮਨਾ ਸਕਲ ਫਲ,
ਰਿਧਿ, ਸਿਧਿ, ਨਿਧਿ, ਅਵਤਾਰ ਅਮਰਨ ਹੈ॥
ਚਰਨ ਸਰਨਿ ਗੁਰ ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ,
ਭਗਤਿ ਜੁਗਤਿ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹੈ॥
ਚਰਨ ਸਰਨਿ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ,
ਹਰਨ ਭਰਨ ਗਤਿ ਕਾਰਨ ਕਰਨ ਹੈ॥੭੨॥

Charan saran(i) gur tīrath purab koṭ(i),
devī dev sev gur charan saran(i) hai.
Charan saran(i) gur kāmnā sakal phal,
Ridh(i), sidh(i), nidh(i), avtār amaran hai.
Charan saran(i) gur nām nihkām dhām,
bhagat(i) jugat(i) kar(i) tāran taran hai.
Charan saran(i) gur mahimā agādh(i) bodh,
haran bharan gat(i) kāran karan hai.72.

Refuge of a True Guru is equivalent to pilgrimage of millions of holy places. Service of millions of gods and goddesses is also equivalent to living in the service of True Guru.

All desires fructify in the holy refuge of True Guru. All the miraculous powers remain in attendance for ever.

Meditation on Lord's name carried out in the refuge of the True Guru but with no reward at the back of the mind, is the place of all the comforts and peace in the world. A devoted Sikh absorbs himself in *Naam Simran* and sails across the worldly ocean beside helping others in their emancipation.

The glory of the refuge of a True Guru is beyond perception. Like eternal Lord, it destroys all base deeds and vices and fills a person with virtues.

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ਗੁਰਸਿਖ ਏਕ ਮੇਕ ਰੋਮ ਮਹਿਮਾ ਅਨੰਤ,
ਅਗਮ ਅਪਾਰ ਗੁਰ-ਮਹਿਮਾ ਨਿਧਾਨ ਹੈ ॥
ਗੁਰਸਿਖ ਏਕ ਮੇਕ ਬੋਲ ਕੋ ਨ ਤੋਲ ਮੋਲ,
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਅਗਮਿਤ ਗਿਆਨ ਧਿਆਨ ਹੈ ॥
ਗੁਰਸਿਖ ਏਕ ਮੇਕ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਿ ਤਾਰੈ,
ਸ੍ਰੀ ਗੁਰ ਕਟਾਛ ਕ੍ਰਿਪਾ ਕੋ ਨ ਪਰਮਾਨ ਹੈ ॥
ਗੁਰਸਿਖ ਏਕ ਮੇਕ ਪਲ ਸੰਗ ਰੰਗ ਰਸ,
ਅਬਿਗਤ ਗਤਿ ਸਤਿਗੁਰੁ ਨਿਰਬਾਨ ਹੈ ॥੭੩॥

Gursikh(i) ek mek rom mahimā anant,
agam apār gur-mahimā nidhān hai.
Gursikh ek mek bol ko na tol mol,
srī gur sabad agmat(i) giān dhiān hai.
Gursikh ek mek drisaṭ(i) drisaṭ(i) tārai,
srī gur kaṭāchh kripā ko na parmān hai.
Gursikh ek mek pal saṅg raṅg ras,
abigat gat(i) sat(i)gur nirbān hai.73.

By virtue of inexhaustible toil of *Naam Simran* in the service of a True Guru, the praise of a trichome of a Gursikh is infinite. Then the inaccessible *Satguru* with countless virtues is a treasure house of praises.

Those who obey the commands of their True Guru; those who are one with their Guru; their words are beyond evaluation. Then the divine words of a True Guru, his *Gyan* (knowledge) and reflection on his precepts is beyond comprehension.

When one who is in harmony with True Guru, who meditates on His name, his one glimpse is good enough to sail the recipient across the ocean. Then the intensity of power of a True Guru is incomprehensible.

The company of a person for a second, who is deep into the meditation of Lord's name bless one with happiness, ecstasy and elixir of life. Like indestructible Lord, *Satguru* is an epitome of eternal bliss.

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ਬਰਨ ਬਰਨ ਬਹੁ ਬਰਨ ਘਟਾ ਘਮੰਡ,
ਬਸੁਧਾ ਬਿਰਾਜਮਾਨ ਬਰਖਾ ਅਨੰਦ ਕੈ ॥
ਬਰਨ ਬਰਨ ਹੁਇ ਪ੍ਰਫੁਲਿਤ ਬਨਾਸਪਤੀ,
ਬਰਨ ਬਰਨ ਫਲ ਫੂਲ ਮੂਲ ਕੰਦ ਕੈ ॥
ਬਰਨ ਬਰਨ ਖਗ ਬਿਬਿਧਿ ਭਾਖਾ ਪ੍ਰਗਾਸ,
ਕੁਸਮ ਸੁਗੰਧ ਪਉਨ ਗਉਨ ਸੀਤ ਮੰਦ ਕੈ ॥
ਰਵਨ ਗਵਨ ਜਲ ਥਲ ਤ੍ਰਿਨ ਸੋਭਾ ਨਿਧਿ,
ਸਫਲ ਹੁਇ ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਕੈ ॥੭੪॥

Baran baran bahu baran ghaṭā ghamaṅḍ,
basudhā birājmān barkhā anaṅd kai.
Baran baran hue praphulit banāspatī,
baran baran phal phūl mūl kaṅd kai.
Baran baran khag bibidh(i) bhākhā pragās,
kusam sugaṅdh paun gaun sīt maṅd kai.
Ravan gavan jal thal trin sobhā nidh(i),
saphal hue charan kamal makraṅd kai.74.

The gathering of thick and different hue of clouds in the sky causes rain that beautifies the Earth spreading hapiness all around.

That also causes colourful flowers to bloom. The vegetation wears a fresh and new look.

With fragrance of the colourful flowers carried by cool breeze and fruits of different shape, size and taste, birds of various species come and sing songs merrily.

Enjoying all these attractions of the rainy season become more fruitful and enjoyable by putting hard work on the meditation of Lord's name as is advised by *Satguru.*

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ਚੀਟੀ ਕੇ ਉਦਰ ਬਿਖੈ ਹਸਤੀ ਸਮਾਇ ਕੈਸੇ,
ਅਤੁਲ ਪਹਾਰ ਭਾਰ ਭ੍ਰਿੰਗੀ ਨ ਉਠਾਵਈ॥
ਮਛਰ ਕੇ ਡੰਗ ਨ ਮਰਤ ਹੈ ਬਾਸਕ ਨਾਗ,
ਮਕਰੀ ਨ ਚੀਤੈ ਜੀਤੈ ਸਰਿ ਨ ਪੁਜਾਵਈ॥
ਤਮਚਰ ਉਡਤ ਨ ਪਹੁੰਚੈ ਆਕਾਸ-ਬਾਸ,
ਮੂਸਾ ਤਉ ਨ ਪੈਰਤ ਸਮੁੰਦ੍ਰ ਪਾਰ ਪਾਵਈ॥
ਤੈਸੇ ਪ੍ਰਿਅ-ਪ੍ਰੇਮ-ਨੇਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ,
ਗੁਰਮੁਖਿ ਸਾਗਰ ਜਿਉ ਬੂੰਦ ਹੁਇ ਸਮਾਵਈ ॥੭੫॥

Chīṭī ke udar bikhai hastī samāe kaise,
atul pahār bhār bhringī na uṭhāvaī.
Machhar ke ḍaṅg na marat hai bāsak nāg,
makrī na chītai jītai sar(i) na pujāvaī.
Tamchar uḍat na pahuṅchai ākās-bās,
mūsā tau na pairat samuṅdra pār pāvaī.
Taise pria-prem-nem agam agādh(i) bodh(i),
gurmukh(i) sāgar jio būṅd hue samāvaī.75.

As an elephant cannot be contained in the stomach of an ant, as a small flying insect cannot lift the weight of a mountain,

As a mosquito sting cannot kill the king of snakes, a spider can neither win a tiger nor match with it,

As an owl cannot fly and reach the sky, nor can a rat swim across the ocean and reach the far side,

So are the ethics of love of our beloved Lord difficult and beyond for us to understand. It is a very serious subject. As a drop of water merges with the water of the ocean, so does a devoted Sikh of the Guru becomes one with his beloved Lord.

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ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਕੈ ਸਾਧ ਸੰਗਿ,
ਆਤਮ ਤਰੰਗ ਗੰਗ ਸਾਗਰ ਲਹਰ ਹੈ ॥
ਅਗਮ ਅਥਾਹ ਆਹਿ ਅਪਰ ਅਪਾਰ ਅਤਿ,
ਰਤਨ ਪ੍ਰਗਾਸ ਨਿਧਿ ਪੂਰਨ ਗਹਰ ਹੈ ॥
ਹੰਸ ਮਰਜੀਵਾ ਗੁਨ ਗਾਹਕ ਚਾਹਕ ਸੰਤ,
ਨਿਸ ਦਿਨ ਘਟਿਕਾ ਮਹੂਰਤ ਪਹਰ ਹੈ ॥
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਬਰਖਾ ਜਿਉ ਗਵਨ ਘਟਾ ਘਮੰਡ,
ਹੋਤ ਮੁਕਤਾਹਲ ਅਉ ਨਰ ਨਰਹਰ ਹੈ ॥੭੬॥

Sabad surat(i) avgāhan kai sādh sang(i),
ātam tarang gang sāgar lahar hai.
Agam athāh āhe apar apār at(i),
ratan pragās nidh(i) pūran gahar hai.
Hans marjīvā gun gāhak chāhak sant,
nis din ghaṭikā mahūrat pahar hai.
Svānt(i) būnd barkhā jio gavan ghaṭā ghamanḍ,
hot muktāhal au nar narhar hai.76.

When a Sikh joins in the holy congregation and become engrossed in the divine word, the ecstasy of the spiritual waves felt by him is like the waves of the ocean.

The ocean-like Lord is beyond our reach and its depth is unfathomable. One who stays engrossed in *Naam Simran* and edulations of the Lord is able to realise the jewel-like treasure of the Almighty.

The true disciple and seeker of the Lord remains a trader for the jewel-like traits of the Lord's name and he is never affected by the time of the day or night, watch, auspiciousness of the time and other rites and rituals.

As the *Swati* raindrop becomes a precious pearl when it falls on a clam in the deep sea, similarly when a Sikh experiences the divine unstruck music in the tenth opening *(Dasam Duar)* as a result of *Naam Simran,* he becomes God from the form of a human being.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਜੋਤਿ ਕੋ ਉਦੋਤ ਭਇਓ,
ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਅੰਤਰਿ ਦਿਖਾਏ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਮਤਿ ਕੋ ਪ੍ਰਗਾਸ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਅਲਖ ਲਖਾਏ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਨਿਝਰ ਅਪਾਰ ਧਾਰ,
ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਅਪਿਅ ਪੀਆਏ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸੋਹੰ ਸੋ ਅਜਪਾ ਜਾਪ,
ਸਹਜ ਸਮਾਧਿ ਸੁਖ ਸਾਗਰ ਸਮਾਏ ਹੈ ॥੭੭॥

Sabad surat(i) liv jot(i) ko udot bhaio,
tribhavan au trikāl antar(i) dikhāe hai.
Sabad surat(i) liv gurmat(i) ko pragās,
akath kathā binod alakh lakhāe hai.
Sabad surat(i) liv nijhar apār dhār,
prem ras rasik hue apia pīāe hai.
Sabad surat(i) liv sohang so ajapā jāp,
sahaj samādh(i) sukh sāgar samāe hai. 77.

With the absorption of his mind in the divine word, a devoted servant of Guru experiences the radiance of the Lord within, and in such a state, he becomes aware of the happenings of the three worlds and in the three periods.

With the lodging of the divine word in the consciousness of a Guru-conscious person, he experiences the refulgence of the divine wisdom within. And in this state, he establishes a relationship with the God and enjoys lasting bliss. He then understands the unknowable Lord.

By his engrossment in the word, he experiences a perpetual flow of elixir of *Naam* from the *Dasam Duar* and he continuously enjoys its relishment.

This engrossment of his consciousness attaches him with the comforting and peace-giving Lord and he remains absorbed in meditating on His name.

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ਆਧਿ ਕੈ ਬਿਆਧਿ ਕੈ ਉਪਾਧਿ ਕੈ ਤ੍ਰਿਦੋਖ ਹੁਤੇ,
ਗੁਰਸਿਖ ਸਾਧ-ਗੁਰ ਬੈਦ ਪੈ ਲੈ ਆਏ ਹੈ॥
ਅੰਮ੍ਰਿਤ-ਕਟਾਛ ਪੇਖ ਜਨਮ ਮਰਨ ਮੇਟੇ,
ਜੋਨਿ ਜਮ ਭੈ ਨਿਵਾਰੇ, ਅਭੈ ਪਦ ਪਾਏ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਜ ਲੇਪਨ ਕੈ,
ਦੀਖਿਆ ਸੀਖਿਆ ਸੰਜਮ ਕੈ ਅਉਖਧਿ ਖਵਾਏ ਹੈ॥
ਕਰਮ ਭਰਮ ਖੋਇ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ,
ਨਿਹਚਲ ਮਤਿ ਸੁਖ ਸਹਜ ਸਮਾਏ ਹੈ॥੭੮॥

Ādh(i) kai biādh(i) kai upādh(i) kai tridokh hute,
gursikh sādh-gur baid pai lai āe hai.
Anmrit-kaṭāchh pekh janam maran meṭe,
jon(i) jam bhai nivāre, abhai pad pāe hai.
Charan kamal makrand raj lepan kai,
dīkhiā sīkhiā sanjam kai aukhadh(i) khavāe hai.
Karam bharam khoe dhāvat baraj(i) rākhe,
nihchal mat(i) sukh sahaj samāe hai.78.

The disciple servant of the Guru brings all those who suffer from physical, psychic or ailments of mind, to the doctor-like True Guru.

The True Guru obliterates their cycle of re-incarnation by casting one clement look of grace upon them. He makes them free of all psychosis of death and thus they attain a state of fearlessness.

By providing support to all those who come to his refuge, by consecrating them with practice of meditation and imparting them with divine knowledge, he provides them with the medication of *Naam* and restraint.

And thus the ailing persons sheds away the network of rites and rituals controlling the wandering mind for enjoyment of false pleasures. They then stay in stable disposition and acquire state of equipoise.

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ਬੋਹਿਥਿ ਪ੍ਰਵੇਸ ਭਏ ਨਿਰਭੈ ਹੁਇ ਪਾਰਗ੍ਰਾਮੀ,
ਬੋਹਿਥ ਸਮੀਪ ਬੂਡਿ ਮਰਤ ਅਭਾਗੇ ਹੈ ॥
ਚੰਦਨ ਸਮੀਪ ਦੁਰਗੰਧ ਸੋ ਸੁਗੰਧ ਹੋਹਿ,
ਦੂਰੰਤਰ ਤਰੁ ਗੰਧ ਮਾਰੁਤ ਨ ਲਾਗੇ ਹੈ ॥
ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਨਾਰਿ ਗਰ ਹਾਰ ਹੋਤ,
ਪੁਰਖ ਬਿਦੇਸਿ ਕੁਲ ਦੀਪਕ ਨ ਜਾਗੇ ਹੈ ॥
ਸ੍ਰੀ ਗੁਰ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਸਿਮਰਨ ਗਿਆਨ ਧਿਆਨ,
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਪਲ ਅਨੁਰਾਗੇ ਹੈ ॥੭੯॥

Bohith(i) praves bhae nirbhai hue pārgrāmī,
bohith samīp būḍ(i) marat abhāge hai.
Chandan samīp durgandh so sogandh hohe,
dūrantar tar(u) gandh mārut na lāge hai.
Sihjā sanjog bhog nār(i) gar hār hot,
purakh bides(i) kul dīpak na jāge hai.
Srī gur kripā nidhān simran giān dhiān,
gurmukh(i) sukh phal pal anurāge hai.79.

Once someone boards a ship, he is confident of sailing across the sea. But many unfortunates die even when the ship is near about.

Fragranceless trees acquire fragrance when they grow near Sandalwood trees. But those trees which are located far away do not receive fragrant breeze of Sandalwood as it cannot reach them.

To enjoy the pleasure of nocturnal bed, a faithful wife clings to her husband. But one whose husband is away don't even feel like lighting a lamp in her home.

Similarly a Guru-conscious, slave disciple who holds the True Guru close receives the celestial comfort by abiding by the counsel, sermon and loving by remembering His name every second that the clement True Guru has so kindly blessed him with. One who does not feel the presence of the divine Lord within cannot attain peace.

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ਚਰਨ ਕਮਲ ਕੋ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧਿ,
ਅਤਿ ਅਸਚਰਜ-ਮੈ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ॥
ਕੋਮਲ ਕੋਮਲਤਾ ਅਉ ਸੀਤਲ ਸੀਤਲਤਾ ਕੈ,
ਬਾਸਨਾ ਸੁਬਾਸੁ ਤਾਸੁ ਦੁਤੀਆ ਨ ਸਮ ਹੈ ॥
ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ,
ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਰਸ ਗੰਮਿਤਾ ਅਗਮ ਹੈ ॥
ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ, ਮਨ ਮਨਸਾ ਥਕਤ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮੈ ਬਿਸਮ ਹੈ ॥੮੦॥

Charan kamal ko mahātam agādh(i) bodh(i),
at(i) ascharaj-mai namo namo nam hai.
Komal komaltā au sītal sītaltā kai,
bāsnā subās(u) tās(u) dutīā na sam hai.
Sahaj samādh(i) nij āsan singhāsan,
svād bismād ras ganmitā agam hai.
Rūp kai anūp rūp, man mansā thakat,
akath kathā binod bismai bisam hai.80.

The praise of the lotus feet of *Satguru Ji* is beyond comprehension. It is indeed wonderful. Salutations to him time and again.

They are tender than the tenderness of the whole world. They are indeed comfortably cool. No other fragrance matches them.

The disciple who lives ever in attendance of the holy feet of the True *Satguru Ji* and has worked hard on meditation of Lord's name, has relished the supernatural elixir of *Naam Simran.*

The beauty of Satguru's lotus feet is exemplary. The desire and faculty of mind tires describing it. Their praise is indescribable. This wonder of wonders is astonishing.

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ਸਤਿਗੁਰ ਦਰਸਨ ਸਬਦ ਅਗਾਧਿ ਬੋਧ,
ਅਬਿਗਤਿ ਗਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮ ਹੈ ॥
ਦਰਸ ਧਿਆਨ ਅਰੁ ਸਬਦ ਗਿਆਨ ਲਿਵ,
ਗੁਪਤ ਪ੍ਰਗਟ ਠਟ ਪੂਰਨ-ਬ੍ਰਹਮ ਹੈ ॥
ਨਿਰਗੁਨ ਸਰਗੁਨ ਕੁਸਮਾਵਲੀ ਸੁਗੰਧਿ ਸੰਧਿ,
ਏਕ ਅਉ ਅਨੇਕ ਰੂਪ ਗੰਮਿਤਾ ਅਗਮ ਹੈ ॥
ਪਰਮਦਭੁਤ ਅਸਚਰਜੈ ਅਸਚਰਜ-ਮੈ,
ਅਕਥ ਕਥਾ ਅਲਖ ਬਿਸਮੈ ਬਿਸਮ ਹੈ ॥੮੧॥

Sat(i)gur darsan sabad agādh(i) bodh,
abigat(i) gat(i) net(i) net(i) namo nam hai.
Daras dhiān ar(u) sabad giān liv,
gupat pragaṭ ṭhaṭ pūran-brahm hai.
Nirgun sargun kusmāvalī sugandh(i) sandh(i),
ek au anek rūp ganmitā agam hai.
Parmadbhut ascharjai ascharaj-mai,
akath kathā alakh bismai bisam hai.81.

Understanding the deep philosophy and his precept is highly unfathomable matter that is beyond comprehension. Like the imperishable Lord, it is beyond and infinite and worthy of salutation time and again.

By concentrating mind in his philosophy and attaching the mind in *Naam Simran*, one realises the omnipresent Lord in the entire expanse created by Him.

One Transcendental Lord is appearing in countless immanent forms. Like the fragrance of a flower bed, He, the inaccessible Lord can be realised and felt.

The precept and philosophy of the True Guru is utmost admirable. It is most astonishing and beyond description. He is beyond understanding and stranger than the strangest.

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ਸਤਿਗੁਰੁ ਦਰਸ ਧਿਆਨ ਗਿਆਨ ਅੰਜਨ ਕੈ,
ਮਿਤ੍ਰ ਸਤ੍ਰਤਾ ਨਿਵਾਰੀ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ॥
ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਆਦਿ ਕਉ ਅਦੇਸ,
ਉਸਤਤਿ ਨਿੰਦਾ ਮੇਟਿ, ਗੰਮਿਤਾ ਅਗਮ ਹੈ॥
ਚਰਨ ਸਰਨਿ ਗਹੇ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ,
ਆਸਾ ਮਨਸਾ ਥਕਤ, ਸਫਲ ਜਨਮ ਹੈ॥
ਸਾਧ ਸੰਗਿ ਪ੍ਰੇਮ ਨੇਮ, ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ,
ਕਾਮ ਨਿਹਕਾਮ ਨਿਹਕਰਮ ਕਰਮ ਹੈ॥੮੨॥

Sat(i)gur(u) daras dhiān giān añjan kai,
mitra satratā nivārī pūran brahm hai.
Gur updes parves ād(i) kau ades,
ustat(i) nindā meṭ(i), gammitā agam hai.
Charan saran(i) gahe dhāvat baraj(i) rākhe,
āsā mansā thakat, saphal janam hai.
Sādh sang(i) prem nem, jīvan mukat(i) gat(i),
kām nihkām nihkaram karam hai.82.

By concentrating mind on the vision and by toiling on *Naam Simran* with rapt attention, one destroys all enmity and friendship and experiences presence of One Lord God.

By imbibing the words of the Guru in one's heart and by the counsel of the True Guru can one indulge in His praise humbly. All desires of praise and slander are destroyed and one reaches the inaccessible Lord.

By taking the refuge of a True Guru, a mind chasing vices and other evil pleasures come to rest. All desires and expectations end. Thus a human birth becomes a success.

By joining the holy congregation of a God-like True Guru, the loving promise or pious resolution is fulfilled and one reaches the state of emancipation while still alive *(Jeevan Mukt)*. One feels pacified towards worldly desires and indulges more in noble deeds like *Simran* and *Sewa* without desire for any reward.

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ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਅਲਖ ਅਭੇਵ ਗਤਿ,
ਸਾਵਧਾਨ ਸਾਧ ਸੰਗਿ ਸਿਮਰਨ ਮਾਤ੍ਰ ਕੈ॥
ਪਤਿਤ ਪੁਨੀਤ ਰੀਤਿ ਪਾਰਸ ਕਰੈ ਮਨੂਰ,
ਬਾਂਸ ਮੈ ਸੁਬਾਸੁ ਦੈ ਕੁਪਾਤ੍ਰਹਿ ਸੁਪਾਤ੍ਰ ਕੈ॥
ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕੀਨੇ,
ਪਾਰਸ ਮਨੂਰ ਬਾਂਸ ਬਾਸੈ ਦ੍ਰੁਮ ਜਾਤ੍ਰ ਕੈ॥
ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਸਾਧ ਸੰਗਿ ਤ੍ਰਿਖਾਵੰਤ ਜੀਅ,
ਕ੍ਰਿਪਾ ਜਲ ਦੀਜੈ, ਮੋਹਿ ਕੰਠ ਛੇਦ ਚਾਤ੍ਰਕੈ ॥੮੩॥

Sat(i)gur dev sev alakh abhev gat(i),
sāvdhān sādh saṅg(i) simran mātra kai.
Patit punīt rīt(i) pāras karai manūr,
bāṅs mai subās(u) dai kupātrah(i) supātra kai.
Patit punīt kar(i) pāvan pavitra kīne,
pāras manūr bāṅs bāsai drum jātra kai.
Saritā samuṅdra sādh saṅg(i) trikhāvaṅt jīa,
kripā jal dījai, mohe kaṅṭh chhed chātrakai.83.

Keeping company of holy persons wakefully, serving the effulgent True Guru and practicing continuous *Naam Simran* the indescribable and incomprehensible Lord is perceived.

In the true tradition of converting sinners into pious individuals, by the sermon of *Naam Simran*, a True Guru changes the iron-slag-like base persons into gold/philosopher-stone. And by instilling the fragrance of *Naam Simran* in the bamboo-like arrogant individuals, he makes them superior persons.

Whoever is made noble by *Satguru*, he strives to make others noble too. Vices ridden, iron-slag-like person becomes pure like gold or even philosopher-stone. And a bamboo-like arrogant person becoming humble with the practicing of Lord's name acquires fragrance of *Naam* and infuse others too with the divine fragrance.

The company of holy and True Guru is like rivers and lakes from where his disciples drink the elixir of *Naam* and quench their thirst. I, an unfortunate person am still thirsty because I am full of ill traits and vices. Please be clement on me and grant me the boon of *Naam Simran*.

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ਬੀਸ ਕੇ ਬਰਤਮਾਨ ਭਏ ਨ ਸੁਬਾਸੁ ਬਾਂਸ,
ਹੇਮ ਨ ਭਏ ਮਨੂਰ, ਲੋਗ ਬੇਦ-ਗਿਆਨ ਹੈ ॥
ਗੁਰਮੁਖਿ ਪੰਥ ਇਕ-ਈਸ ਕੋ ਬਰਤਮਾਨ,
ਚੰਦਨ ਸੁਬਾਸ ਬਾਂਸ ਬਾਸੈ ਦ੍ਰੁਮ ਆਨ ਹੈ ॥
ਕੰਚਨ ਮਨੂਰ ਹੋਇ ਪਾਰਸ ਪਰਸ ਭੇਟਿ,
ਪਾਰਸ ਮਨੂਰ ਕਰੈ ਅਉਰ ਠਉਰ ਮਾਨ ਹੈ ॥
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਿ ਪਤਿਤ ਪੁਨੀਤ ਰੀਤਿ,
ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ ਗੁਰਸਿਖ ਜਾਨਿ ਹੈ ॥੮੪॥

Bīs ke bartmān bhae na subās(u) bāṅs,
hem na bhae manūr, log bed-giān hai.
Gurmukh(i) paṅth ik-īs ko bartmān,
chaṅdan subās bāṅs bāsai drum ān hai.
Kaṅchan manūr hoe pāras paras bheṭ(i),
pāras manūr karai aur ṭhaur mān hai.
Gursikh sādh saṅg(i) patit punīt rīt(i),
gursikh saṅdh(i) mile gursikh jān(i) hai.84.

By the common folk wisdom, knowledge of religious books and the dealings of the worldly people, a bamboo cannot acquire fragrance nor can the iron waste become gold. It is the undeniable truth of Guru's intellect that a bamboo-like arrogant person cannot acquire fragrance of virtues nor can a vice ridden person burnt out like iron slag can become glittering like gold.

The path of Sikhism is a path of One God. The sandalwood like True Guru blesses a bamboo-like arrogant person with humility and *Naam* making him full of virtuous qualities. His dedication to *Naam Simran* instills fragrance into other similar persons.

Vice laden iron waste-like person becomes philosopher-stone by touching *Paaras* (philosopher stone) like True Guru. The True Guru converts the wasted person into gold like virtuous. He earns respect everywhere.

The congregation of holy and true disciples of a True Guru is capable of making the sinners into pious persons. One who joins the congregation of true Sikhs of *Satguru* is also known as Guru's disciple.

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ਚਰਨ ਸਰਨਿ ਗੁਰ, ਭਈ ਨਿਹਚਲ ਮਤਿ,
ਮਨ ਉਨਮਨ ਲਿਵ ਸਹਜ ਸਮਾਏ ਹੈ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਪਰਮਦਭੁਤ ਪ੍ਰੇਮ ਨੇਮ ਉਪਜਾਏ ਹੈ॥
ਗੁਰ ਸਿਖ ਸਾਧ ਸੰਗਿ ਰੰਗੁ ਹੁਇ ਤੰਬੋਲ ਰਸ,
ਪਾਰਸ ਪਰਸਿ ਧਾਤ ਕੰਚਨ ਦਿਖਾਏ ਹੈ॥
ਚੰਦਨ ਸੁਗੰਧਿ ਸੰਧਿ ਬਾਸਨਾ ਸੁਬਾਸ ਤਾਸ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਏ ਹੈ ॥੮੫॥

Charan saran(i) gur, bhaī nihchal mat(i),
man unman liv sahaj samāe hai.
Drisṭ(i) daras ar(u) sabad surat(i) mil(i),
parmadbhut prem nem upjāe hai.
Gur sikh sādh sang(i) rang(u) hue tanbol ras,
pāras paras(i) dhāt kanchan dikhāe hai.
Chandan sugandh(i) sandh(i) bāsnā subās tās,
akath kathā binod kahat na āe hai.85.

In the refuge of *Satguru* the intellect becomes stable. The mind attaches itself with state divine and rests in equipoise.

With the mind engrossing into the teachings of *Satguru* and divine word residing for ever in the memory, astonishing loving devotion is generated.

In the company of devoted, slave Sikhs, noble and pious persons, one gets dyed in the hue of colour as beetle leaf, beetle nut, lime, cardamom and catechu mix together to become red beside giving pleasent smell. As other metals become gold when touched with philosopher-stone; so becomes the state of devoted Sikhs.

As the fragrance of sandalwood makes other trees equally fragrant, so does the touch of the holy feet, a glimpse of the True Guru, and with the union of the divine word and the conscious mind; the company of pious and noble persons, fragrance blossoms. This state of ecstasy is beyond description.

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ਪ੍ਰੇਮ-ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਏ ਹੈ॥
ਗਿਆਨ ਧਿਆਨ ਸਿਆਨ ਸਿਮਰਨ ਬਿਸਿਮਰਨ ਕੈ,
ਬਿਸਮ ਬਿਦੇਹ ਬਿਸਮਾਦ ਬਿਸਮਾਏ ਹੈ॥
ਆਦਿ ਪਰਮਾਦਿ ਅਰੁ ਅੰਤ ਕੈ ਅਨੰਤ ਭਏ,
ਥਾਹ ਕੈ ਅਥਾਹ ਨ ਅਪਾਰ ਪਾਰ ਪਾਏ ਹੈ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕ-ਈਸ ਈਸ,
ਸੋਹੰ ਸੋਈ ਦੀਪਕ ਸੈ ਦੀਪਕ ਜਗਾਏ ਹੈ॥੮੬॥

Prem-ras aṅmrit nidhān pān pūran hue,
akath kathā binod kahat na āe hai.
Giān dhiān siān simran bisimran kai,
bisam bideh bismād bismāe hai.
Ād(i) parmād(i) ar(u) aṅt kai anaṅt bhae,
thāh kai athāh na apār pār pāe hai.
Gur sikh saṅdh(i) mile bīs ik-īs īs,
sohaṅg soī dīpak sai dīpak jagāe hai.86.

The union between Guru and Sikh is full of pleasure and happiness. It cannot be described. By the strenuous practice of meditation on the Guru blessed *Naam* and by relishing the elixir of love, a Sikh feels totally satiated.

Forgetting the worldly boasts of knowledge, involvements, wisdoms and other achievements, practicing the *Simran* strenuously, a Sikh loses the awareness of his existence and he merges in the astonishing of astonishing state.

By reaching the high divine state and becoming one with the Lord who is beyond the beginning, and even the aeons, a Sikh goes beyond the beginning and end. He becomes unfathomable and because of his oneness with Him, his extent cannot be comprehended.

This union of Guru and Sikh surely makes a Sikh like God Himself. This union makes him dwell in His name. He perpetually utters—Thou! Thou! Lord! Lord! and he enlightens the beacon of *Naam*.

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ਸਤਿਗੁਰ ਚਰਨ ਸਰਨਿ ਚਲਿ ਜਾਇ ਸਿਖ,
ਤਾ ਚਰਨ ਸਰਨਿ ਜਗਤੁ ਚਲਿ ਆਵਈ॥
ਸਤਿਗੁਰ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੈ ਸਿਖ,
ਆਗਿਆ ਤਾਹਿ ਸਕਲ ਸੰਸਾਰਹਿ ਹਿਤਾਵਈ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਭਾਇ ਪ੍ਰਾਨ ਪੂਜਾ ਕਰੈ ਸਿਖ,
ਸਰਬ ਨਿਧਾਨ ਅਗ੍ਰਭਾਗ ਲਿਵ ਲਾਵਈ॥
ਸਤਿਗੁਰ ਸੀਖਿਆ ਦੀਖਿਆ ਹਿਰਦੈ ਪ੍ਰਵੇਸ ਜਾਹਿ,
ਤਾ ਕੀ ਸੀਖ ਸੁਨਤ ਪਰਮ ਪਦ ਪਾਵਈ॥੮੭॥

Sat(i)gur charan saran(i) chal(i) jāe sikh,
tā charan saran(i) jagat(u) chal(i) āvaī.
Sat(i)gur āgiā sat(i) sat(i) kar(i) mānai sikh,
āgiā tāhe sakal sansārah(i) hitāvaī.
Sat(i)gur sevā bhāe prān pūjā karai sikh,
sarab nidhān agrabhāg liv lāvaī.
Sat(i)gur sīkhiā dīkhiā hirdai praves jāhe,
tā kī sīkh sunat param pad pāvaī.87.

A Sikh who devotedly goes to the refuge of a True Guru, has the whole world falling at his feet.

A Sikh of the Guru who abides by the command of his Guru, accepting it to be true; his command is loved by the whole world.

A Sikh of the Guru who serves his Guru with loving devotion at the cost of his life considering such service as worship, all the treasures are mute attendant before him.

A Sikh of the Guru who has the teachings and consecration of his Guru in his heart, listening to his teachings/sermons one can reach supreme spiritual state.

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ਗੁਰਸਿਖ ਸਾਧ-ਸੰਗ ਰੰਗ ਮੈ ਰੰਗੀਲੇ ਭਏ,
ਬ੍ਰਾਰੁਨੀ ਬਿਗੰਧ ਗੰਗ ਸੰਗ ਮਿਲੇ ਗੰਗ ਹੈ ॥
ਸੁਰਸਰੀ ਸੰਗਮ ਹੁਇ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਲਿਵ,
ਸਾਗਰ ਅਥਾਹ ਸਤਿਗੁਰ ਸੰਗ ਸੰਗਿ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨਿਹਚਲ ਚਿਤ,
ਦਰਸਨ ਸੋਭਾ-ਨਿਧਿ ਲਹਿਰ ਤਰੰਗ ਹੈ ॥
ਅਨਹਦ ਸਬਦ ਕੈ ਸਰਬ ਨਿਧਾਨ ਦਾਨ,
ਗਿਆਨ ਅੰਸ ਹੰਸ ਗਤਿ ਸੁਮਤਿ ਸ੍ਰਬੰਗ ਹੈ ॥੮੮॥

Gursikh sādh-sang rang mai rangīle bhae,
bārunī bigandh gang sang mile gang hai.
Sursarī sangam hue prabal pravāh liv,
sāgar athāh sat(i)gur sang sang(i) hai.
Charan kamal makrand nihchal chit,
darsan sobhā-nidh(i) lahar(i) tarang hai.
Anhad sabad kai sarab nidhān dān,
giān ans hans gat(i) sumat(i) srabang hai.88.

As evil smelling wine when poured into river Ganges become like the water of Ganges, so can vice ridden, *maya* (mammon) immersed, worldly pleasure seeking individuals get dyed in the hue of *Naam Simran* when they join the true, *Naam* immersed holy company of devoted Sikhs.

As the rapid flow of brooks and rivers like Ganges merges into the vast ocean losing all their destructive traits, so can one get absorbed into the ocean like *Satguru* by keeping the company of true, loving and devoted Sikhs.

The mind stabilises in the fragrant dust of *Satguru's* feet. The glimpse of infinite praise, myriad colourful waves of *Naam* appear in his consciousness.

By virtue of *Naam Simran* and appearance of unstruck music in the consciousness, a Sikh feels he has been blessed with all the treasures of the world. He acquires knowledge of the True Guru that reflects in every trichome of his body.

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ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਦੁਬਿਧਾ ਭਰਮ ਖੋਏ,
ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਜ ਘਰਿ ਆਏ ਹੈ ॥
ਦਰਸ ਦਰਸਿ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਪ੍ਰਗਾਸ ਭਈ,
ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਕੈ ਅਮਰ ਪਦ ਪਾਏ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਨਿਝਰ ਝਰਨ,
ਸਿਮਰਨ ਮੰਤ੍ਰ ਲਿਵ ਉਨਮਨ ਛਾਏ ਹੈ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਗੁਰਮੁਖਿ ਸੁਖ,
ਪ੍ਰੇਮ ਨੇਮ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਉਪਜਾਏ ਹੈ ॥੮੯॥

Gurmukh(i) mārag hue dubidhā bharam khoe,
charan saran(i) gahe nij ghar(i) āe hai.
Daras daras(i) dib(i) drisṭ(i) pragās bhaī,
aṅmrit kaṭāchh kai amar pad pāe hai.
Sabad surat(i) anhad nijhar jharan,
simran maṅtra liv unman chhāe hai.
Man bach kram hue ikatra gurmukh(i) sukh,
prem nem bisam bisvās upjāe hai.89.

Entering the path of Sikhism destroys suspicions and separatism and by the support of *Satguru*, one realises self.

By the glimpse of *Satguru*, one is blessed with a vision that enables one see the Lord all around oneself. By the clement look of *Satguru*, one achieves eternal position.

By the union of word and consciousness and by virtue of the sweet tune of *Naam*, a perpetual flow of divine elixir starts flowing. By continuous repetition of Guru-given incantation, higher spiritual state is achieved.

A Guru-conscious person attains real spiritual comfort and peace by bringing in harmony between mind, words and deeds. That unique tradition of Lord's love breeds a wonderful confidence and faith in his mind.

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ਗੁਰਮੁਖਿ ਆਪਾ ਖੋਇ, ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ,
ਬਿਸਮ ਬਿਦੇਹ ਗੇਹ ਸਮਤ ਸੁਭਾਉ ਹੈ ॥
ਜਨਮ ਮਰਨ ਸਮ, ਨਰਕ ਸੁਰਗ ਅਰੁ,
ਪੁੰਨ ਪਾਪ ਸੰਪਤਿ ਬਿਪਤਿ ਚਿੰਤਾ ਚਾਉ ਹੈ ॥
ਬਨ ਗ੍ਰਹ, ਜੋਗ ਭੋਗ, ਲੋਗ ਬੇਦ, ਗਿਆਨ ਧਿਆਨ,
ਦੁਖ ਸੁਖ ਸੋਗਾਨੰਦ ਮਿਤ੍ਰ ਸਤ੍ਰ ਤਾਉ ਹੈ ॥
ਲੋਸਟ ਕਨਿਕ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਅਗਨਿ ਜਲ,
ਸਹਜ ਸਮਾਧਿ ਉਨਮਨ ਅਨੁਰਾਉ ਹੈ ॥੯੦॥

Gurmukh(i) āpā khoe, jīvan mukat(i) gat(i),
bisam bideh geh samat subhāo hai.
Janam maran sam, narak surag ar(u),
puṅn pāp saṅpat(i) bipat(i) chiṅtā chāo hai.
Ban grah, jog bhog, log bed, giān dhiān,
dukh sukh sogānaṅd mitra satra tāo hai.
Losaṭ kanik bikh(u) aṅmrit agan(i) jal,
sahaj samādh(i) unman anurāo hai.90.

The Sikh follower of Guru loses his self and achieves salvation in his life when still alive. Leading a house holders life, he feels no concern for distress or peace/comfort that comes his way.

And then birth and death, sin and piety, heaven and hell, pleasures and tribulations, worry and happiness all means equal to him.

For such a Guru-conscious person, jungle and home, enjoyment and renunciation, folk traditions and traditions of the scriptures, knowledge and contemplation, peace and distress, sorrow and pleasure, friendship and enmity are all the same.

A lump of earth or gold, poison and nectar, water and fire are all the same for a Guru-conscious person. Because, his love is to remain absorbed in the stable state of perpetual knowledge of the Guru.

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ਸਫਲ ਜਨਮ ਗੁਰਮੁਖਿ ਹੁਇ ਜਨਮ ਜੀਤਿਓ,
ਚਰਨ ਸਫਲ ਗੁਰ ਮਾਰਗ ਰਵਨ ਕੈ ॥
ਲੋਚਨ ਸਫਲ ਗੁਰ ਦਰਸਾ ਵਲੋਕਨ ਕੈ,
ਮਸਤਕ ਸਫਲ ਰਜ ਪਦ ਗਾਵਨ ਕੈ ॥
ਹਸਤ ਸਫਲ ਨਮ ਸਤਿਗੁਰ ਬਾਣੀ ਲਿਖੇ,
ਸੁਰਤਿ ਸਫਲ ਗੁਰ-ਸਬਦ ਸ੍ਰਵਨ ਕੈ ॥
ਸੰਗਤਿ ਸਫਲ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਮ ਕੈ,
ਪ੍ਰੇਮ ਨੇਮ ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਕੈ ॥੯੧॥

Saphal janam gurmukh(i) hue janam jītio,
charan saphal gur mārag ravan kai.
Lochan saphal gur darsā valokan kai,
mastak saphal raj pad gavan kai.
Hasat saphal nam sat(i)gur bāṇī likhe,
surat(i) saphal gur-sabad sravan kai.
Saṅgat(i) saphal gursikh sādh saṅgam kai,
prem nem gaṅmitā trikāl tribhavan kai.91.

A human life is usefully spent when one leads it as an obedient Sikh of the True Guru and wins all its benefits. The feet are successful if they tread the path defined by the Guru.

The eyes are successful if they accept the omnipresence of the Lord and see Him everywhere. The forehead is successful if it touches the dust of the path tread by *Satguru.*

The hands are successful if they are raised in the salutation of *Satguru* and to write his utterances/compositions. The ears become successful by listening to the glory, adulations of the Lord and words of the Guru.

The congregation of holy and true souls attended by a Sikh is useful as it helps in uniting with the Lord. Thus abiding by the tradition of *Naam Simran*, he becomes aware of all the three worlds and the three periods.

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ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਸਹਜ ਸਮਾਧਿ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ॥
ਭੈਜਲ ਭਇਆਨਕ ਲਹਰ ਨਾ ਬਿਆਪਿ ਸਕੈ,
ਦੁਬਿਧਾ ਨਿਵਾਰਿ, ਏਕ ਟੇਕ ਠਹਰਾਨੇ ਹੈ॥
ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਬਰਜਿ ਬਿਸਰਜਿਤ,
ਪ੍ਰੇਮ ਨੇਮ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਉਰਿ ਆਨੇ ਹੈ॥
ਜੀਵਨ-ਮੁਕਤਿ ਜਗ-ਜੀਵਨ ਜੀਵਨ ਮੂਲ,
ਆਪਾ ਖੋਇ ਹੋਇ ਅਪਰੰਪਰ ਪਰਾਨੇ ਹੈ॥੯੨॥

Charan kamal makrand ras lubbit hue,
Sahaj samādh(i) sukh sanpaṭ samāne hai.
Bhaijal bhaeānak lahar nā biāp(i) sakai,
dubidhā nivār(i), ek ṭek ṭhahrāne hai.
Drisṭ(i) sabad surat(i) baraj(i) bisarjit,
prem nem bisam bisvās ur(i) āne hai.
Jīvan-mukat(i) jag-jīvan jīvan mūl,
āpā khoe hoe aparanpar parāne hai.92.

By becoming a true servant of *Satguru Ji*, remaining fond of the fragrance of the dust of the holy feet of the True Guru, and in perpetual contemplation, a Sikh permeates himself in the spiritual peace.

Guru-conscious person is never affected by the frightening worldly waves of desires and hopes. He is deemed to have destroyed all duality and taken the refuge of the Lord.

He keeps his eyes away from the evils and ears closed to the slander and praise. Ever engrossed in *Naam Simran*, he imbibes the celestial faith of the Lord in his mind.

Liberated Guru-conscious Sikh sheds all his ego and becomes a devotee of the infinite Lord, the creator of the World and source of all life on it.

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ਸਰਿਤਾ ਸਰੋਵਰ ਸਲਿਲ ਮਿਲ ਏਕ ਭਏ,
ਏਕ ਸੈ ਅਨੇਕ ਹੋਤ ਕੈਸੇ ਨਿਰਵਾਰੋ ਜੀ ॥
ਪਾਨ, ਚੂਨਾ, ਕਾਥਾ, ਸੁਪਾਰੀ ਖਾਏ ਸੁਰੰਗ ਭਏ,
ਬਹੁਰਿ ਨ ਚਤੁਰ ਬਰਨ ਬਿਸਥਾਰੋ ਜੀ ॥
ਪਾਰਸ ਪਰਸਿ ਹੋਤ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ,
ਕਨਿਕ ਸੈ ਅਨਿਕ ਨ ਹੋਤ ਗੋਤਾਚਾਰੋ ਜੀ ॥
ਚੰਦਨ ਸੁਬਾਸ ਕੈ ਸੁਬਾਸਨਾ ਬਨਾਸਪਤੀ,
ਭਗਤ ਜਗਤ-ਪਤਿ ਬਿਸਮ ਬਿਚਾਰੋ ਜੀ ॥੯੩॥

Saritā sarovar salil mil ek bhae,
ek sai anek hot kaise nirvāro jī.
Pān, chūnā, kāthā, supārī khāe surang bhae,
bahur(i) na chatur baran bisthāro jī.
Pāras paras(i) hot kanik anik dhāt(u),
kanik sai anik na hot gotāchāro jī.
Chandan subās kai subāsanā banāspatī,
bhagat jagat-pat(i) bisam bichāro jī.93.

When the water of river and lake meet, they become indistinguishable. Then how can they be disintegrated into their earlier form when they have become one ?

Chewing beetle leaf, catechu, lime and beetle nut produces deep red colour. But then none of these ingredients can be separated from that red colour.

Many metals turn into gold by a touch of the philosopher-stone. Thereafter they cannot revert back to their original form.

The sandalwood tree imparts fragrance to all the other trees around it. That fragrance cannot then be taken away from them. Similarly the union of the Lord and his devotees is a very strange and astonishing tale. They become one and there is no duality left.

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ਚਤੁਰ ਬਰਨ ਮਿਲਿ ਸੁਰੰਗ ਤੰਬੋਲ ਰਸ,
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗ ਰੰਗ ਮੈ ਰੰਗੀਲੇ ਹੈ ॥
ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਜਲ ਮਿਲੇ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ,
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਮੈ ਰਸਿਕ ਰਸੀਲੇ ਹੈ ॥
ਸਕਲ ਸੁਗੰਧ ਸਨਬੰਧ ਅਰਗਜਾ ਹੋਇ,
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਾਸਨਾ ਬਸੀਲੇ ਹੈ ॥
ਪਾਰਸ ਪਰਸਿ ਜੈਸੇ ਕਨਿਕ ਅਨਿਕ ਧਾਤ,
ਦਿਬਿ ਦੇਹ, ਮਨ ਉਨਮਨ ਉਨਮੀਲੇ ਹੈ ॥੯੪॥

Chatur baran mil(i) suraṅg taṅbol ras,
gursikh sādh saṅg raṅg mai raṅgile hai.
Khāṅḍ ghrit chūn jal mile biṅjnād(i) svād,
Prem ras aṅmrit mai rasik rasīle hai.
Sakal sugaṅdh sanbaṅdh argajā hoe,
sabad surat(i) liv bāsnā basīle hai.
Pāras paras(i) jaise kanik anik dhāt,
Dib(i) deh, man unman unmīle hai.94.

As the union of beetle leaf, beetle nut, lime and catechu produce deep red colour, so do the Sikhs living in the presence of *Satguru* get dyed in hue of his love and *Naam* in the company of True and noble Sikhs.

As the mixing of sugar, clarified butter, flour and water results in various types of dainty dishes, similarly Guru-conscious persons become the relishers of elixir like *Naam* in the company of the holy and noble people who themselves are engrossed in the meditation of Lord's name.

As all fragrances when put together result in a perfume of high quality, similarly the servant Sikhs of the Guru become pleasant smelling by virtue of *Naam Simran* and instilling the words of Guru in their conscious mind.

As many metals turn into gold by the touch of *paaras* (Philosopher-Stone), so do the devoted Sikhs become refulgent and blossoms in the company of True Guru.

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ਪਵਨ ਗਵਨ ਜੈਸੇ ਗੁਡੀਆ ਉਡਤ ਰਹੈ,
ਪਵਨ ਰਹਤ ਗੁਡੀ ਉਡਿ ਨ ਸਕਤ ਹੈ ॥
ਡੋਰੀ ਕੀ ਮਰੋਰਿ ਜੈਸੇ ਲਟੂਆ ਫਿਰਤ ਰਹੈ,
ਤਾਉ ਹਾਉ ਮਿਟੈ ਗਿਰਿ ਪਰੈ ਹੁਇ ਥਕਤ ਹੈ ॥
ਕੰਚਨ ਅਸੁਧ ਜਿਉ ਕੁਠਾਰੀ ਠਹਰਾਤ ਨਾਹੀ,
ਸੁਧ ਭਏ ਨਿਹਚਲ ਛਬਿ ਕੈ ਛਕਤ ਹੈ ॥
ਦੁਰਮਤਿ ਦੁਬਿਧਾ ਭ੍ਰਮਤ ਹੈ ਚਤੁਰ ਕੁੰਟ,
ਗੁਰਮਤਿ ਏਕ ਟੇਕ, ਮੋਨਿ ਨ ਬਕਤ ਹੈ ॥੯੫॥

Pavan gavan jaise guḍīā uḍat rahai,
pavan rahat guḍī uḍ(i) na sakat hai.
Ḍorī kī maror(i) jaise laṭūā phirat rahai,
tāo hāo miṭai gir(i) parai hue thakat hai.
Kañchan asudh jio kuṭhārī ṭhahrāt nāhī,
sudh bhae nihchal chhab(i) kai chhakat hai.
Durmat(i) dubidhā bhramat hai chatur kunṭ,
gurmat(i) ek ṭek, mon(i) na bakat hai.95.

As a kite keeps aloft in the sky only if there is breeze blowing, and in the absence of breeze it drops down on the ground;

As a top keeps revolving on its axis/spindle as long as the torque provided to it by the thread lasts, whereafter it drops dead;

As a base gold cannot remain stable in a crucible and on becoming pure, rests and acquire glitter;

So does a person roams about in all the four directions due to duality and base intelligence. But once he takes the refuge of Guru's wisdom, he acquires peace and becomes engrossed within.

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ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੋਇ,
ਪਰਮਦਭੁਤ ਗਤਿ ਆਤਮ ਤਰੰਗ ਹੈ ॥
ਇਤ ਤੇ ਦ੍ਰਿਸਟਿ ਸੁਰਤਿ ਸਬਦ ਬਿਸਰਜਿਤ,
ਉਤ ਤੇ ਬਿਸਮ ਅਸਚਰਜ ਪ੍ਰਸੰਗ ਹੈ ॥
ਦੇਖੈ ਸੁ ਦਿਖਾਵੈ ਕੈਸੇ ਸੁਨੈ ਸੁ ਸੁਨਾਵੈ ਕੈਸੇ,
ਚਾਖੈ ਸੋ ਬਤਾਵੈ ਕੈਸੇ, ਰਾਗ ਰਸ ਰੰਗ ਹੈ ॥
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਅੰਗ ਅੰਗ ਥਕਤ ਹੁਇ,
ਹੇਰਤ ਹਿਰਾਨੀ ਬੂੰਦ ਸਾਗਰ ਸ੍ਰਬੰਗ ਹੈ ॥੯੬॥

Prem ras anmrit nidhān pān pūran hoe,
parmadbhut gat(i) ātam tarang hai.
It te drist(i) surat(i) sabad bisarjit,
ut te bisam ascharaj prasang hai.
Dekhai su dikhāvai kaise sunai su sunāvai kaise,
chākhai so batāvai kaise, rāg ras rang hai.
Akath kathā binod ang ang thakat hue,
herat hirānī būnd sāgar srabang hai.96.

A Guru-conscious Sikh feels fully satiated drinking the loving elixir of the nectar-like *Naam.* He experiences strange and astonishing waves of spiritual ecstasy within.

Relishing the loving elixir, a Guru-conscious person turns his senses away from the worldly engrossments and attaches them with the faculties that help him enjoy the divine pleasures. As a result he experiences strange and astonishing sensations within.

All that he experiences, he cannot make others experience. How can he make others hear the unstruck music that he himself hears? The taste of *Naam* nectar that he enjoys himself, how can he describe it to others? All these he alone can enjoy.

It is impossible to narrate the state of spiritual delight of such a person. Every part of his body becomes stable in the happiness of this state and one feels flabbergasted. Staying in the holy feet of *Satguru,* such a person merges in the ocean-like God just as a drop falling in the sea loses its identity.

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ਸਾਧ ਸੰਗਿ ਗੰਗ ਮਿਲਿ, ਸ੍ਰੀ ਗੁਰ ਸਾਗਰ ਮਿਲੇ,
ਗਿਆਨ ਧਿਆਨ ਪਰਮ ਨਿਧਾਨ ਲਿਵਲੀਨ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਮਧੁਕਰ ਗਤਿ,
ਚੰਦ੍ਰਮਾ ਚਕੋਰ ਗੁਰ ਧਿਆਨ ਰਸ ਭੀਨ ਹੈ॥
ਸਬਦ ਸੁਰਤਿ ਮੁਕਤਾਹਲ ਅਹਾਰ ਹੰਸ,
ਪ੍ਰੇਮ ਪਰਮਾਰਥ ਬਿਮਲ ਜਲ ਮੀਨ ਹੈ॥
ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਅਮਰਾਪਦ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾਲ,
ਕਮਲਾ ਕਲਪਤਰੁ ਕਾਮਧੈਨਾਧੀਨ ਹੈ॥੯੭॥

Sādh sang(i) gang mil(i), srī gur sāgar mile,
giān dhiān param nidhān livlīn hai.
Charan kamal makrand madhukar gat(i),
chandramā chakor gur dhiān ras bhīn hai.
Sabad surat(i) muktāhal ahār hans,
prem parmārath bimal jal mīn hai.
Anmrit kaṭāchh amrāpad kripā kripāl,
kamlā kalpatr(u) kāmdhainādhīn hai.97.

A Sikh ever in attendance of *Satguru* merges in the ocean-like True Guru through the Ganges-like holy congregation. He remains engrossed in the fountain-head of *Gyan* (knowledge) and contemplation.

A True Sikh remains absorbed and immersed in the holy dust of the True Guru like a bumble bee and longs for a glimpse of his Guru just as a moon bird *(Allectoris graeca)* experiences pangs of separation of his beloved moon.

Like a swan whose diet is pearls, a true Sikh relishes the pearl- like *Naam* as his life support. Like a fish, he swims in the cool, clean and comforting waters of spirituality.

By the element and nectar-like glimpse of grace of the True Guru, a true Sikh attains immortality. And then all mythical donors like *Kamdhen* cow or *Kalap brichh* and even *Lakshmi* (Goddess of wealth) serve him diligently.

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ਏਕ ਬ੍ਰਹਮਾਂਡ ਕੇ ਬਿਥਾਰ ਕੀ ਅਪਾਰ ਕਥਾ,
ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਕੋ ਨਾਇਕੁ ਕੈਸੇ ਜਾਨੀਐ॥
ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਅਉ ਸਰਬ ਨਿਰੰਤਰਿ ਹੈ,
ਸੂਖਮ ਸਥੂਲ ਮੂਲ, ਕੈਸੇ ਪਹਿਚਾਨੀਐ॥
ਨਿਰਗੁਨ ਅਦ੍ਰਿਸਟ ਸ੍ਰਿਸਟਿ ਮੈ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਅਲਖ ਲਖਿਓ ਨ ਜਾਇ, ਕੈਸੇ ਉਰਿ ਆਨੀਐ॥
ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਪੂਰਨ ਬ੍ਰਹਮ ਸਰਬਾਤਮ ਕੈ ਮਾਨੀਐ॥੯੮॥

Ek brahmāṇḍ ke bithār kī apār kathā,
koṭ(i) brahmāṇḍ ko nāik(u) kaise jāniai.
Ghaṭ(i) ghaṭ(i) antar au sarab nirantar(i) hai,
sūkham sathūl mūl, kaise paihchāniai.
Nirgun adrisṭ srisṭ(i) mai nānā prakār,
alakh lakhio na jāe, kaise ur(i) āniai.
Sat(i) rūp sat(i) nām sat(i)gur giān dhiān,
pūran brahm sarbātam kai māniai.98.

When description of one universe is beyond the ability of a human being then how can the master of millions of universes be known?

God, the cause of all visible and invisible world who is prevailing equally in all and sundry; how can he be reckoned?

God who is not visible in His Transcendental form, and is visible in myriad forms in His immanent form; who cannot be perceived, how can he then be lodged in the mind?

Imperishable of character, of ever stable name, the complete Lord God, becomes known to a devoted Sikh through the *Gyan* dispensed by True Guru. He attaches his conscious mind in the word and its tune and realises His presence in every living being.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਸਰਬ-ਮਈ,
ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਪਰਿਪੂਰਨ ਕੈ ਜਾਨੀਐ ॥
ਦਰਸ ਧਿਆਨ ਲਿਵ ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ,
ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਉਰਿ ਆਨੀਐ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਪੇਖਤਾ ਬਕਤਾ ਸ੍ਰੋਤਾ ਏਕੈ ਪਹਿਚਾਨੀਐ ॥
ਸੂਖਮ ਸਥੂਲ ਮੂਲ ਗੁਪਤ ਪ੍ਰਗਟ ਠਟ,
ਨਟ ਵਟ ਸਿਮਰਨ ਮੰਤ੍ਰ ਮਨੁ ਮਾਨੀਐ ॥੯੯॥

Pūran brahm gur pūran sarab-maī,
pūran kripā kai pripūran kai jānīai.
Daras dhiān liv ek au anek mek,
sabad bibek ṭek ekai ur(i) ānīai.
Drisṭ(i) daras ar(u) sabad surat(i) mil(i),
pekhtā baktā srotā ekai paihchānīai.
Sūkham sathūl mūl gupat pragaṭ ṭhaṭ,
naṭ vaṭ simran mantra man(u) mānīai.99.

Guru-blessed Sikh realises the universal presence of God through the total benefaction and kindness of the complete Guru who is manifestation of Supreme God.

By absorbing the mind in the form of True Guru and contemplation of Guru's teachings, the Sikh lodges that God in his heart who is one and is present in all.

By keeping the vision of the eyes in the glimpse of *Satguru* and tuning the ears to the sound of Guru's utterances, an obedient and devoted Sikh reckons Him as the speaker, listener and watcher.

God who is the cause of the visible and invisible expanse, who is playing the game of the world both as a performer and the apparatus, the mind of a devoted Sikh of Guru gets engrossed in words and teachings of the Guru.

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ਨਹੀ ਦਦਸਾਰ ਪਿਤਾ ਪਿਤਾਮਾ ਪਰ-ਪਿਤਾਮਾ,
ਸਜਨ ਕੁਟੰਬ ਸੁਤ ਬਾਂਧਵ ਨ ਭ੍ਰਾਤਾ ਹੈ॥
ਨਹੀ ਨਨਸਾਰ ਮਾਤਾ ਪਰ-ਮਾਤਾ ਬ੍ਰਿਧ ਪਰ-ਮਾਤਾ,
ਮਾਮੂ ਮਾਮੀ ਮਾਸੀ ਔ ਮੌਸਾ ਬਿਬਿਧ ਬਿਖ੍ਯਾਤਾ ਹੈ॥
ਨਹੀ ਸਸੁਰਾਰ ਸਾਸੁ ਸਸੁਰਾ ਸਾਰੋ ਅਉ ਸਾਰੀ,
ਨਹੀ ਬਿਰਤੀਸੁਰ ਮੈ ਜਾਚਿਕ ਨ ਦਾਤਾ ਹੈ॥
ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਹੂ ਮੈ ਨ ਦੇਖਿਓ,
ਜੈਸਾ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਤਿ ਕੋ ਨਾਤਾ ਹੈ॥੧੦੦॥

Nahī dadsār pitā pitāmā par-pitāmā,
sajan kuṭanb sut bāndhav na bhrātā hai.
Nahī nansār mātā par-mātā bridh par-mātā,
māmū māmī māsī au mausā bibidh bikhyātā hai.
Nahī sasurār sās(u) sasurā sāro au sārī,
nahī birtīsur mai jāchik na dātā hai.
Asan basan dhan dhām kāhū mai na dekhio,
jaisā gursikh sādh sangat(i) ko nātā hai.100.

In the paternal hierarchy, there is not one relation; whether grandfather, great grandfather or any other son of the family, ward or brother;

Similarly there isn't any relation, whether it is mother, grandmother or great grandmother, maternal uncle, aunt or any other recognised relationships;

And also there is no relationship in the in-laws family whether mother-in-law, brother-in-law or sister-in-law; nor is their any relationship of family priest, donor or beggar.

Nor has any relationship been seen amongst the friends and close associates who share their eats and drinks as is the relationship of Sikh *Sangat* (congregation) and a Sikh.

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ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਤ ਅਨੇਕ ਸੁਤ,
ਅਨਿਕ ਸੁਤਨ ਪੈ ਨ ਤੈਸੇ ਹੁਇ ਆਵਈ॥
ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਚਿਤ ਚਾਹਤ ਹੈ ਸੁਤਨ ਕਉ,
ਤੈਸੇ ਨ ਸੁਤਨ ਚਿਤ ਚਾਹ ਉਪਜਾਵਈ॥
ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਸੁਤ ਸੁਖ ਦੁਖ ਸੋਗਾਨੰਦ,
ਸੁਖ ਦੁਖ ਮੈ ਨ ਤੈਸੇ ਸੁਤ ਠਹਿਰਾਵਈ॥
ਜੈਸੇ ਮਨ ਬਚ ਕ੍ਰਮ ਸਿਖਨ ਲਡਾਵੈ ਗੁਰ,
ਤੈਸੇ ਗੁਰ ਸੇਵਾ ਗੁਰਸਿਖ ਨ ਹਿਤਾਵਈ॥੧੦੧॥

Jaise māt pitā pratipālat anek sut,
anik sutan pai na taise hue āvaī.
Jaise māt pitā chit chāhat hai sutan kau,
taise na sutan chit chāh upjāvaī.
Jaise māt pitā sut sukh dukh sogānand,
sukh dukh mai na taise sut ṭhaihrāvaī.
Jaise man bach kram sikhan laḍāvai gur,
taise gur sevā gursikh na hitāvaī.101.

As parents bring up and care for many of their children yet those children do not reciprocate the same way;

As parents love their wards from the core of their hearts, the same intensity of love cannot be generated in the hearts of the children.

As parents feel delighted on the happy occasions of their children and are distressed when they face tribulations, but the children do not feel the reciprocal intensity for their parents;

As *Satguru Ji* pamper and cuddle the Sikhs with mind, words and deeds, similarly a Sikh cannot express in reciprocation these boons of *Satguru Ji* with equal intensity.

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ਜੈਸੇ ਕਛਪ ਧਰਿ ਧਿਆਨ ਸਾਵਧਾਨ ਕਰੈ,
ਤੈਸੇ ਮਾਤ ਪਿਤਾ ਪ੍ਰੀਤਿ ਸੁਤ ਨ ਲਗਾਵਈ॥
ਜੈਸੇ ਸਿਮਰਨ ਕਰਿ ਕੂੰਜ ਪਰਪਕ ਕਰੈ,
ਤੈਸੇ ਸਿਮਰਨ ਸੁਤ ਪੈ ਨ ਬਨਿ ਆਵਈ॥
ਜੈਸੇ ਗਊ ਬਛਰਾ ਕਉ ਦੁਗਧ ਪੀਆਇ ਪੋਖੈ,
ਤੈਸੇ ਬਛਰਾ ਨ ਗਊ ਪ੍ਰੀਤਿ ਹਿਤੁ ਲਾਵਈ॥
ਜੈਸੇ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਗੁਰਸਿਖ ਪ੍ਰਤਿ,
ਤੈਸੇ ਕੈਸੇ ਸਿਖ ਗੁਰ ਸੇਵਾ ਠਹਿਰਾਵਈ॥੧੦੨॥

Jaise kachhap dhar(i) dhiān sāvdhān karai,
taise māt pitā prīt(i) sut na lagāvaī.
Jaise simran kar(i) kūṅj parpak karai,
taise simran sut pai na ban(i) āvaī.
Jaise gaū bachhrā kau dugadh pīāe pokhai,
taise bachhrā na gaū prīt(i) hit(u) lāvaī.
Jaise giān dhiān simran gursikh prat(i),
taise kaise sikh gur sevā ṭhaihrāvaī.102.

Just as a she tortoise bears its youngones in sand and takes care of them till they are sufficiently capable of looking after themselves, such love and concern for parents cannot be the characteristic of a child.

Just as a crane teaches its youngones to fly and make them adept by flying many miles, a child cannot do for his parents.

Just as a cow feeds her youngone with her milk and brings him up, the youngone cannot reciprocate with same feelings the love and affection for the cow.

As a True Guru blesses a Sikh and expresses his love by making him well versed in divine knowledge, contemplation and meditation on Lord's name, how can a devoted Sikh rise to the same level of dedication and devotion in the service of Guru?

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ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਕੇਰੀ ਸੇਵਾ ਸਰਵਨ ਕੀਨੀ,
ਸਿਖ ਬਿਰਲੋ ਈ ਗੁਰ ਸੇਵਾ ਠਹਿਰਾਵਈ॥
ਜੈਸੇ ਲਛਮਨ ਰਘੁਪਤਿ ਭਾਇ ਭਗਤਿ ਮੈ,
ਕੋਟਿ ਮਧੇ ਕਾਹੂ ਗੁਰ ਭਾਈ ਬਨਿ ਆਵਈ॥
ਜੈਸੇ ਜਲ ਬਰਨ ਬਰਨ ਸਰਬੰਗ ਰੰਗ,
ਬਿਰਲੋ ਬਿਬੇਕੀ ਸਾਧ ਸੰਗਤਿ ਸਮਾਵਈ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕ-ਈਸ ਈਸ,
ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਕਾਹੂ ਅਲਖ ਲਖਾਵਈ॥੧੦੩॥

Jaise māt pitā kerī sevā sarvan kīnī,
sikh birlo ī gur sevā ṭhaihirāvaī.
Jaise lachhman raghupat(i) bhāe bhagat(i) mai,
koṭ(i) madhe kāhū gur bhāī ban(i) āvaī.
Jaise jal baran baran sarbaṅg raṅg,
birlo bibekī sādh saṅgat(i) samāvaī.
Gur sikh sandh(i) mile bīs ik-īs īs,
pūran kripā kai kāhū alakh lakhāvaī.103.

A rare disciple would stay and serve his Guru just as noble Sarvan served his blind parents so dedicatedly.

Some rare devotee would serve his Guru with so much love and devotion with which Lachhman served his brother Ram.

As water mixes with any colour to acquire the same hue; thus a rare Sikh contemplating and practising meditation merges into the holy gathering of Guru's devotees.

On meeting the Guru and receiving the blessings of initiation from him, a Sikh surely reaches and realises God to become one with Him. Thus a True Guru showers his beneficence on a rare Sikh and lifts him to the divine level of supreme consciousness.

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ਲੋਚਨ ਧਿਆਨ ਸਮ ਲੋਸਟ ਕਨਿਕ ਤਾ ਕੈ,
ਸ੍ਰਵਨ ਉਸਤਤਿ ਨਿੰਦਾ ਸਮਸਰਿ ਜਾਨੀਐ ॥
ਨਾਸਕਾ ਸੁਗੰਧ ਬਿਰਗੰਧ ਸਮ ਤੁਲਿ ਤਾ ਕੈ,
ਰਿਦੈ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਮਸਰਿ ਉਨਮਾਨੀਐ ॥
ਰਸਨ ਸੁਆਦ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਸਮਾਨਿ ਤਾ ਕੈ,
ਕਰ ਸਪਰਸ ਜਲ ਅਗਨਿ ਸਮਾਨੀਐ ॥
ਦੁਖ ਸੁਖ ਸਮਸਰਿ ਬਿਆਪੈ ਨ ਹਰਖ ਸੋਗੁ,
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਸਤਿਗੁਰ ਗਿਆਨੀਐ ॥੧੦੪॥

Lochan dhiān sam losaṭ kanik tā kai,
Sarvan ustat(i) nindā samsar(i) jānīai.
Nāskā sugandh birgandh sam tul(i) tā kai,
ridai mitra satru samsar(i) unmānīai.
Rasan suād bikh(u) anmrit(u) samān(i) tā kai,
kar sapras jal agan(i) samānīai.
Dukh sukh samsar(i) biāpai na harakh sog(u),
jīvan mukat(i) gat(i) sat(i)gur giānīai.104.

For a devoted Sikh of the Guru, a lump of earth and gold are equal in value. Thus, praise and slander for him are the same.

For that devoted Sikh, both fragrance and foul smell means nothing. So he treats both friend and foe alike.

For him the taste of poison is not different from that of nectar. He feels the touch of water and fire alike.

He treats comforts and distresses alike. These two emotions do not influence him. By the benign and magnificence of a True Guru, who has blessed him with *Naam*, he achieves emancipation while living a house-holder's life.

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ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਜ ਘਰ ਮੈ ਨਿਵਾਸ,
ਆਸਾ ਮਨਸਾ ਥਕਤ, ਅਨਤ ਨ ਧਾਵਈ॥
ਦਰਸਨ ਮਾਤ੍ਰ ਆਨ ਧਿਆਨ ਸੈ ਰਹਤ ਹੋਇ,
ਸਿਮਰਨ ਆਨ ਸਿਮਰਨ ਬਿਸਰਾਵਈ॥
ਸਬਦ ਸੁਰਤਿ ਮੋਨ ਬ੍ਰਤ ਕਉ ਪ੍ਰਾਪਤਿ ਹੋਇ,
ਪ੍ਰੇਮ ਰਸ ਅਕਥ ਕਥਾ ਨ ਕਹਿ ਆਵਈ॥
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਪਰਮ ਨਿਧਾਨ ਦਾਨ,
ਪਰਮਦਭੁਤ ਗਤਿ ਅਤਿ ਬਿਸਮਾਵਈ॥੧੦੫॥

Charan saran(i) gahe nij ghar mai nivās,
āsā mansā thakat, anat na dhāvaī.
Darsan mātra ān dhiān sai rahat hoe,
simran ān simran bisrāvaī.
Sabad surat(i) mon brat kau prāpat(i) hoe,
prem ras akath kathā na kah(i) āvaī.
Kiṅchat kaṭāchh kripā param nidhān dān,
paramdbhut gat(i) at(i) bismāvaī.105.

In the refuge of a True Guru, a devoted Sikh resides in higher spiritual plane. All his expectations and desires vanish and his mind does not waver any more.

By the glimpse of True Guru, a devoted Sikh seeks not audience with anyone else. He rids himself of all other remembrances.

By engrossing his mind in the divine word (of Guru), he becomes bereft of all other thoughts. (He gives up all other futile talks). Thus his love for his Lord is beyond description.

By a momentary glimpse of the True Guru, one attains invaluable treasure of His name. The state of such a person is amazing and a cause of surprise for the beholder.

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ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰ ਦਾਸੁ ਹੋਇ,
ਬਰਤੈ ਬਰਤਮਾਨਿ ਗੁਰ ਉਪਦੇਸ ਕੈ ॥
ਹੋਨਹਾਰ ਹੋਇ ਜੋਈ ਜੋਈ ਸੋਈ ਸੋਈ ਭਲੋ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਪਰਵੇਸ ਕੈ ॥
ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸੁਭਾਇ ਚਾਇ,
ਪ੍ਰੇਮ-ਰਸ ਰਸਿਕ ਹੁਇ ਅੰਮ੍ਰਿਤ ਅਵੇਸ ਕੈ ॥
ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਪੂਰਨ ਸਰਬ-ਮਈ ਆਦਿ ਕਉ ਅਦੇਸ ਕੈ ॥੧੦੬॥

Sabad surat(i) āpā khoe gur dās(u) hoe,
bartai bartmān(i) gur updes kai.
Honhār hoe joī joī soī soī bhalo,
pūran brahm giān dhiān parves kai.
Nām nihkām dhām sahaj subhāe chāe,
prem-ras rasik hue aṅmrit aves kai.
Sat(i) rūp sat(i) nām sat(i)gur giān dhiān,
pūran sarab-maī ād(i) kau ades kai.106.

Shedding away the mine and thine differentiation by the union of mind and divine word, one becomes a humble slave of the Guru. He makes his present a success by perpetual contemplation on His name.

With his mind focused on the name of the Lord; living life according to Guru's teachings, he accepts all happenings as divine Will and blessings.

A devotee living life of a householder, engrossed in meditation of Lord's name and seized in His love ever enjoys the elixir of His name.

Such a slave of the Guru who by focussing his mind in the Lord regards the indestructible and ever stable Lord permeated in every speck, salutes and pays his obeisance to the force who is the cause of all beginnings.

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ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰ ਦਾਸੁ ਹੋਇ,
ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਨ ਕਰਤ ਮੋਹ ਦ੍ਰੋਹ ਕੀ॥
ਸ੍ਰਵਨ ਉਸਤਤਿ ਨਿੰਦਾ ਸਮ ਤੁਲ ਸੁਰਤਿ ਲਿਵ,
ਲੋਚਨ ਧਿਆਨ ਲਿਵ ਕੰਚਨ ਅਉ ਲੋਹ ਕੀ॥
ਨਾਸਕਾ ਸੁਗੰਧ ਬਿਰਗੰਧ ਸਮਸਰਿ ਤਾ ਕੈ,
ਜਿਹਬਾ ਸਮਾਨਿ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਨ ਬੋਹ ਕੀ॥
ਕਰ ਚਰ ਕਰਮ ਅਕਰਮ ਅਪਥ ਪਥ,
ਕਿਰਤਿ ਬਿਰਤਿ ਸਮ ਉਕਤਿ ਨ ਦ੍ਰੋਹ ਕੀ॥੧੦੭॥

Sabad surat(i) āpā khoe gur dās(u) hoe,
bāl budh(i) sudh(i) na karat moh droh kī.
Sravan ustat(i) nindā sam tul surat(i) liv,
lochan dhiān liv kanchan au loh kī.
Nāskā sugandh birgandh samsar(i) tā kai,
jihbā samān(i) bikh(u) anmrit(u) na boh kī.
Kar char karam akarm apath path,
Kirat(i) birat(i) sam ukat(i) na droh kī.107.

One becomes true disciple only by getting the divine word of Guru absorbed in the mind and becoming a humble slave of the Guru. For virtually a possessor of the child-like wisdom, he is free of deceit and infatuations.

Since his consciousness is engrossed in the name of the Lord; he is least affected by praise or rejection.

Fragrance and foul smell, poison or elixir are the same for him, because his (devotee's) conscious is absorbed in Him.

He remains stable and uniform even if he uses his hands in good or indifferent deeds; or treads path not worthy of appreciation. Such a devotee never harbours any feeling of deceit, falsehood or ill deeds.

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ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰ ਦਾਸੁ ਹੋਇ,
ਸਰਬ ਮੈ ਪੂਰਨ ਬ੍ਰਹਮ ਕਰਿ ਮਾਨੀਐ ॥
ਕਾਸਟ ਅਗਨਿ ਮਾਲਾ ਸੂਤ੍ਰ ਗੋਰਸ ਗੋਬੰਸ,
ਏਕ ਅਉ ਅਨੇਕ ਕੋ ਬਿਬੇਕੁ ਪਹਿਚਾਨੀਐ ॥
ਲੋਚਨ ਸ੍ਰਵਨ ਮੁਖ ਨਾਸਕਾ ਅਨੇਕ ਸੋਤ੍ਰ,
ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਮਨ ਮੇਕ ਉਰ ਆਨੀਐ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸੋਹੰ ਸੋਈ ਓਤਿ ਪੋਤਿ,
ਜੋਤੀ ਜੋਤਿ ਮਿਲਤ ਜੋਤੀ ਸਰੂਪ ਜਾਨੀਐ ॥੧੦੮॥

Sabad surat(i) āpā khoe gur dās(u) hoe,
sarab mai pūran brahm kar(i) mānīai.
Kāsaṭ agan(i) mālā sūtra goras gobans,
ek au anek ko bibek(u) paihchānīai.
Lochan sravan mukh nāskā anek sotra,
dekhai sunai bolai man mek ur ānīai.
Gur sikh sandh(i) mile sohang soī ot(i) pot(i),
jotī jot(i) milat jotī sarūp jānīai.108.

By contemplating and absorbing oneself in the name obtained by the blessings of a True Guru, and shedding the feelings of mine and his, one becomes a servant of the Guru. Such a servant acknowledges the presence of one Lord everywhere.

As the same fire exists in all the woods, different beads are arranged in the same thread; as all shades and species of cows yield milk of the same colour; similarly the slave of True Guru achieves the wisdom and knowledge of the presence of one Lord in all the living beings.

As all that is seen by the eyes, heard by the ears and said by the tongue reaches the mind, similarly the slave of the Guru sees one Lord residing in all beings and lodges Him in his mind.

The union of a Sikh with his Guru makes him utter Lord's name repeatedly and enjoins in Him like warp and weft. When his light merges with light eternal, he too acquires the form of light divine.

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ਗਾਂਡਾ ਮੈ ਮਿਠਾਸ ਤਾਸ ਛਿਲਕਾ ਨ ਲੀਓ ਜਾਇ,
ਦਾਰਮ ਅਉ ਦਾਖ ਬਿਖੈ ਬੀਜ ਗਹਿ ਡਾਰੀਐ ॥
ਆਂਬ ਖਿਰਨੀ ਛੁਹਾਰਾ ਮਾਝ ਗੁਠਲੀ ਕਠੋਰ,
ਖਰਬੂਜਾ ਅਉ ਕਲੀਦਾ ਸਜਲ ਬਿਕਾਰੀਐ ॥
ਮਧੁ ਮਾਖੀ ਮੈ ਮਲੀਨ ਸਮੈ ਪਾਇ ਸਫਲ ਹੁਇ,
ਰਸ ਬਸਿ ਭਏ ਨਹੀ ਤ੍ਰਿਸਨਾ ਨਿਵਾਰੀਐ ॥
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ-ਨਿਧਾਨ ਪਾਨ,
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਿ ਜਨਮੁ ਸਵਾਰੀਐ ॥੧੦੯॥

Gāṅḍā mai miṭhās tās chhilkā na līo jāe,
dāram au dākh bikhai bīj gah(i) ḍārīai.
Āṅb khirnī chhuhārā mājh guṭhlī kaṭhor,
kharbūjā au kalidā sajal bikārīai.
Madhu mākhī mai malīn samai pāe saphal hue,
ras bas(i) bhae nahī trisnā nivārīai.
Srī gur sabad ras aṅmrit-nidhān pān,
gursikh sādh saṅg(i) janam(u) savārīai.109.

As the sweet juice of the sugarcane is taken and bagasse is discarded; as the seeds in pomigranate and grapes are discarded;

Mango, dates have their endocarps hard; melon and watermelons though sweet release water and become unworthy of consumption very soon;

The honey when cleaned of the bees and the wax become hard to give up eating it;

Similarly a Sikh of the Guru, relishes the elixir-like *Naam* in the company of holy men and makes his life a success.

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ਸਲਿਲ ਮੈ ਧਰਨਿ, ਧਰਨਿ ਮੈ ਸਲਿਲ ਜੈਸੇ,
ਕੂਪ ਅਨਰੂਪ ਕੈ ਬਿਮਲ ਜਲ ਛਾਏ ਹੈ ॥
ਤਾਹੀ ਜਲ ਮਾਟੀ ਕੈ ਬਨਾਈ ਘਟਿਕਾ ਅਨੇਕ,
ਏਕੈ ਜਲੁ ਘਟ ਘਟ ਘਟਿਕਾ ਸਮਾਏ ਹੈ ॥
ਜਾਹੀ ਜਾਹੀ ਘਟਿਕਾ ਮੈ ਦ੍ਰਿਸਟਿ ਕੈ ਦੇਖੀਅਤ,
ਪੇਖੀਅਤ ਆਪਾ ਆਪੁ ਆਨ ਨ ਦਿਖਾਏ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਏਕੰਕਾਰ ਕੈ ਅਕਾਰ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਏਕ ਟੇਕ ਠਹਿਰਾਏ ਹੈ ॥੧੧੦॥

Salil mai dharan(i), dharan(i) mai salil jaise,
kūp anrūp kai bimal jal chhāe hai.
Tāhī jal māṭī kai banāī ghaṭikā anek,
ekai jal(u) ghaṭ ghaṭ ghaṭikā samāe hai.
Jāhī jāhī ghaṭikā mai drisṭ(i) kai dekhīat,
pekhīat āpā āp(u) ān na dikhāe hai.
Pūran brahm gur ekankār kai akār,
brahm bibek ek ṭek ṭhaihrāe hai.110.

As there is land in water and water inside Earth, like a well that is dug up to obtain neat and cold water;

The same water and earth are used for making pots and pitchers and all of them contain the same type of water.

Whichever pot or pitcher one looks into, one would see the same image in it, and nothing else is seen,

Similarly the complete God pervades in the form of a Guru and appear in the hearts of Sikhs (as was the case of image in various water-filled pots and pitchers).

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ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਂਡਾ ਜਾਇ ਚਲ,
ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ॥
ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰ ਸਿਮਰਨ ਮਾਤ੍ਰ,
ਸਿਮਰਨ ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰ ਹੇਤ ਹੈ॥
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗ੍ਰਭਾਗ ਰਾਖੈ,
ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ॥
ਸਤਿਗੁਰੁ ਦਇਆ ਨਿਧਿ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ,
ਨਮੋ ਨਮੋ ਨਮੋ ਨਮੋ ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਹੈ॥੧੧੧॥

Charan saran(i) gur ek paiṅḍā jāe chal,
sat(i)gur koṭ(i) paiṅḍā āge hoe let hai.
Ek bār sat(i)gur maṅtra simran mātra,
simran tāhe bāraṅbār gur het hai.
Bhāvnī bhagat(i) bhāe kauḍī agrabhāg rākhai.
tāhe gur sarab nidhān dān det hai.
Sat(i)gur daiā nidh(i) mahimā agādh(i) bodh(i),
namo namo namo namo net(i) net(i) net(i) hai.111.

A desciple who walks one step towards Guru to take his refuge and goes to him with devotion and humility, Guru advances to receive him (devotee) by taking million steps.

He who unites with the Lord by remembering the incantation of the Guru even once, the True Guru remembers him millions of time.

He who makes an offering of even a shell before the True Guru with loving worship and faith, the True Guru blesses him with the countless treasures of invaluable wealth that is *Naam.*

The True Guru is a repository of compassion that is beyond description and understanding. Therefore myriad salutations to Him because there is no one else like Him.

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ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ,
ਉਨਮਨ ਉਨਮਤ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ॥
ਆਤਮ ਤਰੰਗ ਬਹੁ ਰੰਗ, ਅੰਗ ਅੰਗ ਛਬਿ,
ਅਨਿਕ ਅਨੂਪ ਰੂਪ ਊਪ ਕੋ ਪ੍ਰਗਾਸ ਹੈ॥
ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਬਹੁ ਬਿਬਿਧ ਸੁਰਤਿ ਸਰਬ,
ਰਾਗ ਨਾਦ ਬਾਦ ਬਹੁ ਬਾਸਨਾ ਸੁਬਾਸ ਹੈ॥
ਪਰਮਦਭੁਤ ਬ੍ਰਹਮਾਸਨ ਸਿੰਘਾਸਨ ਮੈ,
ਸੋਭਾ ਸਭਾ ਮੰਡਲ, ਅਖੰਡਲ ਬਿਲਾਸ ਹੈ॥੧੧੨॥

Prem ras aṅmrit nidhān pān pūran hue,
unman unmat bisam bisvās hai.
Ātam taraṅg bahu raṅg, aṅg aṅg chhab(i),
anik anūp rūp ūp ko pragās hai.
Svād bismād bahu bibidh surat(i) sarab,
rāg nād bād bahu bāsnā subās hai.
parmadbhut brahmāsan siṅghāsan mai,
sobhā sabhā maṅḍal, akhaṅḍal bilās hai.112.

When a devotee meditating on His name is satiated with the drinking of loving nectar of Lord's name, he (devotee) enjoys supernatural ecstatic feeling in higher spiritual planes.

With multi-coloured waves of spiritual thoughts growing in his (devotee) mind, every part of his body conveys the glory of the Lord by emittence of strange and unique radiance.

The relishment of loving elixir of the Lord's name is astonishing. Enchanting tunes of all the musical modes and their consorts are heard in the ears. The nostrils feel the smell of myriad fragrances.

And with the residing of the consciousness in the highest spiritual seat (the tenth orifice), one enjoys the strange and magnificent glory of all the spiritual planes. Staying in that state renders complete stability to the body, mind and soul. It is the ultimate state of peace and tranquility.

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ਬਯਥਾਵੰਤੈ ਜੰਤੈ ਜੈਸੇ ਬੈਦ ਉਪਚਾਰੁ ਕਰੈ,
ਬਯਥਾ ਬਿਰਤਾਂਤ ਸੁਨਿ ਹਰੈ ਦੁਖ ਰੋਗ ਕਉ ॥
ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਹਿਤ-ਚਿਤ ਕੈ ਮਿਲਤ ਸੁਤੈ,
ਖਾਨ ਪਾਨ ਪੋਖਿ ਤੋਖਿ ਹਰਤ ਹੈ ਸੋਗ ਕਉ ॥
ਬਿਰਹਨੀ ਬਨਿਤਾ ਕਉ ਜੈਸੇ ਭਰਤਾਰੁ ਮਿਲੈ,
ਪ੍ਰੇਮ ਰਸ ਕੈ ਹਰਤ ਬਿਰਹ ਬਿਓਗ ਕਉ ॥
ਤੈਸੇ ਹੀ ਬਿਬੇਕੀ ਜਨ ਪਰਉਪਕਾਰ ਹੇਤ,
ਮਿਲਤ ਸਲਿਲ ਗਤਿ ਸਹਜ ਸੰਜੋਗ ਕਉ ॥੧੧੩॥

Baythāvantai jantai jaise baid upchār(u) karai,
baythā birtānt sun(i) harai dukh rog kau.
Jaise mātā pitā hit-chit kai milat sutai,
khān pān pokh(i) tokh(i) harat hai sog kau.
Birhanī banitā kau jaise bhartār(u) milai,
prem ras kai harat birah biog kau.
Taise hī bibekī jan parupkār het,
milat salil gat(i) sahaj sanjog kau.113.

As a medicine practitioner listens to the ailment of a patient and treats him for the malady;

As parents fondly and lovingly meet their son, bring him up by serving dainty dishes, feel happy to allay all his distresses;

As a wife separated from her husband for long relieves her pangs of separation and distresses with loving emotions;

Similarly those wise and realised servers of Lord dyed in the hue of Lord's name become humble like water and meets the needy who yearn for the divine solace and clemency.

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ਬਰਥਾਵੰਤੈ ਬੈਦ ਰੂਪ, ਜਾਚਿਕ ਦਾਤਾਰ ਗਤਿ,
ਗਾਹਕੈ ਬਿਆਪਾਰੀ ਹੋਇ, ਮਾਤ ਪਿਤਾ ਪੂਤ ਕਉ ॥
ਨਾਰਿ ਭਰਤਾਰਿ ਬਿਧਿ ਮਿਤ੍ਰ ਮਿਤ੍ਰਾਈ ਰੂਪ,
ਸੁਜਨ ਕੁਟੰਬ ਸਖਾ ਭਾਇ ਚਾਇ ਸੂਤ ਕਉ ॥
ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਬੇਦ ਕੈ ਬੇਦ ਬੀਚਾਰ,
ਗਿਆਨ ਗੁਰ ਏਕੰਕਾਰ ਅਵਧੂਤ ਅਵਧੂਤ ਕਉ ॥
ਬਿਰਲੋ ਬਿਬੇਕੀ ਜਨ ਪਰਉਪਕਾਰ ਹੇਤ,
ਮਿਲਤ ਸਲਿਲ ਗਤਿ ਸ੍ਰਬੰਗ ਭੂਤ ਕਉ ॥੧੧੪॥

Baythāvantai baid rūp, jāchik dātār gat(i),
gāhkai biāpārī hoe, māt pitā pūt kau.
Nār(i) bhartār(i) bidh(i) mitra mitrāī rūp,
sujan kuṭanb sakhā bhāe chāe sūt kau.
Logan mai logāchār bed kai bed bīchār,
giān gur ekankār avdhūt avdhūt kau.
Birlo bibekī jan parupkār het,
milat salil gat(i) srabang bhūt kau.114.

Gursikhs with contemplated knowledge extend all help to the needy as an act of welfare, just as a medicine practitioner does for a patient, a donor does for a beggar, a trader for a customer and parents for their son.

As an act of benevolence, the relishers of Lord's name reach the distressed people to render them comfort. They are husband to a distressed wife or vice versa, friends to friends and other loved ones; according to the defined moral code.

Sikhs blessed with Guru's wisdom acquire the supreme knowledge of the Lord and meet the common mortals as one of them and as intelligent and wise in the gathering of learned men. They approach the hermits as renouncers.

Such a rational and knowledgeable Sikh is very rare who for the sake of benevolence becomes humble like water and unites with the people of all denominations.

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ਦਰਸਨ ਧਿਆਨ ਦਿਬਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ,
ਦ੍ਰਿਗ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਬਿਖੈ ਭਾਉ ਭਗਤਿ ਚੀਨ ਹੈ ॥
ਅਧਿਆਤਮ ਕਰਮ ਕਰਿ ਆਤਮ ਪ੍ਰਵੇਸ,
ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਸਰਬਾਤਮ ਲਿਉ ਲੀਨ ਹੈ ॥
ਸਬਦ ਗਿਆਨ ਪਰਵਾਨ ਹੁਇ ਨਿਧਾਨ ਪਾਏ,
ਪਰਮਾਰਥ ਸਬਦਾਰਥ ਪ੍ਰਬੀਨ ਹੈ ॥
ਤਤੈ ਮਿਲੈ ਤਤ, ਜੋਤੀ ਜੋਤਿ ਕੈ ਪਰਮ ਜੋਤਿ,
ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਭਏ ਜੈਸੇ ਜਲ ਮੀਨ ਹੈ ॥੧੧੫॥

Darsan dhiān dib(i) deh kai bideh bhae,
drig dib(i) drisṭ(i) bikhai bhau bhagat(i) chīn hai.
Adhiātam karam kar(i) ātam praves,
parmātam praves sarbātam lio līn hai.
Sabad giān parvān hue nidhān pāe,
parmārth sabdārth prabīn hai.
Tatai milai tat, jotī jot(i) kai param jot(i),
prem ras bas(i) bhae jaise jal mīn hai.115.

By the contemplated vision of the True Guru, the Guru-conscious Sikhs become free of ego while still in their body form. By virtue of divine sight of the True Guru, they acquire the wisdom of loving worship.

By virtue of his spiritual knowledge and righteous actions, a follower of Guru finds peace and tranquility in his self. By becoming one with Lord, he realises the presence of the divine light in the beings.

By the knowledge acquired through meditation on divine word, a devoted Sikh is accepted by the Guru who blesses him with the treasure of Lord's *Naam*. He then becomes wise to understand the principles of spirituality.

As the quintessence merges in its origin and become one; as flame of a beacon becomes one with the other flame, so does the soul of a Guru-conscious person merges with the Supreme soul. He gets so engrossed in the pleasure of Lord's love that he remains in a state of ecstasy like a fish feels in water.

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ਅਧਿਆਤਮ ਕਰਮ ਪਰਮਾਤਮ ਪਰਮ ਪਦ,
ਤਤ ਮਿਲਿ ਤਤਹਿ ਪਰਮ ਤਤ ਵਾਸੀ ਹੈ ॥
ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ,
ਜੰਤ੍ਰ ਧੁਨਿ ਰਾਗ ਨਾਦ ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ॥
ਦਰਸ ਧਿਆਨ ਉਨਮਾਨ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ,
ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਲਖ ਬਿਲਾਸੀ ਹੈ ॥
ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਦਿਬਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ,
ਜੀਵਨ ਮੁਕਤਿ ਕੋਊ ਬਿਰਲੋ ਉਦਾਸੀ ਹੈ ॥੧੧੬॥

Adhiātam karam parmātam param pad,
tat mil(i) tatah(i) param tat vāsī hai.
Sabad bibek ṭek ek hī anek mek,
jantra dhun(i) rāg nād anbhai abhiāsī hai.
Daras dhiān unmān prān prānpat(i),
abigat(i) gat(i) at(i) alakh bilāsī hai.
Anmrit kaṭāchh dib(i) deh kai bideh bhae,
jīvan mukat(i) koū birlo udāsī hai.116.

A rare Guru-conscious person attains the knowledge of spirituality through spiritual deeds and absorbs himself in Him as truth rejoins with Truth.

As musical instruments produce melodious notes which also represent words in a song, so does a meditation practitioner merges in the fearless Lord who prevades in all and sundry.

As meditation renders all our breaths one with Lord—the granter of life, so would a Guru-conscious man be engrossed in Him by contemplating on Him and becomes capable of enjoying all His bliss by this union with Him.

By the elixir-like divine glance of the True Guru, he becomes unconscious of his body (needs). Such a person with renounced and detached inclination is rare to come by.

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ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਜਾਗਤ ਨ ਦੇਖੀਅਤ,
ਤਾਰਕਾ ਮੰਡਲੁ ਪਰਭਾਤ ਨ ਦਿਖਾਈਐ ॥
ਤਰਵਰ ਛਾਇਆ ਲਘੁ ਦੀਰਘੁ ਚਪਲ ਬਲ,
ਤੀਰਥ ਪੁਰਬ ਜਾਤ੍ਰਾ ਥਿਰੁ ਨ ਰਹਾਈਐ ॥
ਨਦੀ ਨਾਵ ਕੋ ਸੰਜੋਗ ਲੋਗ ਬਹੁਰਿਓ ਨ ਮਿਲੈ,
ਗੰਧ੍ਰਬ ਨਗਰ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਬਿਲਾਈਐ ॥
ਤੈਸੇ ਮਾਇਆ ਮੋਹ ਧ੍ਰੋਹ ਕੁਟੰਬ ਸਨੇਹ ਦੇਹ,
ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਈਐ ॥੧੧੭॥

Supan charitra chitra jāgat na dekhīat,
tārkā maṅḍal(u) parbhāt na dikhāīai.
Tarvar chhāiā lagh(u) dīrag(u) chapal bal,
tīrath purab jātrā thiṛ(u) na rahāīai.
Nadī nāv ko saṅjog log bahurio na milai,
gaṅdhrab nagar mrig trisnā bilāīai.
Taise māiā moh dhroh kuṭaṅb saneh deh,
gurmukh(i) sabad surat(i) liv lāīai.117.

Just as dream events cannot be seen while awake, just as stars are not visible after sunrise;

Just as the shadow of a tree keeps changing in size with the falling rays of the sun; and the pilgrimage to the holy places does not last for ever.

As the fellow travellers of a boat do not get to travel together again, as the presence of water due to mirage or the imaginary abode of gods (in space) is an illusion.

So does a Guru-conscious person regards mammon, attachment and love of the body an illusion and he keeps his consciousness focused on the divine word of the Guru.

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ਨੈਹਰ ਕੁਆਰਿ ਕੰਨਿਆ ਲਾਡਿਲੀ ਕੈ ਮਾਨੀਅਤ,
ਬਿਆਹੇ ਸਸੁਰਾਰ ਜਾਇ ਗੁਨਨ ਕੈ ਮਾਨੀਐ ॥
ਬਨਜ ਬਿਉਹਾਰ ਲਗਿ, ਜਾਤ ਹੈ ਬਿਦੇਸਿ ਪ੍ਰਾਨੀ,
ਕਹੀਏ ਸਪੂਤੁ ਲਾਭ ਲਭਤ ਕੈ ਆਨੀਐ ॥
ਜੈਸੇ ਤਉ ਸੰਗ੍ਰਾਮ ਸਮੈ ਪਰ-ਦਲ ਮੈ ਅਕੇਲੋ ਜਾਇ,
ਜੀਤਿ ਆਵੈ ਸੋਈ ਸੂਰੋ ਸੁਭਟੁ ਬਖਾਨੀਐ ॥
ਮਾਨਸ ਜਨਮੁ ਪਾਇ ਚਰਨ ਸਰਨਿ ਗੁਰ,
ਸਾਧ ਸੰਗਿ ਮਿਲੈ ਗੁਰ ਦਵਾਰਿ ਪਹਿਚਾਨੀਐ ॥੧੧੮॥

Naihar kuār(i) kaṅniā lāḍilī kai mānīat,
biāhe sasurār jāe gunan kai mānīai.
Banaj biuhār lag(i), jāt hai bides(i) prānī,
kahīe sapūt(i) lābh labhat kai ānīai.
Jaise tau saṅgrām samai par-dal mai akelo jāe,
jīt(i) āvai soī sūro subhaṭ(u) bakhānīai.
Mānas janam(u) pāe charan saran(i) gur,
sādh saṅg(i) milai gur davār(i) paihchānīai.118.

An unmarried daughter is loved by everyone in parental house and enjoys respect in the in-laws house because of her virtues.

As one goes to other cities to trade and earn living, but one is known as an obedient son only when one makes profit;

As a warrior ingresses into enemy ranks and comes out victorious is known as a brave man.

Similarly he who enjoins the holy gatherings, acquire the refuge of the True Guru is accepted in the court of the Lord.

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ਨੈਹਰ ਕੁਟੰਬ ਤਜਿ ਬਿਆਹੇ ਸਸੁਰਾਰ ਜਾਇ,
ਗੁਨਨ ਕੈ ਕੁਲਾ-ਬਧੂ ਬਿਰਦ ਕਹਾਵਈ ॥
ਪੂਰਨ ਪਤਿਬ੍ਰਤਿ ਅਉ ਗੁਰ ਜਨ ਸੇਵਾ ਭਾਇ,
ਗ੍ਰਿਹ ਮੈ ਗ੍ਰਿਹੇਸੁਰਿ ਸੁਜਸੁ ਪ੍ਰਗਟਾਵਈ ॥
ਅੰਤ ਕਾਲਿ ਜਾਇ ਪ੍ਰਿਅ ਸੰਗਿ ਸਹ-ਗਾਮਿਨੀ ਹੁਇ,
ਲੋਕ ਪਰਲੋਕ ਬਿਖੈ ਊਚ ਪਦ ਪਾਵਈ ॥
ਗੁਰਮੁਖਿ ਮਾਰਗਿ ਭੈ ਭਾਇ ਨਿਰਬਾਹੁ ਕਰੈ,
ਧੰਨ ਗੁਰਸਿਖ ਆਦਿ ਅੰਤਿ ਠਹਿਰਾਵਈ ॥੧੧੯॥

Naihar kuṭanb taj(i) biāhe sasurār jāe,
gunan kai kulā-badhū birad kahāvaī.
Pūran patibrat(i) au gur jan sevā bhāe,
grih mai grihesur(i) sujas(u) pragṭāvaī.
Ant kāl(i) jāe pria sang(i) sah-gāminī hue,
lok parlok bikhai ūch pad pāvaī.
Gurmukh(i) mārag(i) bhai bhāe nirbāh(u) karai,
dhann gursikh ād(i) ant(i) ṭhaihrāvaī.119.

Just as a girl leaves her parent's house after getting married and earns a respectable name for herself and her husband's family by virtue of her good traits;

Earns the honourable title of all in all and revered one, by devotedly serving her elders and remaining loyal and faithful to her partner;

Departs from this world as an honourable companion of her husband and earns name for herself here and in world hereafter;

So is a Sikh of Guru worthy of praise and adulations from beginning to end who treads the path of the Guru, lives life in the reverential fear of the Lord.

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ਜੈਸੇ ਨ੍ਰਿਪ ਧਾਮ ਭਾਮ ਏਕ ਸੈ ਅਧਿਕ ਏਕ,
ਨਾਇਕ ਅਨੇਕ ਰਾਜਾ ਸਭਨ ਲਡਾਵਈ ॥
ਜਨਮਤ ਜਾ ਕੈ ਸੁਤੁ ਵਾਹੀ ਕੈ ਸੁਹਾਗੁ ਭਾਗੁ,
ਸਕਲ ਰਾਨੀ ਮੈ ਪਟਰਾਨੀ ਸੋ ਕਹਾਵਈ ॥
ਅਸਨ ਬਸਨ ਸਿਹਜਾਸਨ ਸੰਜੋਗੀ ਸਬੈ,
ਰਾਜ ਅਧਿਕਾਰੁ ਤਉ ਸਪੂਤੀ ਗ੍ਰਿਹ ਆਵਈ ॥
ਗੁਰਸਿਖ ਸਬੈ ਗੁਰ ਚਰਨ ਸਰਨਿ ਲਿਵ,
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੈ ਨਿਜ ਪਦੁ ਪਾਵਈ ॥੧੨੦॥

Jaise nrip dhām bhām ek sai adhik ek,
nāik anek rājā sabhan laḍāvai.
Janmat jā kai sut(u) vāhī kai suhāg(u) bhāg(u),
sakal rānī mai paṭrānī so kahāvai.
Asan basan sihjāsan sañjogī sabai,
rāj adhikār(u) tau sapūtī grih āvai.
Gursikh sabai gur charan saran(i) liv,
gur sikh sañdh(i) milai nij pad(u) pāvai.120.

As a king has many queens in his palace, each of remarkable beauty, he cajoles and pampers each one of them;

One who bears him a son enjoys higher status in the palace and is declared as the chief among the queens;

Each one of them has the right and opportunities to enjoy the pleasures of the palace and share the bed of the king;

So do the Guru's Sikhs assemble in the refuge of the True Guru. But he who meets with the Lord after losing his self reaches the realm of spiritual peace and comfort.

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ਤੁਸ ਮੈ ਤੰਦੁਲ ਬੋਏ ਨਿਪਜੈ ਸਹੰਸ੍ਰ ਗੁਨੋ,
ਦੇਹ ਧਾਰਿ ਕਰਤ ਹੈ ਪਰਉਪਕਾਰ ਜੀ॥
ਤੁਸ ਮੈ ਤੰਦੁਲ ਨਿਰਬਿਘਨ, ਨ ਲਾਗੈ ਘੁਨ,
ਰਾਖੇ ਰਹੈ ਚਿਰੰਕਾਲ, ਹੋਤ ਨ ਬਿਕਾਰ ਜੀ॥
ਤੁਸ ਮੈ ਨਿਕਸਿ ਹੋਇ ਭਗਨ ਮਲੀਨ ਰੂਪ,
ਸ੍ਵਾਦ ਕਰਵਾਇ, ਰਾਧੇ ਰਹੈ ਨ ਸੰਸਾਰ ਜੀ॥
ਗੁਰ ਉਪਦੇਸ ਗੁਰਸਿਖ ਗ੍ਰਿਹ ਮੈ ਬੈਰਾਗੀ,
ਗ੍ਰਿਹ ਤਜਿ ਬਨਖੰਡ ਹੋਤ ਨ ਉਧਾਰ ਜੀ॥੧੨੧॥

Tus mai taṅdul boe nipjai sahansra guno,
deh dhār(i) karat hai parupkār jī.
Tus mai taṅdul nirbighan, na lāgai ghun,
rākhe rahai chiraṅkāl, hot na bikār jī.
Tus mai nikas(i) hoe bhagan malīn rūp,
svād karvāe, rādhe rahai na saṅsār jī.
Gur udpes gursikh grih mai bairāgī,
grih taj(i) bankhaṅḍ hot na udhār jī.121.

A grain of rice covered by its husk when sowed yields many time more such grains and as rice (a staple food item) do much good in the world.

The rice remains protected against insects as long as it remains in the husk. It remains preserved for long.

Outside the husk, rice breaks. It acquires a darkish hue and slight bitterness. It loses its worldly importance.

So does a Sikh of Guru following the advice of Guru lives a householder's life without being attached and engrossed in it. He does good to others while living with his family members. He does not renounce the family and lives in jungles to emancipate himself from this world.

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ਹਰਦੀ ਅਉ ਚੂਨਾ ਮਿਲਿ ਅਰੁਨ ਬਰਨ ਜੈਸੇ,
ਚਤੁਰ ਬਰਨ ਕੈ ਤੰਬੋਲ ਰਸ ਰੂਪ ਹੈ॥
ਦੂਧ ਮੈ ਜਾਮਨ ਮਿਲੈ ਦਧਿ ਕੈ ਬਖਾਨੀਅਤ,
ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਮਿਲਿ ਬਿੰਜਨ ਅਨੂਪ ਹੈ॥
ਕੁਸਮ ਸੁਗੰਧਿ ਮਿਲਿ ਤਿਲ ਸੈ ਫੁਲੇਲ ਹੋਤ,
ਸਕਲ ਸੁਗੰਧਿ ਮਿਲਿ ਅਰਗਜਾ ਧੂਪ ਹੈ॥
ਦੋਇ ਸਿਖ ਸਾਧ ਸੰਗੁ, ਪੰਚ ਪਰਮੇਸਰ ਹੈ,
ਦਸ ਬੀਸ ਤੀਸ ਮਿਲੇ ਅਬਿਗਤਿ ਊਪ ਹੈ॥੧੨੨॥

Hardī au chūnā mil(i) arun baran jaise,
chatur baran kai tanbol ras rūp hai.
Dūdh mai jāman milai dadh(i) kai bakhānīat,
khānḍ ghrit chūn mil(i) binjan anūp hai.
Kusam sugandh(i) mil(i) til sai phulel hot.
sakal sugandh(i) mil(i) argajā dhūp hai.
Doe sikh sādh sang(u), panch parmesar hai,
das bīs tīs mile abigat(i) ūp hai.122.

As turmeric and lime when mixed produce red colour, but when betel leaf, lime, betelnut and catechu are all brought together, a very deep red colour is produced;

As a small cogulent added to the milk set it as curd but sugar, flour and clarified butter produces a very tasty dish;

An extract of flowers when mixed with sesame oil become scented oil, but mixing of saffron musk, sandalwood and rose make a very fragrant product called *argaja*;

So would two Sikhs together make a holy congregation while five of them would represent the Lord. But where ten, twenty or thirty like-minded Sikhs engrossed in the love of the Guru meet, their praise is beyond description.

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ਏਕ ਹੀ ਗੋਰਸ ਮੈ ਅਨੇਕ ਰਸ ਕੋ ਪ੍ਰਗਾਸ,
ਦਹਿਓ ਮਹਿਓ ਮਾਖਨ ਅਉ ਘ੍ਰਿਤ ਉਨਮਾਨੀਐ ॥
ਏਕ ਹੀ ਊਖਾਰੀ ਸੈ ਮਿਠਾਸ ਕੋ ਨਿਵਾਸ,
ਗੁੜੁ, ਖਾਂਡ, ਮਿਸਰੀ ਅਉ ਕਲੀਕੰਦ ਪਹਿਚਾਨੀਐ ॥
ਏਕ ਹੀ ਗੇਹੂ ਸੈ ਹੋਤ ਨਾਨਾ ਬਿੰਜਨਾਦ ਸ੍ਵਾਦ,
ਭੂਨੇ ਭੀਜੇ ਪੀਸੇ ਅਉ ਉਸੇਈ ਬਿਬਿਧਾਨੀਐ ॥
ਪਾਵਕ ਸਲਿਲ ਏਕ ਏਕਹਿ ਗੁਨ ਅਨੇਕ,
ਪੰਚ ਕੈ ਪੰਚਾਮ੍ਰਿਤ, ਸੁ ਸਾਧ ਸੰਗੁ ਜਾਨੀਐ ॥੧੨੩॥

Ek hī goras mai anek ras ko pragās,
dahio mahio mākhan au ghrit unmānīai.
Ek hī ūkhārī sai miṭhās ko nivās,
guṛ(u), khāṅḍ, misrī au kalīkaṅd paihchānīai.
Ek hī gehū sai hot nānā binj-nād svād,
bhūne bhīje pīse au useī bibidhānīai.
Pāvak salil ek ekah(i) gun anek,
panch kai panchāmrit, su sādh sang(u) jānīai.123.

From milk alone several products like curd, butter milk, butter and *ghee* (clarified butter) are obtained;

Being sweet, sugarcane gives us jaggery cakes, sugar, crystal sugar etc;

Wheat is turned into various forms of dainty dishes; some fried, boiled, roasted or minced;

Fire and water have specific traits but when three others (wheat flour, clarified butter and sugar) join with them, elixir like *Karhah Parshad* results. Similarly coming together of obedient and loyal Sikhs of the Guru in the form of a congregation is considered holy and supreme.

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ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਜਲ ਪਾਵਕ ਇਕਤ੍ਰ ਭਏ,
ਪੰਚ ਮਿਲਿ ਪ੍ਰਗਟ ਪੰਚਾਮ੍ਰਿਤ ਪ੍ਰਗਾਸ ਹੈ ॥
ਮ੍ਰਿਗ-ਮਦ ਗਉਰਾ ਚੋਆ-ਚੰਦਨ ਕੁਸਮ-ਦਲ,
ਸਕਲ ਸੁਗੰਧਿ ਕੈ ਅਰਗਜਾ ਸੁਬਾਸ ਹੈ ॥
ਚਤੁਰ ਬਰਨ ਪਾਨ ਚੂਨਾ ਅਉ ਸੁਪਾਰੀ ਕਾਥਾ,
ਆਪਾ ਖੋਇ ਮਿਲਤ ਅਨੂਪ ਰੂਪ ਤਾਸ ਹੈ ॥
ਤੈਸੇ ਸਾਧ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਐਸੋ,
ਸਾਵਧਾਨ ਪੂਰਨ ਬ੍ਰਹਮ ਕੋ ਨਿਵਾਸ ਹੈ ॥੧੨੪॥

Khāṅḍ ghrit chūn jal pāvak ikatra bhae,
pañch mil(i) pragaṭ pañjāmrit pragās hai.
Mrig-mad gaurā choā-chandan kusam-dal,
sakal sugandh(i) kai argajā subās hai.
Chatur baran pān chūnā au supārī kāthā,
āpā khoe milat anūp rūp tās hai.
Taise sādh saṅgat(i) milāp ko pratāp aiso,
sāvdhān pūran brahm ko nivās hai.124.

As coming together of sugar, clarified butter, flour, water and fire produces elixir like *Karhah Parshad*;

As all aromatic roots and materials like musk, saffron etc. when mixed produce scent.

As betel nut, betel leaf, lime and catechu lose their self-existence and merge with each other to produce a deep red colour more attractive than each one of them;

So is the praise of the holy congregation of saints blessed by the True Guru. It drenches everyone with such hue of *Naam Ras* that it opens the path for mergence into the Lord.

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ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਤਿ ਮੈ ਸਾਚ ਖੰਡਿ,
ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਕੋ ਨਿਵਾਸ ਹੈ॥
ਦਰਸ ਧਿਆਨ ਸਰਗੁਨ ਅਕਾਲ ਮੂਰਤਿ,
ਪੂਜਾ ਫੂਲ ਫਲ ਚਰਨਾਮ੍ਰਿਤ ਬਿਸ੍ਵਾਸ ਹੈ॥
ਨਿਰੰਕਾਰ ਚਾਰ ਪਰਮਾਰਥ ਪਰਮ ਪਦ,
ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਅਭਿਆਸ ਹੈ॥
ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦਾਇਕ ਭਗਤਿ ਭਾਇ,
ਕਾਮ ਨਿਹਕਾਮ ਧਾਮ ਪੂਰਨ ਪ੍ਰਗਾਸ ਹੈ ॥੧੨੫॥

Sahaj samādh(i) sādh saṅgat(i) mai sāch khaṅḍ(i),
sat(i)gur pūran brahm ko nivās hai.
Daras dhiān sargun akāl mūrat(i),
pūjā phul phal charnāmrit bisvās hai.
Niraṅkār chār parmārth param pad,
sabad surat(i) avgāhan abhiās hai.
Sarab nidhān dān dāek bhagat(i) bhāe,
kām nihkām dhām pūran pragās hai.125.

The congregation of holymen is like Realm of Truth where they get absorbed in the memory of the Lord, His abode.

For the Sikhs of the Guru, focusing of mind on True Guru is like seeing the Transcendental Lord who is beyond time. There belief of enjoying the magnificence sight of the True Guru is like performing worship with flowers and fruits.

A true servant of Guru realises the supreme state of the Absolute Lord through perpetual meditation and engrossment of his mind in the divine word.

By the loving worship of the Lord, (the bestower of all treasures) in the true holy congregation, a Guru-conscious person is convinced of no alternate place for him and he rests in complete radiance of the light divine of the God Lord.

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ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਤਿ ਸੁਕ੍ਰਿਤ ਭੂਮਿ,
ਚਿਤ ਚਿਤਵਤ ਫਲ ਪ੍ਰਾਪਤਿ ਉਧਾਰ ਹੈ॥
ਬਜਰ ਕਪਾਟ ਖੁਲੇ ਹਾਟ ਸਾਧ ਸੰਗਤਿ ਮੈ,
ਸਬਦ ਸੁਰਤਿ ਲਾਭ ਰਤਨ ਬਿਉਹਾਰ ਹੈ॥
ਸਾਧ ਸੰਗਿ ਬ੍ਰਹਮ ਸਥਾਨ ਗੁਰਦੇਵ ਸੇਵ,
ਅਲਖ ਅਭੇਵ ਪਰਮਾਰਥ ਆਚਾਰ ਹੈ॥
ਸਫਲ ਸੁ ਖੇਤ ਹੇਤ ਬਨਤ ਅਮਿਤਿ ਲਾਭ,
ਸੇਵਕ ਸਹਾਈ ਬਰਦਾਈ ਉਪਕਾਰ ਹੈ॥੧੨੬॥

Sahaj samādh(i) sādh sangat(i) sukrit bhūm(i),
chit chitvat phal prāpat(i) udhār hai.
Bajar kapāṭ khule hāṭ sādh sangat(i) mai,
sabad surat(i) lābh ratan biuhār hai.
Sādh sang(i) brahm sathān gurdev sev,
alakh abhev parmārath āchār hai.
Saphal su khet het banat amit(i) lābh,
sevak sahāī bardāī upkār hai.126.

Engrossed in meditation on His name, holy congregation is the best place to sow the seeds of supreme deeds that satiates all desires and sails one across the worldly ocean.

The company of holy men removes ignorance and opens up the tightly shut doors of knowledge. In the union of consciousness and divine word, one enjoys the benefit of trading in the jewel like *Naam*.

The service of True Guru in the divine like place of holy congregation leads one to the realisation of the Lord who is imperceptible and indistinguishable.

Loving the fruitful place like holy congregation, one obtains immeasurable gain. Such a congregation is benefactor, helpful and philanthropic for the servers and slaves (of the Lord).

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ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਕਾਲ ਮੈ ਅਕਾਲ, ਕਾਲ ਬਿਆਲ ਬਿਖੁ ਮਾਰੀਐ ॥
ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਕੁਲ ਅਕੁਲੀਨ ਭਏ, ਦੁਬਿਧਾ ਨਿਵਾਰੀਐ ॥
ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਕੀ ਤਾਰੀਐ ॥
ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਿਤ ਪਰਮ ਪਦ,
ਗੁਰਮੁਖਿ ਪੰਥ ਅਬਿਗਤ ਗਤਿ ਨਿਆਰੀਐ ॥੧੨੭॥

Gurmukh(i) sādh charnāmrit nidhān pān,
kāl mai akāl, kāl biāl bikh(u) mārīai.
Gurmukh(i) sādh charnāmrit nidhān pān,
kul akulīn bhae, dubidhā nivārīai.
Gurmukh(i) sādh charnāmrit nidhān pān,
sahaj samādh(i) nij āsan kī tārīai.
Gurmukh(i) sādh charnāmrit pram pad,
gurmukh(i) panth abigat gat(i) niārīai.127.

A Guru-conscious person enjoys the benefits of all the nine treasures in the company of holy men. Despite living in the wheel of time, he remains protected from its wrath. He destroys the poison of the time like snake.

He drinks deep the elixir of the Lord's name sitting in the dust of the feet of holy men. He becomes bereft of caste pride and is able to remove all differences of high and low from his mind.

In the company of holymen and enjoying the treasure of elixir like *Naam*, he remains engrossed in his self and attached consciously in a state of equipoise.

Relishing the elixir like *Naam* of the Lord in the company of the holymen, he attains the supreme state. The path of Guru-conscious people is beyond description. It is imperishable and celestial.

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ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਤਿ ਸਖਾ ਮਿਲਾਪ,
ਗਗਨ ਘਟਾ ਘਮੰਡ ਜੁਗਤਿ ਕੈ ਜਾਨੀਐ ॥
ਸਹਜ ਸਮਾਧਿ ਕੀਰਤਨ ਗੁਰ ਸਬਦ ਕੈ,
ਅਨਹਦ ਨਾਦ ਗਰਜਤ ਉਨਮਾਨੀਐ ॥
ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਤਿ ਜੋਤੀ ਸਰੂਪ,
ਦਾਮਿਨੀ ਚਮਤਕਾਰ ਉਨਮਨ ਮਾਨੀਐ ॥
ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਨਿਝਰ ਅਪਾਰ ਧਾਰ,
ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ, ਸਰਬ ਨਿਧਾਨੀਐ ॥੧੨੮॥

Sahaj samādh(i) sādh saṅgat(i) sakhā milāp,
gagan ghaṭā ghamaṅḍ jugat(i) kai jānīai.
Sahaj samādh(i) kīrtan gur sabad kai,
anhad nād garjat unmānīai.
Sahaj samādh(i) sādh saṅgat(i) jotī sarūp,
dāminī chamatkār unman mānīai.
Sahaj samādh(i) liv nijhar apār dhār,
barkhā aṅmrit jal, sarab nidhānīai.128.

The method of meeting with the Lord God through meditation in a holy gathering is like the gathering and formation of clouds that cause rain, lightening and thunder.

Acquiring a stable state of contemplation and meditation in the holy congregation, the continuous melody that is heard within should be regarded as sound of thunder of the clouds.

The divine light that radiates during stable state meditation in the holy gathering is like miraculous lightening that blossoms the mind.

The continuous flow of the elixir of *Naam* that takes place in the tenth door of the body as a result of meditation in the congregation of holy men is like rain of nectar that is the treasure house of all the boons.

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ਜੈਸੇ ਤਉ ਗੋ-ਬੰਸ ਤ੍ਰਿਣ ਖਾਇ ਦੁਹੇ ਗੋਰਸ ਦੈ,
ਗੋਰਸ ਅਉਟਾਏ ਦਧਿ ਮਾਖਨ ਪ੍ਰਗਾਸ ਹੈ ॥
ਊਖ ਮੈ ਪਿਊਖ, ਤਨ ਖੰਡ ਖੰਡ ਕੇ ਪਿਰਾਏ,
ਰਸ ਕੇ ਅਉਟਾਏ ਖੰਡ ਮਿਸਰੀ ਮਿਠਾਸ ਹੈ ॥
ਚੰਦਨ ਸੁਗੰਧ ਸਨਬੰਧ ਕੈ ਬਨਾਸਪਤੀ,
ਢਾਕ ਅਉ ਪਲਾਸ ਜੈਸੇ ਚੰਦਨ ਸੁਬਾਸ ਹੈ ॥
ਸਾਧ ਸੰਗਿ ਮਿਲਤ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੋਤ,
ਗੁਰਮਤਿ ਪਰਉਪਕਾਰ ਕੈ ਨਿਵਾਸ ਹੈ ॥੧੨੯॥

Jaise tau go-bans triṇ khāe duhe goras dai,
goras auṭāe dadh(i) mākhan pragās hai.
Ūkh mai piūkh, tan khaṅḍ khaṅḍ ke pirāe,
ras ke auṭāe khaṅḍ misrī miṭhās hai.
Chandan sugandh sanbandh kai banāspatī,
ḍhāk au palās jaise chandan subās hai.
Sādh sang(i) milat sansārī nirankārī hot,
gurmat(i) parupkār kai nivās hai.129.

As a cow grazes on grass and hay yields milk which when heated, cooled and set to coagulate as curd, butter is obtained;

Sugarcane is sweet. It is put through a crusher to obtain its juice that is heated and converted into jaggery cakes and sugar crystals;

As a sandalwood tree infuses its fragrance in the vegetation that grows around it;

So does a worldly person become a humble servant of God in the company of saintly persons. By virtue of the teachings and initiation of Guru, he is blessed with the traits of doing good to all and sundry.

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ਕੋਟਨਿ ਕੋਟਾਨਿ ਮਿਸਟਾਨ ਪਾਨ ਸੁਧਾ ਰਸ,
ਪੁਜਸਿ ਨ ਸਾਧ ਮੁਖ ਮਧੁਰ ਬਚਨ ਕਉ ॥
ਸੀਤਲ ਸੁਗੰਧ ਚੰਦ ਚੰਦਨ ਕੋਟਾਨਿ ਕੋਟਿ,
ਪੁਜਸਿ ਨ ਸਾਧ ਮਤਿ ਨਿੰਮ੍ਰਤਾ ਸਚਨ ਕਉ ॥
ਕੋਟਨਿ ਕੋਟਾਨਿ ਕਾਮਧੇਨ ਅਉ ਕਲਪਤਰ,
ਪੁਜਸਿ ਨ ਕਿੰਚਤ ਕਟਾਛ ਕੇ ਰਚਨ ਕਉ ॥
ਸਰਬ ਨਿਧਾਨ ਫਲ ਸਕਲ ਕੋਟਾਨਿ ਕੋਟਿ,
ਪੁਜਸਿ ਨ ਪਰਉਪਕਾਰ ਕੇ ਖਚਨ ਕਉ ॥੧੩੦॥

Koṭan(i) koṭān(i) misṭān pān sudhā ras,
pujas(i) na sādh mukh madhur bachan kau.
Sītal sugandh chand chandan koṭān(i) koṭ(i),
pujas(i) na sādh mat(i) ninmratā sachan kau.
Koṭan(i) koṭān(i) kāmdhen au kalpatar,
pujas(i) na kinchat kaṭāchh ke rachan kau.
Sarab nidhān phal sakal koṭān(i) koṭ(i),
pujas(i) na parupkār ke khachan kau.130.

Countless eatables of elixir like sweet tastes are nowhere equal to the sweet words uttered by saintly persons.

The tranquility and coolness of million moons and fragrance of million sandalwood trees cannot be even a patch on the humility of saintly Sikhs of the Guru.

A little glance of grace and kindness of the True Guru as a result of perpetual meditation of *Naam*, cannot be compared with millions of heavenly cows (Kāmdhenu) and all granting tree (Kalap-brichh).

All treasures and fruits of labour even when multiplied million times cannot reach the philanthropic deeds of Guru's Sikhs.

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ਕੋਟਨਿ ਕੋਟਾਨਿ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ,
ਕੋਟਨਿ ਕੋਟਾਨਿ ਸ੍ਵਾਦ ਰਸ ਬਿੰਜਨਾਦਿ ਕੈ ॥
ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਬਾਸਨਾ ਸੁਬਾਸ ਰਸ,
ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਰਾਗ ਨਾਦ ਬਾਦ ਕੈ ॥
ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸੁਧਾ,
ਕੋਟਨਿ ਕੋਟਾਨਿ ਗਿਆਨ ਧਿਆਨ ਕਰਮਾਦਿ ਕੈ ॥
ਸਕਲ ਪਦਾਰਥ ਹੁਇ ਕੋਟਨਿ ਕੋਟਾਨਿ ਗੁਣ,
ਪੁਜਸਿ ਨ ਸਾਧ ਉਪਕਾਰ ਬਿਸਮਾਦ ਕੈ ॥੧੩੧॥

Koṭan(i) koṭān(i) rūp rang ang ang chhab(i),
koṭan(i) koṭān(i) svād ras binjnād(i) kai.
Koṭan(i) koṭān(i) koṭ(i) bāsnā subās ras,
koṭan(i) koṭān(i) koṭ(i) rāg nād bād kai.
Koṭan(i) koṭān(i) koṭ(i) ridh(i) sidh(i) nidh(i) sudhā,
koṭan(i) koṭān(i) giān dhiān karmād(i) kai.
Sakal padārath hue koṭan(i) koṭān(i) guṇ,
pujas(i) na sādh upkār bismād kai.131.

Countless forms and colours, beauty of various parts of body and enjoying the tastes of meals;

Countless fragrances, sensualities, tastes, singing modes, melodies and sounding of musical instruments;

Countless miraculous powers, elixir like pleasure-giving store houses of goods, contemplation and following of rites and rituals;

And if all that had been said above become million times more, cannot match with the good done by persons of saintly temperament.

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ਅਜਯਾ ਅਧੀਨਤਾ ਤੇ ਪਰਮ ਪਵਿਤ੍ਰ ਭਈ,
ਗਰਬ ਕੈ ਸਿੰਘ ਦੇਹ ਮਹਾਂ ਅਪਵਿਤ੍ਰ ਹੈ ॥
ਮੋਨ ਬ੍ਰਤ ਗਹੈ ਜੈਸੇ ਊਖ ਮੈ ਪਯੂਖ ਰਸ,
ਬਾਂਸ ਬਕ ਬਾਨੀ ਕੈ ਸੁਗੰਧਤਾ ਨਾ ਸਿਤ੍ਰ ਹੈ ॥
ਮੂਲ ਹੁਇ ਮਜੀਠ ਰੰਗ ਸੰਗਮ ਸੰਘਾਤੀ ਭਏ,
ਫੂਲ ਹੁਇ ਕਸੁੰਭ ਰੰਗ ਚੰਚਲ ਚਰਿਤ੍ਰ ਹੈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਦਾਦਰ ਅਉ ਮੀਨ ਗਤਿ,
ਗੁਪਤ ਪ੍ਰਗਟ ਮੋਹ ਦ੍ਰੋਹ ਕੈ ਬਚਿਤ੍ਰ ਹੈ ॥੧੩੨॥

Ajayā adhīntā te param pvitra bhaī,
garab kai siṅgh deh mahāṅ apvitra hai.
Mon brat gahai jaise ūkh mai payūkh ras,
bāṅs bak bānī kai sugaṅdhtā na sitra hai.
Mūl hue majīṭh raṅg saṅgam saṅghātī bhae,
phūl hue kasuṅbh raṅg chaṅchal charitra hai.
Taise hī asādh sādh dādar au mīn gat(i),
gupat pragaṭ moh droh kai bachitra hai.132.

A goat, herbivorous animal do good of yielding milk is considered pious and good because of its humble nature but a lion, proud and carnivorous is considered highly impious.

Because of his quiet nature, sugarcane has nectar-like juice in it, but noisy by nature bamboo cannot grasp any fragrance of sandalwood even if it grows close by.

Rubiaceous plant *(Majitha)* has its colour characteristic in the bottom part of the plant but when joined with a cloth gives it a beautiful red colour and integrates with it.

Similarly a wilful or self-oriented person is like a frog whose love for water is fake and a deceit but a God-oriented person is like a fish whose love for water is strange and unique.

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ਪੂਰਨ ਬ੍ਰਹਮ ਧਿਆਨ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ,
ਪੂਰਨ ਭਗਤਿ ਸਤਿਗੁਰ ਉਪਦੇਸ ਹੈ ॥
ਜੈਸੇ ਜਲੁ ਆਪਾ ਖੋਇ ਬਰਨ ਬਰਨ ਮਿਲੈ,
ਤੈਸੇ ਹੀ ਬਿਬੇਕੀ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਹੈ ॥
ਪਾਰਸ ਪਰਸਿ ਜੈਸੇ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ,
ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਸਨਾ ਆਵੇਸ ਹੈ ॥
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਓਤਿ ਪੋਤਿ,
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਆਦਿ ਕਉ ਅਦੇਸ ਹੈ ॥੧੩੩॥

Pūran brahm dhiāṇ pūran brahm giān,
pūran bhagat(i) sat(i)gur updes hai.
Jaise jal(u) āpā khoe baran baran milai,
taise hī bibekī parmātam praves hai.
Pāras paras(i) jaise kanik anik dhāt(u),
chandan banāspatī bāsnā āves hai.
Ghaṭ(i) ghaṭ(i) pūran brahm jot(i) ot(i) pot(i),
bhāvanī bhagat(i) bhāe ād(i) kau ades hai.133.

Satguru's sermon (in the form of blessing of *Naam*) is complete contemplation of the Master Lord, His knowledge and is total worship.

As water mixes with several colours and acquires the same hue, similarly a disciple following Guru's advice becomes one with God.

As many metals when touched with philosopher stone become gold, bushes and plants grown in the vicinity of sandalwood attain its fragrance, similarly a devotee following Guru's advice becomes pure and one who spreads the fragrance of goodness all around.

Making prayers and supplications to the Almighty Lord, a wise and rationalist person enjoins the divine radiance of the Omnipresent Lord like warp and weft of a fabric through complete faith and devotion instilled in him by the Guru.

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ਜੈਸੇ ਕਰਪੂਰ ਮੈ ਉਡਨ ਕੋ ਸੁਭਾਉ ਤਾ ਤੇ,
ਅਉਰ ਬਾਸਨਾ ਨ ਤਾ ਕੈ ਆਗੈ ਠਹਿਰਾਵਈ ॥
ਚੰਦਨ ਸੁਬਾਸ ਕੈ ਸੁਬਾਸਨਾ ਬਨਾਸਪਤੀ,
ਤਾਹੀ ਤੇ ਸੁਗੰਧਤਾ ਸਕਲ ਮੈ ਸਮਾਵਈ ॥
ਜੈਸੇ ਜਲ ਮਿਲਤ ਸ੍ਰਬੰਗ ਸੰਗ ਰੰਗ ਰਾਖੈ,
ਅਗਨਿ ਜਰਾਇ ਸਭ ਰੰਗਨ ਮਿਟਾਵਈ ॥
ਜੈਸੇ ਰਵਿ ਸਸਿ ਸਿਵ ਸਕਤਿ ਸੁਭਾਵ ਗਤਿ,
ਸੰਜੋਗੀ ਬਿਓਗੀ ਦ੍ਰਿਸਟਾਂਤ ਕੈ ਦਿਖਾਵਈ ॥੧੩੪॥

Jaise karpūr mai uḍan ko subhāu tā te,
aur bāsnā na tā kai āgai ṭhaihrāvaī.
Chandan subās kai subāsnā banāspatī,
tāhī te sugandhtā sakal mai samāvaī.
Jaise jal milat srabang sang rang rākhai,
agan(i) jarāe sabh rangan miṭāvaī.
Jaise rav(i) sas(i) siv sakat(i) subhāv gat(i),
sanjogī biogī dristānt kai dikhāvaī.134.

As the fragrance of camphor has the characteristic of spreading in the air, thus its smell cannot remain lodged in anything;

But vegetation around a Sandalwood tree become equally fragrant with the aroma released but it;

As water acquires the same colour that is mixed in it, but fire destroys all the colours by burning them (into ashes);

Just as the effect of Sun is undesirable *(Tamoguni)* while the moon has virtuous effect, similarly a Guru-conscious person behaves peacefully and virtuously while a self willed and apostate person caught in the evil effects of mammon is conspicuous.

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ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਧਿਆਨ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਗਿਆਨ,
ਸਸਤ੍ਰ ਸਨਾਹ ਪੰਚ ਦੂਤ ਬਸਿ ਆਏ ਹੈ ॥
ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰੇਨੁ ਸ੍ਰੀ ਗੁਰ ਸਰਨਿ ਧੇਨ,
ਕਰਮ ਭਰਮ ਕਾਟਿ, ਅਭੈ ਪਦ ਪਾਏ ਹੈ ॥
ਸ੍ਰੀ ਗੁਰ ਬਚਨ ਲੇਖ, ਸ੍ਰੀ ਗੁਰ ਸੇਵਕ ਭੇਖ,
ਅਛਲ ਅਲੇਖ ਪ੍ਰਭੁ ਅਲਖੁ ਲਖਾਏ ਹੈ ॥
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗ ਗੋਸਟਿ ਪ੍ਰੇਮ ਪ੍ਰਸੰਗ,
ਨਿੰਮ੍ਰਤਾ ਨਿਰੰਤਰੀ ਕੈ ਸਹਜ ਸਮਾਏ ਹੈ ॥੧੩੫॥

Srī gur daras dhiān srī gur sabad giān,
sastra sanāh panch dūt bas(i) āe hai.
Srī gur charan ren(u) srī gur saran(i) dhen,
karam bharam kāṭ(i), abhai pad pāe hai.
Srī gur bachan lekh, srī gur sevak bhekh,
achhal alekh prabh(u) alakh(u) lakhāe hai.
Gursikh sādh saṅg gosaṭ(i) prem prasaṅg,
niṁmrtā niraṅtrī kai sahaj samāe hai.135.

Contemplating on the vision of the True Guru and practising His impressed divine word are the weapons for fighting the five evils like lust, anger, avarice etc.

The refuge of True Guru and by living in the dust of His feet, the ill effects and doubts of all past performed deeds are vanquished. One acquires a state of fearlessness.

By imbibing the divine words of *Satguru* (True Guru), and by developing an attitude of a true slave, one realises the imperceptible, indeceivable and indescribable Lord.

In the company of holy men of the True Guru, singing *Gurbani* (Guru's utterances in praise of the Lord) with humility and love, one gets absorbed in the spiritual peace.

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ਜੈਸੇ ਤਉ ਮਜੀਠ ਬਸੁਧਾ ਸੈ ਖੋਦਿ ਕਾਢੀਅਤ,
ਅੰਬਰ ਸੁਰੰਗ ਭਏ, ਸੰਗੁ ਨ ਤਜਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਕਸੁੰਭ ਤਜਿ ਮੂਲ ਫੂਲ ਆਨੀਅਤ,
ਜਾਨੀਅਤ ਸੰਗੁ ਛਾਡਿ ਤਾਹੀ ਤੇ ਭਜਤ ਹੈ॥
ਅਰਧ ਉਰਧ ਮੁਖ ਸਲਿਲ ਸੂਚੀ ਸੁਭਾਉ,
ਤਾਂ ਤੇ ਸੀਤ ਤਪਤਿ ਮਲ ਅਮਲ ਸਜਤ ਹੈ॥
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਊਚ ਨੀਚ ਨੀਚ ਊਚ,
ਜੀਤ ਹਾਰ ਹਾਰ ਜੀਤ ਲਜਾ ਨ ਲਜਤ ਹੈ॥੧੩੬॥

Jaise tau majīṭh basudhā sai khod(i) kāḍhīat,
aṅbar suraṅg bhae, saṅg(u) na tajat hai.
Jaise tau kasuṅbh taj(i) mūl phūl ānīat,
jānīat saṅg(u) chhāḍ(i) tāhī te bhajat hai.
Aradh uradh mukh salil sūchī subhāo,
tāṅ te sīt tapat(i) mal amal sajat hai.
Gurmat(i) durmat(i) ūch nīch nīch ūch,
jīt hār hār jīt lajā na lajat hai.136.

As the red colouring agent of a Rubiaceous plant is extracted from the bottom part of its stem, and the clothes coloured with it become beautiful to behold, while the colour does not fade;

As the colour of Safflower plant resides in the flower and not in the lower part of the stem, so it is believed to leave or fade away when a cloth is dyed with it, since that is its character;

As the water flows downward while the fire extends upward, the fire is heat and soot-giving while water is cool and free of dross or dirt.

So does the teachings of Guru raises the consciousness of the humble and converts defeat into victory. But the base wisdom lowers the proud and arrogant and converts victory into defeat. The lower level of intelligence makes a person bereft of shame and honour while adopting Guru's wisdom makes a person honourable and bashful.

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ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ,
ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਰਬਾਤਮ ਕੈ ਜਾਨੀਐ ॥
ਸਹਜ ਸੁਭਾਇ ਰਿਦੈ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ,
ਬਿਹਸਿ ਮਿਲਨ ਸਮ ਦਰਸ ਧਿਆਨੀਐ ॥
ਨਿੰਮ੍ਰਤਾ ਨਿਵਾਸ ਦਾਸ ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ,
ਮਧੁਰ ਬਚਨ ਮੁਖਿ ਬੇਨਤੀ ਬਖਾਨੀਐ ॥
ਪੂਜਾ ਪ੍ਰਾਨ ਗਿਆਨ ਗੁਰ ਆਗਿਆਕਾਰੀ ਅਗ੍ਰਭਾਗ,
ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਨਿਧਾਨੀਐ ॥੧੩੭॥

Gurmukh(i) sādh saṅg(u) sabad surat(i) liv,
pūran brahm(u) sarbātam kai jānīai.
Sahaj subhāe ridai bhāvanī bhagat(i) bhāe,
Bihas(i) milan sam daras dhiānīai.
Niṅmrtā nivās dās dāsan dāsān mat(i),
madhur bachan mukh(i) bentī bakhānīai.
Pūjā prān giān gur āgiākārī agrbhāg,
ātam aves parmātam nidhānīai.137.

A Guru-conscious person strings the word divine in the thread of his consciousness in the company of saintly persons. He acknowledges the presence of omnipresent Lord in the form of soul in every one.

He is ever engrossed in the love and faith of the Guru Lord in his mind. He treats all alike and smilingly too.

The Guru-conscious person who ever lives in the presence of the True Guru is always humble and has the intellect of being the slave of slaves (of the Guru). And when he speaks, his words are sweet and full of supplication.

A Guru-oriented person remembers Him with every breath and stays in Lord's presence like an obedient being. Thus his soul remains absorbed in the treasure house of peace and tranquility.

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ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਸਤਿਗੁਰ ਮਤਿ ਸੁਨਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ਹੈ ॥
ਦਰਸ ਧਿਆਨ ਸਮਦਰਸੀ ਬ੍ਰਹਮ ਧਿਆਨੀ,
ਸਬਦ ਗਿਆਨ ਗੁਰ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੈ ॥
ਗੁਰਮਤਿ ਨਿਹਚਲ ਪੂਰਨ ਪ੍ਰਗਾਸ ਰਿਦੈ,
ਮਾਨੈ ਮਨ ਮਾਨੇ ਉਨਮਨ ਉਨਮਾਨੀ ਹੈ ॥
ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ-ਮੈ,
ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਗਤਿ ਠਾਨੀ ਹੈ ॥੧੩੮॥

Sat(i) rūp sat(i) nām sat(i)gur giān dhiān,
sat(i)gur mat(i) sun(i) sat(i) kar(i) mānī hai.
Daras dhiān śamdarsī brahm dhiānī.
sabad giān gur brahm giānī hai.
Gurmat(i) nihchal pūran pragās ridai,
mānai man māne unman unmānī hai.
Bismai bisam ascharjai ascharaj-mai,
adbhut parmadbhut gat(i) ṭhānī hai.138.

The granter of knowledge and contemplation of ever stable form and name (Lord) is True Guru. A Guru-conscious person listens to the teachings of the True Guru and practices His words in his deeds and actions.

By virtue of glimpse and contemplation of the True Guru, a Guru-oriented person treats all uniformly. And as such he is Lord-conscious person and because of the knowledge of the words of Guru, he is Lord aware person.

By practicing the teachings of the True Guru completely and with patience, the light effulgent appears within him. He is filled with the love of the Lord and he acquires higher state of spiritual being.

By the grace of the meditation of *Naam* of the Lord carried out by the blessings of the True Guru, he stays in most ecstatic, strange and blissful state all the time.

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ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਸਤਿਗੁਰ ਸਤਿ ਰੂਪ,
ਪੂਰਨ ਗਿਆਨ ਸਤਿਗੁਰ ਸਤਿਨਾਮ ਹੈ ॥
ਪੂਰਨ ਜੁਗਤਿ ਸਤਿ ਸਤਿ ਗੁਰਮਤਿ ਰਿਦੈ,
ਪੂਰਨ ਸੁ ਸੇਵ ਸਾਧ ਸੰਗਤਿ ਬਿਸ੍ਰਾਮ ਹੈ ॥
ਪੂਰਨ ਪੂਜਾ ਪਦਾਰਬਿੰਦ ਮਧੁਕਰ ਮਨ,
ਪ੍ਰੇਮ-ਰਸ ਪੂਰਨ ਹੁਇ ਕਾਮ ਨਿਹਕਾਮ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਪਰਮਨਿਧਿ,
ਪੂਰਨ ਪ੍ਰਗਾਸ ਬਿਸਮ ਸਥਲ ਧਾਮ ਹੈ ॥੧੩੯॥

Pūran param jot(i) sat(i)gur sat(i) rūp,
pūran giān sat(i)gur sat(i)nām hai.
Pūran jugat(i) sat(i) sat(i) gurmat(i) ridai,
pūran su sev sādh saṅgat(i) bisrām hai.
Pūran pūjā padārbiṅd madhukar man,
prem-ras pūran hue kām nihkām hai.
Pūran brahm gur pūran paramnidh(i),
pūran pragās bisam sathal dhām hai.139.

The True Guru is the true and complete form of the Radiance Supreme–the Lord. The blessings of *Naam* to the Sikhs is the complete knowledge of the True Guru.

A slave Sikh of the True Guru imbibes the teachings of the Guru in his heart according to the manner taught and holds it as total truth. He practices it in the holy congregation very devotedly;

In the worship of the lotus-like feet of the True Guru, the beetle-like mind is satiated with the love elixir of Lord-like Guru and feels free from all other desires and wants.

The storehouse of all treasures are the form of complete form of True Guru. By virtue of the meditation on *Naam* (obtained from the True Guru) the heart that feels the light effulgence of the Lord, that heart is wonderous and astonishing.

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ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਅਸਚਰਜ-ਮੈ,
ਤਾ ਮੈ ਤਿਲ ਛਬਿ ਪਰਮਦਭੁਤ ਛਕਿ ਹੈ ॥
ਦੇਖਬੋ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਸੁਨਿਬੇ ਕਉ ਸੁਰਤਿ ਹੈ,
ਕਹਿਬੇ ਕਉ ਜਿਹਬਾ ਨ ਗਿਆਨ ਮੈ ਉਕਤਿ ਹੈ ॥
ਸੋਭਾ ਕੋਟਿ ਸੋਭ ਲੋਭ ਲੁਭਿਤ ਹੁਇ ਲੋਟ ਪੋਟ,
ਜਗਮਗ ਜੋਤਿ ਕੋਟਿ ਓਟ ਲੈ ਛਿਪਤਿ ਹੈ ॥
ਅੰਗ ਅੰਗ ਪੇਖਿ ਮਨ ਮਨਸਾ ਥਕਤ ਭਈ,
ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਅਤਿ ਹੂ ਤੇ ਅਤਿ ਹੈ ॥੧੪੦॥

Darsan jot(i) ko udot ascharaj-mai,
tā mai til chhab(i) parmadbhut chhak(i) hai.
Dekhbe kau drisṭ(i) na sunibe kau surat(i) hai,
kahibe kau jihbā na giān mai ukat(i) hai.
Sobhā koṭ(i) sobh lobh lubhit hue loṭ poṭ,
Jagmag jot(i) koṭ(i) oṭ lai chhipat(i) hai.
Aṅg aṅg pekh(i) man mansā thakat bhaī,
net(i) net(i) namo namo at(i) hū te at(i) hai.140.

The divine radiance of True Guru's light is astonishing. Even a miniscule part of that light is beautiful, marvellous and quaint.

Eyes have no power to see, ears have no power to hear and tongue has no power to describe the beauty of that light divine. Nor are there words in the world to describe it.

Numerous praises, lights of glittering lamp hide behind curtains before this supernatural light.

A very momentary glimpse of that divine effulgence ends all the notions and options of the mind. The praise of such glimpse is infinite, most wonderous and marvellous. Thus He should be saluted again and again.

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ਛਬਿ ਕੈ ਅਨੇਕ ਛਬਿ, ਸੋਭਾ ਕੈ ਅਨੇਕ ਸੋਭਾ,
ਜੋਤਿ ਕੈ ਅਨੇਕ ਜੋਤਿ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ॥
ਉਸਤਤਿ ਉਪਮਾ ਮਹਾਤਮ ਮਹਿਮਾ ਅਨੇਕ,
ਏਕ ਤਿਲ ਕਥਾ ਅਤਿ ਅਗਮ ਅਗਮ ਹੈ ॥
ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਜਉ ਅਨੇਕ ਮਿਲੇ,
ਏਕ ਤਿਲ ਆਦਿ ਬਿਸਮਾਦਿ ਕੈ ਬਿਸਮ ਹੈ ॥
ਏਕ ਤਿਲ ਕੈ ਅਨੇਕ ਭਾਂਤਿ ਨਿਹਕ੍ਰਾਂਤਿ ਭਈ,
ਅਬਿਗਤਿ ਗਤਿ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥੧੪੧॥

Chhab(i) kai anek chhab(i), sobhā kai anek sobhā,
jot(i) kai anek jot(i) namo namo nam hai.
Ustat(i) upmā mahātam mahimā anek,
ek til kathā at(i) agam agam hai.
Budh(i) bal bachan bibek jau enek mile,
ek til ād(i) bismād(i) kai bisam hai.
Ek til kai anek bhānt(i) nihkrānt(i) bhaī,
abigat(i) gat(i) gur pūran brahm hai.141.

Myriad beauties and many praises salute the beauty and praise of divine effulgence of the True Guru.

Praise of the True Guru equal to a sesame seed is beyond many praises, comparisons, and glories described.

If all the wisdom, strength, powers of speech, and worldly knowledge combine, these would be astonished by a momentary initial glimpse of the True Guru.

All the beauties become insipid and fade away before a momentary glimpse of the divine light of the True Guru. Therefore grandeur of complete God like True Guru is beyond apprehension.

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ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਅਸਚਰਜ-ਮੈ,
ਕਿੰਚਤ ਕਟਾਛ ਕੈ ਬਿਸਮ ਕੋਟਿ ਧਿਆਨ ਹੈ॥
ਮੰਦ ਮੁਸਕਾਨਿ ਬਾਨਿ ਪਰਮਦਭੁਤ ਗਤਿ,
ਮਧੁਰ ਬਚਨ ਕੈ ਥਕਤ ਕੋਟਿ ਗਿਆਨ ਹੈ॥
ਏਕ ਉਪਕਾਰ ਕੇ ਬਿਥਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰੁ,
ਕੋਟਿ ਉਪਕਾਰ ਸਿਮਰਨ ਉਨਮਾਨ ਹੈ॥
ਦਇਆ-ਨਿਧਿ ਕ੍ਰਿਪਾ-ਨਿਧਿ ਸੁਖ-ਨਿਧਿ, ਸੋਭਾ-ਨਿਧਿ,
ਮਹਿਮਾ ਨਿਧਾਨ, ਗੰਮਿਤਾ ਨ ਕਾਹੂ ਆਨ ਹੈ ॥੧੪੨॥

Darsan jot(i) ko udot ascharaj-mai,
kiṅchat kaṭāchh kai bisam koṭ(i) dhiān hai.
Maṅd muskān(i) bān(i) parmadbhut gat(i),
madhur bachan kai thakat koṭ(i) giān hai.
Ek upkār ke bithār ko na pārāvār(u),
koṭ(i) upkār simran unmān hai.
Daiā-nidh(i) kripā-nidh(i) sukh-nidh(i), sobhā-nidh(i),
mahimā nidhān, gaṅmitā na kāhū ān hai.142.

A sight of the divine refulgence of the True Guru is full of astonishment. A momentary glance of grace of the True Guru baffles millions of contemplation.

Sweet smiling nature of the True Guru is marvellous. Millions of understandings and perceptions are paltry before his elixir like utterances.

The grandeur of a blessing of the True Guru is fathomless. And therefore, to remember other good deeds is trifle and meaningless.

He is a treasure-house of kindness and ocean of clemency and sea of comforts. He is such a vast storehouse of praise and coffer of grandeur that no one else can reach it.

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ਕੋਟਿਨ ਕੋਟਾਨਿ ਆਦਿ ਬਾਦਿ ਪਰਮਾਦਿ ਬਿਖੈ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਅੰਤ ਬਿਸਮ ਅਨੰਤ ਮੈ ॥
ਕੋਟਿ ਪਾਰਾਵਾਰ ਪਾਰਾਵਾਰੁ ਨ ਅਪਾਰ ਪਾਵੈ,
ਥਾਹ ਕੋਟਿ ਥਕਤ ਅਥਾਹ ਅਪਰਜੰਤ ਮੈ ॥
ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ,
ਗੰਮਿਤਾ ਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਮੰਤ ਮੈ ॥
ਅਲਖ ਅਭੇਵ ਅਪਰੰਪਰ ਦੇਵਾਧਿ ਦੇਵ,
ਐਸੇ ਗੁਰਦੇਵ ਸੇਵ ਗੁਰਸਿਖ ਸੰਤ ਮੈ ॥੧੪੩॥

Koṭin koṭān(i) ād(i) bād(i) parmād(i) bikhai,
koṭin koṭān(i) ant bisam anant mai.
Koṭ(i) pārāvār pārāvār(u) na apār pāvai,
thāh koṭ(i) thakat athāh aparjant mai.
Abigat(i) gat(i) at(i) agam agādh(i) bodh(i),
gaṅmitā na giān dhiān simran mant mai.
Alakh abhev aparanpar devādh(i) dev,
aise gurdev sev gursikh sant mai.143.

True Guru is the true form of that Lord who has countless atoms subsumed in, who has millions of astonishments absorbed in His awesome form.

God whose near and far end cannot even be perceived by millions of ocean, millions of depths who feel defeated at the fathomlessness of the Lord, the True Guru is embodiment of such a Lord.

Lord whose form is so awesome and marvellous, whom no one can perceive, whose knowledge is imperceptible, many incantations uttered in total contemplation cannot reach him, such is the form of the True Guru.

God who is beyond reach, whose secret cannot be known, who is infinite, who is God of gods, the service of such-like True Guru can only be performed in the congregation of saints and *Gursikhs*. (True God can only be meditated upon in the company of holy men).

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(ਝੂਲਨਾ ਛੰਦ)

ਆਦਿ ਧਰਮਾਦਿ ਬਿਸਮਾਦਿ ਗੁਰਏ ਨਮਹ,
ਪ੍ਰਗਟ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਰਾਖੀ ॥
ਮਿਲਿ ਚਤੁਰ ਬਰਨ ਇਕ ਬਰਨ ਹੁਇ ਸਾਧ ਸੰਗ,
ਸਹਜ ਧੁਨਿ ਕੀਰਤਨ ਸਬਦ ਸਾਖੀ ॥
ਨਾਮ ਨਿਹਕਾਮ ਨਿਜ ਧਾਮ ਗੁਰਸਿਖ ਸ੍ਰਵਨ ਧੁਨਿ,
ਗੁਰਸਿਖ ਸੁਮਤਿ ਅਲਖ ਲਾਖੀ ॥
ਕਿੰਚਤ ਕਟਾਛ ਕਰਿ ਕ੍ਰਿਪਾ ਦੈ ਜਾਂਹਿ ਲੈ,
ਤਾਂਹਿ ਅਵਗਾਹਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਚਾਖੀ ॥੧੪੪॥

(Jhūlnā Chhand)

Ād(i) dharmād(i) bismād(i) gure namah,
pragaṭ pūran brahm jot(i) rākhī.
Mil(i) chatur baran ik baran hue sādh saṅg,
sahaj dhun(i) kīrtan sabad sākhī.
Nām nihkām nij dhām gursikh sravan dhun(i),
gursikh sumat(i) alakh lākhī.
Kiṅchat katāchh kar(i) kripā dai jāṅhe lai,
tāṅhe avgāh(i) pria prīt(i) chākhī.144.

Salutation to the True Guru the wonderous form of the (root of all) Lord, in whom God Himself has lodged His light effulgent.

In the congregation assembled before God-like True Guru, praises of the Lord are sung and recited. All four *varnas* (caste based sections of the society) then integrate into one caste society.

A Sikh of the Guru whose base is Lord's name, listens to the melodious paeans of the Lord's praise. He then realises his self that helps him perceive the imperceptible.

The True Guru showers his benediction in very small measure on such a person who gets engrossed in it and relishes the loving elixir of Lord's love.

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ਸਬਦ ਕੀ ਸੁਰਤਿ ਅਸਫੁਰਤਿ ਹੁਇ ਤੁਰਤ ਹੀ,
ਜੁਰਤ ਹੈ ਸਾਧ ਸੰਗ ਮੁਰਤ ਨਾਹੀ ॥
ਪ੍ਰੇਮ ਪਰਤੀਤ ਕੀ ਰੀਤਿ ਹਿਤ ਚੀਤ ਕਰਿ,
ਜੀਤ ਮਨ ਜਗਤ ਮਨ ਦੁਰਤ ਨਾਹੀ ॥
ਕਾਮ ਨਿਹਕਾਮ ਨਿਹਕਰਮ ਹੁਇ ਕਰਮ ਕਰਿ,
ਆਸ ਨਿਰਾਸ ਹੁਇ ਝਰਤ ਨਾਹੀ ॥
ਗਿਆਨ ਗੁਰ ਧਿਆਨ ਉਰ ਮਾਨਿ ਪੂਰਨ ਬ੍ਰਹਮ,
ਜਗਤ ਮਹਿ ਭਗਤ ਮਤਿ ਛਰਤ ਨਾਹੀ ॥੧੪੫॥

Sabad kī surat(i) asphurat(i) hue turat hī,
jurat hai sādh sang murat nāhī.
Prem partīt kī rīt(i) hit chīt kar(i),
jīt man jagat man durat nāhī.
Kām nihkām nihkaram hue karam kar(i),
ās nirās hue jharat nāhī.
Giān gur dhiān ur mān(i) pūran brahm,
jagat maih bhagat mat(i) chharat nāhī.145.

In the company of godly people, the mind readily focuses on the divine word. That results in perpetual and uninterrupted meditation on *Naam.*

As a result of union with holy gathering, the mundane distractions of daily life do not disturb any more. It adheres to the loving code with faith and confidence.

By virtue of keeping company of holy men, a God worshipping Guru-conscious person remains free of worldly desires despite living in their influence. He claims no credit for any deed performed. He remains bereft of all expectations and hopes and feels no distress for anything.

By the virtue of holy congregation, with the instilling of Lords knowledge and perception in the mind, and feeling His presence around, such a devotee is never cheated or tricked in the world.

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ਕਬਿੱਤ

ਕੋਟਿਨ ਕੋਟਾਨਿ ਗਿਆਨ ਗਿਆਨ ਅਵਗਾਹਨ ਕੈ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਧਿਆਨ ਧਿਆਨ ਉਰਿ ਧਾਰਹੀ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸਿਮਰਨ ਸਿਮਰਨ ਕਰਿ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਉਨਮਾਨ ਬਾਰੰ ਬਾਰ ਹੀ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸੁਰਤਿ ਸਬਦ ਅਉ ਦ੍ਰਿਸਟਿ ਕੈ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਰਾਗ ਨਾਦ ਝੁਨਕਾਰਹੀ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰ ਸਬਦ ਕੋ,
ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕੈ ਨਮਸਕਾਰਹੀ ॥੧੪੬॥

Kabitt

Koṭin koṭān(i) giān giān avgāhan kai,
koṭin koṭān(i) dhiān dhiān ur(i) dhār-hī.
Koṭin koṭān(i) simran simran kar(i),
koṭin koṭān(i) unmān bāraṅ bār hī.
Koṭin koṭān(i) surat(i) sabad au drisṭ(i) kai,
koṭin koṭān(i) rāg nād jhunkār-hī.
Koṭin koṭān(i) prem nem gur sabad ko,
net(i) net(i) namo namo kai namaskār-hī.146.

For searching the words of True Guru, millions keep the knowledge and contemplation of the Guru in their mind.

For acquiring the vastness of Guru's perception and contemplation, millions of meditation methods of repeating/reciting/uttering the words of the Guru are adopted.

Millions of hearing powers try to perceive the divine word of Guru. Millions of singing modes are playing melodious tunes before the enchanting notes of *Gur Shabad* (Guru's words).

Abiding by many codes of love and discipline, millions salute the words of the True Guru repeatedly calling it infinite, infinite and beyond.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਅਕੁਲੀਨ ਭਏ,
ਚਤੁਰ ਬਰਨ ਮਿਲਿ ਸਾਧ ਸੰਗ ਜਾਨੀਐ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਜਲ ਮੀਨ ਗਤਿ,
ਗੁਹਜ ਗਵਨ ਜਲ ਪਾਨ ਉਨਮਾਨੀਐ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਪਰਬੀਨ ਭਏ,
ਪੂਰਨ ਬ੍ਰਹਮ ਏਕੈ ਏਕ ਪਹਿਚਾਨੀਐ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਪਗ-ਰੀਨ ਭਏ,
ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਉਰਿ ਆਨੀਐ ॥੧੪੭॥

Sabad surat(i) livlīn akulīn bhae,
chatur baran mil(i) sādh sang jānīai.
Sabad surat(i) livlīn jal mīn gat(i),
guhaj gavan jal pān unmānīai.
Sabad surat(i) livlīn parbīn bhae,
pūran brahm ekai ek paihchānīai.
Sabad surat(i) livlīn pag-rīn bhae,
gurmukh(i) sabad surat(i) ur(i) ānīai.147.

With the union of the divine word and mind, a Guru-conscious person becomes free of high and low caste based differences. According to them, joining the ideal assembly of saintly people, the four castes become one only.

One who is engrossed in the divine word should be considered like a fish in water who lives and eat in the water. Thus the Guru-conscious person latently continue with the practicing of *Naam Simran* (meditation) and enjoy the elixir of divine name.

Guru-oriented people absorbed in the divine word become aware completely. They acknowledge the presence of One Lord in all the living beings.

Those who are engrossed in the *Gur Shabad* (Divine Word) become humble of disposition and feel like dust of the feet of holymen. It is because they are perpetually practicing meditation on Lord's name.

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ਗੁਰਮੁਖਿ ਧਿਆਨ ਕੈ ਪਤਿਸਟਾ ਸੁਖੰਬਰ ਲੈ,
ਅਨਿਕ ਪਟੰਬਰ ਕੀ ਸੋਭਾ ਨ ਸੁਹਾਵਈ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਗਿਆਨ ਮਿਸਟਾਨ ਪਾਨ,
ਨਾਨਾ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਲਾਲਸਾ ਮਿਟਾਵਈ॥
ਪਰਮ ਨਿਧਾਨ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਰਮਾਰਥ ਕੈ,
ਸਰਬ ਨਿਧਾਨ ਕੀ ਇਛਾ ਨ ਉਪਜਾਵਈ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਕਿੰਚਤ ਕ੍ਰਿਪਾ ਕਟਾਛਜ,
ਮਨ ਮਨਸਾ ਥਕਤ ਅਨਤ ਨ ਧਾਵਈ॥੧੪੮॥

Gurmukh(i) dhiān kai patisṭā sukhaṅbar lai,
anik paṭaṅbar kī sobhā na suhāvaī.
Gurmukh(i) sukh phal giān misṭān pān,
nānā biṅjnād(i) svād lālsā miṭāvaī.
Param nidhān pria prem parmārath kai,
sarab nidhān kī ichhā na upjāvaī.
Pūran brahm gur kiṅchat kripā kaṭāchhay,
man mansā thakat anat na dhāvaī.148.

By the grace of True Guru, a Guru-conscious person appreciates no other apparel than the comfort giving dress of respect and honour acquired by virtue of perpetual engrossment of the mind in the Lord.

He also feels no more desire for other foods after relishing the soul comforting sweet elixir like food of *Naam Simran* (Meditation on Lord's name).

Having attained access to the love filled treasure of the Lord, a Guru-obedient person desires for no other treasures.

By a miniscule grace of God-like True Guru for practicing meditation on Lord's name, all expectations of a Guru-oriented person are defeated. Except for indulgence in *Naam Simran*, they wander nowhere else.

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ਧੰਨਿ ਧੰਨਿ ਗੁਰ ਸਿਖ ਸੁਨਿ ਗੁਰਸਿਖ ਭਏ,
ਗੁਰ ਸਿਖ ਮਨਿ ਗੁਰਸਿਖ ਮਨ ਮਾਨੇ ਹੈ ॥
ਗੁਰ ਸਿਖ ਭਾਇ ਗੁਰਸਿਖ ਭਾਉ ਚਾਉ ਰਿਦੈ,
ਗੁਰ ਸਿਖ ਜਾਨਿ, ਗੁਰਸਿਖ ਜਗ ਜਾਨੇ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੈ ਗੁਰਸਿਖ ਪੂਰਨ ਹੁਇ,
ਗੁਰਸਿਖ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੇ ਹੈ ॥
ਗੁਰ ਸਿਖ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰ ਸਿਖ ਸਿਖ ਗੁਰ,
ਸੋਹੰ ਸੋਈ ਬੀਸ ਇਕ ਈਸ ਉਰਿ ਆਨੇ ਹੈ ॥੧੪੯॥

Dhann(i) dhann(i) gur sikh sun(i) gursikh bhae,
gur sikh man(i) gursikh man māne hai.
Gur sikh bhāe gursikh bhāo chāo ridai,
gur sikh jān(i), gursikh jag jāne hai.
Gur sikh sandh(i) milai gursikh pūran hue,
gursikh pūran brahm paihchāne hai.
Gur sikh prem nem gur sikh sikh gur,
sohang soī bīs ek īs ur(i) āne hai.149.

Blessed is he who accepting Guru's advice become his disciple (devotee). In the process his mind is reassured in the True Guru.

By accepting his (Guru's) teachings with faith, love and enthusiasm develops in the heart of a devotee. He who labours on the teachings of Guru with singular mind, becomes known as a true Sikh of the Guru the world over.

The union of Guru and his Sikh by virtue of strenuous meditation on Lord's name that enables him practice Guru's teachings sincerely and adeptly, the Sikh then recognises the complete Lord.

The sincerity of the Sikh in labouring on the teachings of his Guru brings both together to the extent of becoming one. Believe it ! by repeated incantations of *Waheguru, Waheguru* (Lord) and *Ubi Ubi* (He alone, He alone), he lodges the Lord in his heart.

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ਸਤਿਗੁਰ ਸਤਿ, ਸਤਿਗੁਰ ਮਤਿ ਸਤਿ ਰਿਦੈ,
ਭਿਦੈ ਨ ਦੁਤੀਆ ਭਾਉ, ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਸਰਬ ਮਈ,
ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਸਗਲ ਕੇ ਮੀਤ ਹੈ ॥
ਨਿਰਵੈਰ ਨਿਰਲੇਪ ਨਿਰਾਧਾਰ ਨਿਰਲੰਭ,
ਨਿਰੰਕਾਰ ਨਿਰਬਿਕਾਰ ਨਿਹਚਲ ਚੀਤ ਹੈ ॥
ਨਿਰਮਲ ਨਿਰਮੋਲ ਨਿਰੰਜਨ ਨਿਰਾਹਾਰ,
ਨਿਰਮੋਹ ਨਿਰਭੇਦ ਅਛਲ ਅਜੀਤ ਹੈ ॥੧੫੦॥

Sat(i)gur sat(i), sat(i)gur mat(i) sat(i) ridai,
bhidai na dutīā bhāo, trigun atīt hai.
Pūran brahm gur pūran sarab maī,
ek hī anek mek sagal ke mīt hai.
Nirvair nirlep nirādhār nirlaṅbh,
niraṅkār nirbikār nihchal chīt hai.
Nirmal nirmol niraṅjan nirāhār,
nirmoh nirbhed achhal ajīt hai.150.

True Guru has eternal form. His teachings are also for ever. He is never ridden with duality. He is free of the three traits of mammon (*Tamas, Rajas* and *Satv*).

Complete God Lord who is one and yet present in everyone, who is friend of everyone, manifests His form in True Guru (Satguru).

God-like True Guru is free of all animosity. He is beyond the influence of *maya* (mammon). He requires nobody's support, nor takes anyone's refuge. He is formless, beyond the grip of five vices and is ever stable of mind.

God-like True Guru is free of dross. He cannot be evaluated. He is beyond the smudge of *maya* (mammon). He is free of all bodily needs like food and sleep etc; He has no attachment with anyone and is free of all differences. He tricks no one, nor can be tricked by anybody. He is invincible.

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ਸਤਿਗੁਰ ਸਤਿ, ਸਤਿਗੁਰ ਕੋ ਸਬਦੁ ਸਤਿ,
ਸਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ, ਗੁਰਮੁਖਿ ਜਾਨੀਐ ॥
ਦਰਸਨ ਧਿਆਨ ਸਤਿ, ਸਬਦ ਸੁਰਤਿ ਸਤਿ,
ਗੁਰਸਿਖ ਸੰਗ ਸਤਿ, ਸਤਿ ਕਰਿ ਮਾਨੀਐ ॥
ਦਰਸ ਬ੍ਰਹਮ ਧਿਆਨ, ਸਬਦ ਬ੍ਰਹਮ ਗਿਆਨ,
ਸੰਗਤਿ ਬ੍ਰਹਮ ਥਾਨ ਪ੍ਰੇਮ ਪਹਿਚਾਨੀਐ ॥
ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਕਾਮ ਨਿਹਕਾਮ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੧੫੧॥

Sat(i)gur sat(i), sat(i)gur ko sabad(u) sat(i),
sat(i) sādh saṅgat(i) hai, gurmukh(i) jānīai.
Darsan dhiān sat(i), sabad surat(i) sat(i),
gursikh saṅg sat(i), sat(i) kar(i) mānīai.
Daras brahm dhiān, sabad brahm giān,
saṅgat(i) brahm thān prem paihchānīai.
Sat(i) rūp sat(i) nām sat(i)gur giān dhiān,
kām nihkām unman unmānīai.151.

True Lord (Satguru) is truth. His word is truth. His holy congregation is truth but this truth is realized only when one presents oneself before the True Lord (Satguru).

Contemplation on His vision is truth. Union of consciousness with Guru's word is truth. Company of the Sikhs of the Guru is truth but all this reality can be accepted only by becoming an obedient Sikh.

Vision of the True Guru is like vision and meditation of Lord. The sermon of the True Guru is the divine knowledge. The congregation of the Sikhs of the True Guru is the abode of the Lord. But this truth can only be realised when love resides in the mind.

The remembrance of the eternal and true name of the True Lord is contemplation and awareness of the True Guru. But this can only be realised after becoming bereft of all lusts and worldly desires and raising the soul to a higher realm.

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ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਦੇਖੇ ਦ੍ਰਿਸਟਿ ਕੈ,
ਗੁਰਮੁਖਿ ਸਬਦ ਕੈ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਸ੍ਰੁਤਿ ਸ੍ਰਵਨ ਕੈ,
ਮਧੁਰ ਬਚਨ ਕਹਿ ਬੇਨਤੀ ਬਿਸਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਰਸ ਗੰਧ ਸੰਧਿ,
ਪ੍ਰੇਮ ਰਸ ਚੰਦਨ ਸੁਗੰਧ ਗਮਾਗਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਮੈ,
ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਨਮੋ ਨਮ ਹੈ ॥੧੫੨॥

Gurmukh(i) pūran brahm dekhe drisṭ(i) kai,
gurmukh(i) sabad kai pūran brahm hai.
Gurmukh(i) pūran brahm srut(i) sravan kai,
madhur bachan kaih bentī bisam hai.
Gurmukh(i) pūran brahm ras gaṅdh saṅdh(i),
prem ras chaṅdan sugaṅdh gamāgam hai.
Gurmukh(i) pūran brahm gur sarab mai.
gurmukh(i) pūran brahm namo nam hai.152.

An obedient Sikh of the Guru sees the Lord pervading everywhere. By his utterances and expressions, he shows His presence to others as well.

Guru's obedient slave hears the melodious sound of the complete God with his own ears by his very sweetly spoken words. He makes supplications which have marvellous sweetness in them.

Guru-conscious person always relishes the elixir of Lord's name even if he is lured by the combined attractions of his sense of smell and taste. The wonderous elixir obtained as a result of his love for the Lord is far more fragrant than the Sandalwood.

Guru-oriented person considers the True Guru as a form of all-pervading Lord God. He makes his salutations and supplications to him again and again.

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ਦਰਸ ਅਦਰਸ ਦਰਸ ਅਸਚਰਜ-ਮੈ,
ਹੇਰਤ ਹਿਰਾਨੇ, ਦ੍ਰਿਗ ਦ੍ਰਿਸਟਿ ਅਗਮ ਹੈ ॥
ਸਬਦ ਅਗੋਚਰ ਸਬਦ ਪਰਮਦਭੁਤ,
ਅਕਥ ਕਥਾ ਕੈ ਸ੍ਰੁਤਿ ਸ੍ਰਵਨ ਬਿਸਮ ਹੈ ॥
ਸ੍ਵਾਦ ਰਸ ਰਹਿਤ, ਅਪਿਅ ਪੀਆ ਪ੍ਰੇਮ ਰਸ,
ਰਸਨਾ ਥਕਤ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮ ਹੈ ॥
ਨਿਰਗੁਨ ਸਰਗੁਨ ਅਬਿਗਤਿ ਨ ਗਹਨ-ਗਤਿ,
ਸੂਖਮ ਸਥੂਲ ਮੂਲ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥੧੫੩॥

Daras adaras daras ascharaj-mai,
herat hirāne, drig dris̤t(i) agam hai.
Sabad agochar sabad parmadbhut,
akath kathā kai srut(i) sravan bisam hai.
Svād ras rahit, apia pīā prem ras,
rasnā thakat net(i) net(i) namo nam hai.
Nirgun sagun abigat(i) na gahan-gat(i),
sūkham sathūl mūl pūran brahm hai.153.

A vision of the Lord is beyond the knowledge of the six philosophies (of Hinduism). That vision is astonishing and wonderous. One is amazed at its sight. But that marvellous sight is beyond the capabilities of these eyes that can only see outwardly.

The form of divine word of the Lord is beyond speech and language. It is extremely wonderful. Even a description made and heard with ears is capable of sending one into a trance.

For His vision, relishing the elixir of *Naam* with love is beyond the worldly tastes. It is indeed unique. The tongue feels tired of making salutations to Him repeatedly and saying—Thou art infinite! Thou art infinite.

No one can reach the latent and patent characteristics of the Transcendental and Immanent God who is complete in both forms. The complete and absolute God is the source of all the visible and invisible cosmos.

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ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਭਲੋ ਹੈ ਸੀਚਾਨੋ ਜਾ ਤੇ,
ਜੀਵ ਘਾਤ ਕਰੈ ਨ ਬਿਕਾਰੁ ਹੋਇ ਆਵਈ॥
ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਚਕਈ ਭਲੀ ਜਾ ਤੇ,
ਰਾਮ ਰੇਖ ਮੇਟਿ ਨਿਸਿ ਪ੍ਰਿਅ ਸੰਗੁ ਪਾਵਈ॥
ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਭਲੋ ਹੈ ਸੂਆ ਪ੍ਰਸਿਧ,
ਸੁਨਿ ਉਪਦੇਸੁ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਵਈ॥
ਮੋਖ ਪਦਵੀ ਸੈ ਤੈਸੇ ਮਾਨਸ ਜਨਮ ਭਲੋ,
ਗੁਰਮੁਖਿ ਹੋਇ ਸਾਧ ਸੰਗਿ ਪ੍ਰਭ ਧਿਆਵਈ॥੧੫੪॥

Khule se bandhan bikhai bhalo hai sīchāno jā te,
Jīv ghāt karai na bikār(u) hoe āvaī.
Khule se bandhan bikhai chakaī bhalī jā te,
rām rekh meṭ(i) nis(i) pria sang(u) pāvaī.
Khule se bandhan bikhai bhalo hai sūā prasidh,
sun(i) updes(u) rām nām liv lāvaī.
Mokh padvī sai taise mānas janam bhalo,
Gurmukh(i) hoe sādh sang(i) prabh dhiāvaī.154.

A falcon is better in captivity as it would keep him away from killing other birds.

A red-legged partridge *(Chakvi)* is better in captivity that enables her meet her partner at night contrary to the curse of Sri Ram Chander.

A parrot is better in cage where he can receive sermons from his master and repeat the name of the Lord perpetually.

Similarly being born in a human body is better since it helps an individual to be an obedient slave of the True Guru and remembers the Lord in the holy company of Lord's beloveds rather than acquiring emancipation outwardly.

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ਜੈਸੇ ਸੂਆ ਉਡਤ ਫਿਰਤ ਬਨ ਬਨ ਪ੍ਰਤਿ,
ਜੈਸੇ ਈ ਬਿਰਖ ਬੈਠੇ, ਤੈਸੋ ਫਲੁ ਚਾਖਈ॥
ਪਰ-ਬਸਿ ਹੋਇ ਜੈਸੀ ਜੈਸੀਐ ਸੰਗਤਿ ਮਿਲੈ,
ਸੁਨਿ ਉਪਦੇਸ ਤੈਸੀ ਭਾਖਾ ਲੈ ਸੁ ਭਾਖਈ॥
ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਜਲ ਕੋ ਸੁਭਾਉ,
ਜੈਸੇ ਰੰਗ ਸੰਗ ਮਿਲੈ, ਤੈਸੋ ਰੰਗ ਰਾਖਈ॥
ਅਧਮ ਅਸਾਧ ਜੈਸੇ ਬਾਰੁਨੀ ਬਿਨਾਸ ਕਾਲ,
ਸਾਧ ਸੰਗ ਗੰਗ ਮਿਲਿ ਸੁਜਨ ਭਿਲਾਖਈ॥੧੫੫॥

Jaise sūā uḍat phirat ban ban prat(i),
jaise ī birakh baiṭhe, taiso phal(u) chākhaī.
Par-bas(i) hoe jaisī jaisīāi saṅgat(i) milai,
sun(i) updes taisī bhākhā lai su bhākaī..
Taise chit chañchal chapal jal ko subhāo,
jaise raṅg saṅg milai, taiso raṅg rākhaī.
Adham asādh jaise bāruni bināsh kāl,
sādh saṅg gaṅg mil(i) sujan bhilākhaī.155.

As a parrot flies from one tree to the other and eats fruit that is available on them;

In captivity, the parrot speaks language that he learns from the company that he keeps;

So is the nature of this frolicsome mind that like water is very unstable and instable since it acquires colour that it mixes with.

A lowly person and a sinner desires for liquor on his death bed while a noble person desires company of noble and saintly persons when time for this departure from the world approaches.

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ਜੈਸੇ ਜੈਸੇ ਰੰਗ ਸੰਗਿ ਮਿਲਤ ਸੇਤਾਂਬਰ ਹੁਇ,
ਤੈਸੋ ਤੈਸੋ ਰੰਗ ਅੰਗ ਅੰਗ ਲਪਟਾਇ ਹੈ ॥
ਭਗਵਤ ਕਥਾ ਅਰਾਧਨ ਕਉ ਧਾਰਨੀਕ,
ਲਿਖਤ ਕ੍ਰਿਤਾਸ ਪਤ੍ਰ ਬੰਧ ਮੋਖਦਾਇ ਹੈ ॥
ਸੀਤ ਗ੍ਰੀਖਮਾਦਿ ਬਰਖਾ ਤ੍ਰਿਬਿਧਿ ਬਰਖ ਮੈ,
ਨਿਸਿ ਦਿਨ ਹੋਇ ਲਘੁ ਦੀਰਘ ਦਿਖਾਇ ਹੈ ॥
ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਪਉਨ ਗਉਨ ਗਤਿ,
ਸੰਗਮ ਸੁਗੰਧ ਬਿਰਗੰਧ ਪ੍ਰਗਟਾਇ ਹੈ ॥੧੫੬॥

Jaise jaise raṅg saṅg(i) milat setāṅbar hue,
taiso taiso raṅg aṅg aṅg lapṭāe hai.
Bhagvat kathā arādhan kau dhārnīk,
likhat kritās patra baṅdh mokhdāe hai.
Sīt grīkhamād(i) barkhā tribidh(i) barakh mai,
nis(i) din hoe lagh(u) dīragh dikhāe hai.
Taise chit chaṅchal chapal paun gaun gat(i),
saṅgam sugaṅdh birgaṅdh pragṭāe hai.156.

Every fibre of a white cloth in contact with any colour acquires the same hue.

Paper made of *kritas* leaf (considered to be impious) when used for recording the praises and paeans of the Lord, becomes capable of freeing one from the bondage of repeated births.

The periods of day light and the ambient conditions varies during summer, rainy season and winter;

So is the instable and frolicsome mind that blows like breeze. The air acquires fragrance or foul smell when it passes over stacks of flowers or heap of filth. Similarly a human mind acquires good traits in the company of good persons and ill traits when in contact with evil persons.

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ਚਤੁਰ ਪਹਰ ਦਿਨ, ਜਗਤਿ ਚਤੁਰ ਜੁਗ,
ਨਿਸਿ ਮਹਾ ਪਰਲੈ ਸਮਾਨਿ, ਦਿਨ ਪ੍ਰਤਿ ਹੈ॥
ਉਤਮ ਮਧਿਮ ਨੀਚ ਤ੍ਰਿਗੁਣ ਸੰਸਾਰ ਗਤਿ,
ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਆਸਕਤਿ ਹੈ॥
ਰਜਿ ਤਮਿ ਸਤਿ ਗੁਨ ਅਉਗਨ ਸਿਮ੍ਰਤ ਚਿਤ,
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਬਿਰਲੋ ਈ ਗੁਰਮਤਿ ਹੈ॥
ਚਤੁਰ ਬਰਨ ਸਾਰ ਚਉਪਰ ਕੋ ਖੇਲੁ ਜਗੁ,
ਸਾਧ ਸੰਗਿ ਜੁਗਲ ਹੁਇ ਜੀਵਨ ਮੁਕਤਿ ਹੈ॥੧੫੭॥

Chatur pahar din, jagat(i) chatur jug,
nis(i) mahā parlai samān(i), din prat(i) hai.
Utam madhim nīch triguṇ sansār(i) gat(i),
log bed giān unmān āsakat(i) hai.
Raj(i) tam(i) sat(i) gun augun simrat chit,
trigun atīt birlo ī gurmat(i) hai.
Chatur baran sār chaupar ko khel(u) jag(u),
sādh sang(i) jugal hue jīvan mukat(i) hai.157.

In the four epoch world, consider the four quarters of day of life and the four quarters of night as great calamity, a game that is being played regularly.

Like the dice of *Chaoparh*—a black-gammon like game, the progress of the worldly game is sometimes supreme, modest or low. People living in the three traits of *maya* are entangled in debating about the worldly and spiritual knowledge.

A rare Guru-oriented, Guru follower holds these three traits of *maya* (*Rajas, Tamas* and *Satv*) as evil and strives to get rid of them.

The world is a game of four coloured dice. As in the game of *Chaoparh* where two dice are used and often fall favourably, one can achieve salvation from repeated births by keeping and adopting the company of godly men.

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ਜੈਸੇ ਰੰਗ ਸੰਗ ਮਿਲਤ ਸਲਿਲ,
ਮਿਲਿ ਹੋਇ ਤੈਸੋ, ਤੈਸੋ ਰੰਗ ਜਗਤੁ ਮੈ ਜਾਨੀਐ ॥
ਚੰਦਨ ਸੁਗੰਧ ਮਿਲਿ ਪਵਨ ਸੁਗੰਧ,
ਸੰਗਿ ਮਲ ਮੂਤ੍ਰ ਸੂਤ੍ਰ ਬ੍ਰਿਗੰਧ ਉਨਮਾਨੀਐ ॥
ਜੈਸੇ ਜੈਸੇ ਪਾਕ ਸਾਕ ਬਿੰਜਨ ਮਿਲਤ ਘ੍ਰਿਤ,
ਤੈਸੋ ਤੈਸੋ ਸ੍ਵਾਦ ਰਸੁ ਰਸਨਾ ਕੈ ਮਾਨੀਐ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ,
ਮੂਰੀ ਅਉ ਤੰਬੋਲ ਰਸ ਖਾਏ ਤੇ ਪਹਿਚਾਨੀਐ ॥੧੫੮॥

Jaise rang sang milat salil,
mil(i) hoe taiso, taiso rang jagat(u) mai jānīai.
Chandan sugandh mil(i) pavan sugandh,
sang(i) mal mūtra sūtra brigandh unmānīai.
Jaise jaise pāk sāk binjan milat ghrit,
taiso taiso svād ras(u) rasnā kai mānīai.
Taise hī asādh sādh sangat(i) subhāv gat(i),
mūrī au tanbol ras khāe te paihchānīai.158.

As water acquires colour that it comes in contact with, so is the effect of good and bad company regarded in the world.

Air in contact with sandalwood acquires fragrance, while it becomes foul smelling when in contact with filth.

Clarified butter acquires the taste of the vegetable and other items cooked and fried in it.

The nature of good and bad people is not latent; like the taste of a radish leaf and betel leaf that is recognised on eating. Similarly good and evil persons may look alike outwardly but their good and bad characteristics can be known by keeping their company.

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ਬਾਲਕ ਕਿਸ਼ੋਰ ਜੋਬਨਾਦਿ ਅਉ ਜਰਾ ਬਿਵਸਥਾ,
ਏਕ ਹੀ ਜਨਮ ਹੋਤ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ॥
ਜੈਸੇ ਨਿਸਿ ਦਿਨ ਤਿਥਿ ਵਾਰ ਪਛ ਮਾਸ ਰੁਤਿ,
ਚਤੁਰ ਮਾਸ ਤ੍ਰਿਬਿਧਿ ਬਰਖ ਬਿਥਾਰ ਹੈ ॥
ਜਾਗ੍ਰਤ ਸੁਪਨ ਅਉ ਸਖੋਪਤਿ ਅਵਸਥਾ ਕੈ,
ਤੁਰੀਆ ਪ੍ਰਗਾਸ ਗੁਰ ਗਿਆਨ ਉਪਕਾਰ ਹੈ ॥
ਮਾਨਸ ਜਨਮ ਸਾਧ ਸੰਗ ਮਿਲਿ ਸਾਧ ਸੰਤ,
ਭਗਤ ਬਿਬੇਕੀ ਜਨ ਬ੍ਰਹਮ ਬੀਚਾਰ ਹੈ ॥੧੫੯॥

Bālak kishor jobanād(i) au jarā bivasthā,
ek hī janam hot anik prakār hai.
Jaise nis(i) din tith(i) vār pachh mās rut(i),
chatur mās tribidh(i) barakh bithār hai.
Jāgrat supan au sakhopat(i) avasthā kai,
turīā pragās gur giān upkār hai.
Mānas janam sādh sang mil(i) sādh sant,
bhagat bibekī jan brahm bīchār hai.159.

Just as one go through childhood, adolescence, youth and old age in one lifespan.

As days, nights, dates, weeks, months, four seasons are the spread of one year;

As wakefulness, dream sleep, deep slumber and a state of nothingness *(Turi)* are different states;

Similarly meeting with saintly people and contemplating on Lord's glory and grandeur during human life, one becomes a godly person, a saint, a devotee and a wise man.

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ਜੈਸੇ ਚਕਈ ਮੁਦਿਤ ਪੇਖਿ ਪ੍ਰਤਿਬਿੰਬ ਨਿਸਿ,
ਸਿੰਘ ਪ੍ਰਤਿਬਿੰਬ ਦੇਖਿ ਕੂਪ ਮੈ ਪਰਤ ਹੈ ॥
ਜੈਸੇ ਕਾਚ ਮੰਦਰ ਮੈ ਮਾਨਸ ਅਨੰਦ-ਮਈ,
ਸ੍ਵਾਨ ਪੇਖਿ ਆਪਾ ਆਪੁ ਭੂਸ ਕੈ ਮਰਤ ਹੈ ॥
ਜੈਸੇ ਰਵਿ-ਸੁਤ ਜਮ ਰੂਪ ਅਉ ਧਰਮਰਾਇ,
ਧਰਮ ਅਧਰਮ ਕੈ ਭਾਉ ਭੈ ਕਰਤ ਹੈ ॥
ਤੈਸੇ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸਾਧ,
ਆਪਾ ਆਪੁ ਚੀਨਤ ਨ ਚੀਨਤ ਚਰਤ ਹੈ ॥੧੬੦॥

Jaise chakaī mudit pekh(i) pratibiṅb nis(i),
siṅgh pratibiṅb dekh(i) kūp mai parat hai.

Jaise kāch maṅdar mai mānas anaṅd-maī,
svān pekh(i) āpā āp(u) bhūs kai marat hai.

Jaise rav(i)-sut jam rūp au dharam-rāe,
dharam adharam kai bhāu bhai karat hai.

Taise durmat(i) gurmat(i) kai asādh sādh,
āpā āp(u) chīnat na chīnat charat hai.160.

As a red-legged partridge *(chakvi)* feels happy seeing its image and regarding it as her paramour, whereas a lion jumps in the well when he sees his image in the water and regards it as his rival;

As a person feels ecstatic watching his image in the mirror-studded house while a dog barks perpetually considering all images as other dogs;

As the son of Sun becomes an object of fear for the unrighteous people in the form of angel of death, but loves the righteous people by projecting himself as the king of righteousness;

So do the deceiver and trickster not recognise themselves due to their base wisdom. On the contrary, Godly people acquire the wisdom of the True Guru and recognise their real self.

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ਜੈਸੇ ਤਉ ਸਲਿਲ ਮਿਲਿ ਬਰਨ ਬਰਨ ਬਿਖੈ,
ਜਾਹੀ ਜਾਹੀ ਰੰਗ ਮਿਲੈ ਸੋਈ ਹੁਇ ਦਿਖਾਵਈ ॥
ਜੈਸੇ ਘ੍ਰਿਤ ਜਾਹੀ ਜਾਹੀ ਪਾਕ ਸਾਕ ਸੰਗ ਮਿਲੈ,
ਤੈਸੋ ਤੈਸੋ ਸ੍ਵਾਦ ਰਸ ਰਸਨਾ ਚਖਾਵਈ ॥
ਜੈਸੇ ਸ੍ਵਾਂਗੀ ਏਕ ਹੁਇ, ਅਨੇਕ ਭਾਂਤਿ ਭੇਖ ਧਾਰੈ,
ਜੋਈ ਜੋਈ ਸ੍ਵਾਂਗ ਕਾਛੈ ਸੋਈ ਤਉ ਕਹਾਵਈ ॥
ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਸੰਗ ਦੋਖ ਲੇਪ,
ਗੁਰਮੁਖਿ ਹੋਇ ਏਕ ਟੇਕ ਠਹਿਰਾਵਈ ॥੧੬੧॥

Jaise tau salil mil(i) baran baran bikhai,
jāhī jāhī rang milai soī hue dikhāvaī.
Jaise ghrit jāhī jāhī pāk sāk sang milai,
taiso taiso svād ras rasnā chakhāvaī.
Jaise svāngī ek hue, anek bhānt(i) bhekh dhārai,
joī joī svāng kāchhai soī tau kahāvaī.
Taise chit chanchal chapal sang dokh lep,
gurmukh(i) hoe ek ṭek ṭhaihrāvaī.161.

As water acquires the hue of colour that is mixed in it,

As the clarified butter conveys to the tongue the taste of the vegetable and other items cooked in it,

As a mimic has a definite character of his own adopts different characters for mimicry but he is known by the character that he is mimicing at that moment,

So does a man of frolicsome mind takes to vices in the company of those whose minds are restless and playful. But an obedient Sikh of the True Guru becomes God-oriented in the company and teachings of the True Guru.

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ਸਾਗਰ ਮਥਤ ਜੈਸੇ ਨਿਕਸੇ ਅੰਮ੍ਰਿਤ ਬਿਖੁ,
ਪਰਉਪਕਾਰ ਨ ਬਿਕਾਰ ਸਮਸਰਿ ਹੈ ॥
ਬਿਖੁ ਅਚਵਤ ਹੋਤ ਰਤਨ ਬਿਨਾਸ ਕਾਲ,
ਅਚਏ ਅੰਮ੍ਰਿਤ ਮੂਏ ਜੀਵਨ ਅਮਰ ਹੈ ॥
ਜੈਸੇ ਤਾਰੋ ਤਾਰੀ ਏਕ ਲੋਸਟ ਸੈ ਪ੍ਰਗਟ ਹੁਇ,
ਬੰਧ ਮੋਖ ਪਦਵੀ ਸੰਸਾਰਿ ਬਿਸਥਰ ਹੈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸਨ ਅਉ ਮਜੀਠ ਗਤਿ,
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਟੇਵ ਸੈ ਨ ਟਰਿ ਹੈ ॥੧੬੨॥

Sāgar mathat jaise nikse aṁmrit bikh(u),
parupkār na bikār samsar(i) hai.
Bikh(u) achvat hot ratan bināś kāl,
achae aṁmrit mūe jīvan amar hai.
Jaise tāro tārī ek losaṭ sai pragaṭ hue,
baṅdh mokh padvī saṅsār(i) bisthar hai.
Taise hī asādh sādh san au majīṭh gat(i),
gurmat(i) durmat(i) ṭev sai na ṭar(i) hai.162.

Churning of ocean produced nectar and poison. Despite coming out of the same ocean, the goodness of nectar and harm of poison is not the same.

Poison ends the jewel-like life whereas nectar resuscitates or revives the dead making him immortal.

As the key and the lock are made of the same metal, but a lock results in bondage whereas a key frees the bonds.

Similarly a man does not give up his base wisdom but a person of Godly disposition never falters from the wisdom and teachings of the Guru.

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ਬਰਖਾ ਸੰਜੋਗੁ ਮੁਕਤਾਹਲ ਓਰਾ ਪ੍ਰਗਾਸ,
ਪਰਉਪਕਾਰੀ ਅਉ ਬਿਕਾਰੀ ਕਹਾਵਈ॥
ਓਰਾ ਬਰਖਤ ਜੈਸੇ ਧਾਨ-ਪਾਨ ਕੋ ਬਿਨਾਸ,
ਮੁਕਤਾ ਅਨੂਪ ਰੂਪ ਸਭਾ ਸੋਭਾ ਪਾਵਈ॥
ਓਰਾ ਤਉ ਬਿਕਾਰ ਧਾਰਿ ਦੇਖਤ ਬਿਲਾਇ ਜਾਇ,
ਪਰਉਪਕਾਰ ਮੁਕਤਾ ਜਿਉ ਠਹਿਰਾਵਈ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ,
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਦੁਰੈ ਨ ਦੁਰਾਵਈ॥੧੬੩॥

Barkhā sańjog muktāhal orā pragās,
parupkārī au bikārī kahāvaī.
Orā barkhat jaise dhān-pān ko binās,
muktā anūp rūp sabhā sobhā pāvaī.
Orā tau bikār dhār(i) dekhat bilāe jāe,
parupkari muktā jio ṭhaihrāvaī.
Taise hī asādh sādh sańgat(i) subhāv gat(i),
gurmat(i) durmat(i) durai na durāvaī.163.

In the rainy season, both pearl and hailstones are produced. Being of the same form, a pearl is considered good doer while the hailstone causes damage.

Hailstones destroy/damage crops and other vegetation, whereas a pearl is praised for its beauty and lustrous form.

Being damaging in nature, a hailstone melts away in no time, whereas a good doer pearl remains stable.

Similar is the effect of the company of vice/evil and virtuous people. The supreme wisdom acquired by the teachings of a True Guru and polluted intellect due to base wisdom cannot be hidden.

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ਲਜਾ-ਕੁਲ ਅੰਕਸੁ ਅਉ ਗੁਰ-ਜਨ ਸੀਲ ਡੀਲ,
ਕੁਲਾ-ਬਧੂ ਬ੍ਰਿਤਿ ਕੈ ਪਤਿਬ੍ਰਤ ਕਹਾਵਈ॥
ਦੁਸਟ ਸਭਾ ਸੰਜੋਗ, ਅਧਮ ਅਸਾਧ ਸੰਗ,
ਬਹੁ ਬਿਬਿਚਾਰ ਧਾਰਿ, ਗਨਿਕਾ ਬੁਲਾਵਈ॥
ਕੁਲਾ-ਬਧੂ ਸੁਤ ਕੌ ਬਖਾਨੀਅਤ ਗੋਤ੍ਰਾਚਾਰ,
ਗਨਿਕਾ ਸੁਅਨ ਪਿਤਾ ਨਾਮ ਕੌ ਬਤਾਵਈ॥
ਦੁਰਮਤਿ ਲਾਗਿ ਜੈਸੇ ਕਾਗ ਬਨ ਬਨ ਫਿਰੈ,
ਗੁਰਮਤਿ ਹੰਸ ਏਕ ਟੇਕ ਜਸੁ ਪਾਵਈ॥੧੬੪॥

Lajā-kul aṅkas(u) au gur-jan sīl ḍīl,
kulā-badhū brat(i) kai patibrat kahāvai.
Dusaṭ sabhā saṅjog, adham asādh saṅg,
bahu bibichār dhār(i), ganikā bulāvai.
Kulā-Badhū sut ko bakhānīat gotrāchār.
ganikā suan pitā nām ko batāvai.
Durmat(i) lāg(i) jaise kāg ban ban phirai,
gurmat(i) haṅs ek ṭek jas(u) pāvai.164.

Because of the good of the family honour, displaying calm and tranquil behaviour before the elders of the house and following the right ethos expected of a married woman, a daughter-in-law of a good family is called faithful and virtuous.

A woman who keeps company of evil people, doing acts highly condemnable and indulging in licentious deeds is called a whore.

The son of a virtuous woman furthers the family lineage but who can tell the name of the father of a whore's son.

As a self-willed person of crow-like temperament wanders all over, a Guru-oriented person of swan-like attitude enjoys respect by taking the refuge of Lords name as taught and initiated to him by his Guru.

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ਮਾਨਸ ਜਨਮ ਧਾਰਿ, ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ,
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਬਿਬਿਧਿ ਬਿਧਾਨੀ ਹੈ ॥
ਸਾਧ ਸੰਗਿ ਪਦਵੀ ਭਗਤਿ ਅਉ ਬਿਬੇਕੀ ਜਨ,
ਜੀਵਨ ਮੁਕਤਿ ਸਾਧੂ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੈ ॥
ਅਧਮ ਅਸਾਧ ਸੰਗ ਚੋਰ ਜਾਰ ਅਉ ਜੂਆਰੀ,
ਠਗ ਬਟਵਾਰਾ ਮਤਵਾਰਾ ਅਭਿਮਾਨੀ ਹੈ ॥
ਅਪੁਨੇ ਅਪੁਨੇ ਰੰਗ ਸੰਗ ਸੁਖ ਮਾਨੈ ਬਿਸੁ,
ਗੁਰਮਤਿ ਗਤਿ ਗੁਰਮੁਖਿ ਪਹਿਚਾਨੀ ਹੈ ॥੧੬੫॥

Mānas janam dhār(i), saṅgat(i) subhāv gat(i).
gurmat(i) durmat(i) bibidh(i) bidhānī hai.
Sādh saṅg(i) padvī bhagat(i) au bibekī jan,
jīvan mukat(i) sādhū brahm giānī hai.
Adham asādh saṅg chor jār au jūārī,
ṭhag baṭvārā matvārā abhimānī hai.
Apune apune raṅg saṅg sukh(u) mānai bis(u),
gurmat(i) gat(i) gurmukh(i) paihchānī hai.165.

In the human birth, one is influenced by good or bad company. Thus the teachings of Guru instills virtues whereas bad company fills a person with base wisdom.

In the company of true people, one attains a position of a devotee, an analytical person, liberated alive and possessor of divine knowledge.

Association with evil and vice-ridden people turns a man into thief, gambler, deceitful, dacoit, addict and arrogant.

The whole world enjoys peace and pleasures in their own way. But a rare person has understood the intensity of the blessing of Guru's teaching and happiness it gives.

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ਜੈਸੇ ਤਉ ਅਸਟ ਧਾਤੁ ਡਾਰੀਅਤ ਨਾਉ ਬਿਖੈ,
ਪਾਰਿ ਪਰੈ ਤਾਹਿ, ਤਊ ਵਾਰ ਪਾਰ ਸੋਈ ਹੈ॥
ਸੋਈ ਧਾਤੁ ਅਗਨਿ ਮੈ ਹੋਤ ਹੈ ਅਗਨਿ ਰੂਪ,
ਤਊ ਜੋਈ ਸੋਈ ਪੈ ਸੁ ਘਾਟ ਠਾਟ ਹੋਈ ਹੈ॥
ਸੋਈ ਧਾਤੁ ਪਾਰਸ ਪਰਸਿ ਪੁਨਿ ਕੰਚਨ ਹੁਇ,
ਮੋਲ ਕੈ ਅਮੋਲਾਨੂਪ ਰੂਪ ਅਵਲੋਈ ਹੈ॥
ਪਰਮ ਪਾਰਸ ਗੁਰ ਪਰਸਿ ਪਾਰਸ ਹੋਤ,
ਸੰਗਤਿ ਹੁਇ ਸਾਧ ਸੰਗ ਸਤਸੰਗ ਪੋਈ ਹੈ ॥੧੬੬॥

Jaise tau asaṭ dhāt(u) ḍārīat nāu bikhai,
pār(i) parai tāhe, taū vār pār soī hai.
Soī dhāt(u) agan(i) mai hot hai agan(i) rūp,
taū joī soī pai su ghāṭ ṭhāṭ hoī hai.
Soī dhāt(u) pāras paras(i) pun(i) kanchan hue,
mol kai amolānūp rūp avloī hai.
Param pāras gur paras(i) pāras hot,
saṅgat(i) hue sādh saṅg satsaṅg poī hai.166.

As a bundle of eight metals loaded in a boat will reach the other bank without any change in its form or colour during transit,

When these metals are put in fire, they melt and acquire the form of fire. It is then turned into beautiful ornaments of metal better looking than each individually.

But when it comes in contact with philosopher-stone, it turns into gold. Beside becoming invaluable, it also becomes beautiful and attractive to look at.

Similarly in the company of God-oriented and holy men, one becomes holy. Meeting with True Guru, the Supreme of all philosopher-stones, one becomes like a philosopher-stone.

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ਜੈਸੇ ਘਰ ਲਾਗੈ ਆਗਿ, ਭਾਗਿ ਨਿਕਸਤ ਖਾਨ,
ਪ੍ਰੀਤਮ ਪਰੋਸੀ ਧਾਇ ਜਰਤ ਬੁਝਾਵਈ ॥
ਗੋਧਨ ਹਰਤ ਜੈਸੇ ਕਰਤ ਪੁਕਾਰ ਗੋਪ,
ਗਾਉ ਮੈ ਗੁਹਾਰ ਲਾਗਿ ਤੁਰਤ ਛਡਾਵਈ ॥
ਬੂਡਤ ਅਥਾਹ ਜੈਸੇ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਬਿਖੈ,
ਪੇਖਤ ਪੈਰਊਆ ਵਾਰ ਪਾਰ ਲੈ ਲਗਾਵਈ ॥
ਤੈਸੇ ਅੰਤਕਾਲ ਜਮ-ਜਾਲ ਕਾਲ ਬਿਆਲ ਗ੍ਰਸੇ,
ਗੁਰਸਿਖ ਸਾਧ ਸੰਤ ਸੰਕਟ ਮਿਟਾਵਈ ॥੧੬੭॥

Jaise ghar lāgai āg(i), bhāg(i) niksat khān,
prītam parosī dhāe jarat bujhāvaī.
Godhan harat jaise karat pukār gop,
gāo mai guhār lāg(i) ṭurat chhaḍāvaī.
Būḍat athāh jaise prabal pravāh bikhai,
pekhat pairaūā vār pār lai lagāvaī.
Taise ant kāl jam-jāl kāl biāl grase,
gursikh sādh sant sankaṭ miṭāvaī.167.

As the owner of the house that catches fire escapes from the inferno to save his life, but sympathetic neighbours and friends rush to put the fire off,

As a herdsman shouts for help when his cattle are being stolen, the village folks chase the thieves and recover the cattle,

As a person may be drowning in rapid and deep water and an expert swimmer rescues him and reaches him on the other bank to safety,

Similarly, when death-like snake is entangling a person in the throes of death, seeking help of saintly and holy persons allay that distress.

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ਨਿਹ-ਕਾਮ, ਨਿਹ-ਕ੍ਰੋਧ, ਨਿਰਲੋਭ, ਨਿਰਮੋਹ,
ਨਿਹਮੇਵ, ਨਿਹਟੇਵ, ਨਿਰਦੋਖ ਵਾਸੀ ਹੈ ॥
ਨਿਰਲੇਪ, ਨਿਰਬਾਨ, ਨਿਰਮਲ, ਨਿਰਵੈਰ,
ਨਿਰ-ਬਿਘਨਾਇ, ਨਿਰਾਲੰਬ ਅਬਿਨਾਸੀ ਹੈ ॥
ਨਿਰਾਹਾਰ, ਨਿਰਾਧਾਰ, ਨਿਰੰਕਾਰ, ਨਿਰਬਿਕਾਰ,
ਨਿਹਚਲ ਨਿਹਭ੍ਰਾਂਤਿ ਨਿਰਭੈ ਨਿਰਾਸੀ ਹੈ ॥
ਨਿਹਕਰਮ, ਨਿਹਭਰਮ, ਨਿਹ-ਸਰਮ, ਨਿਹ-ਸੁਆਦ,
ਨਿਰ-ਬਿਵਾਦ ਨਿਰੰਜਨ ਸੁੰਨਿ-ਮੈ ਸੰਨਿਆਸੀ ਹੈ ॥੧੬੮॥

Nih-kām, nih-krodh, nirlobh, nirmoh,
nihmev, nihṭev, nirdokh vāsī hai.
Nirlep, nirbān, nirmal, nirvair,
nir-bighnāe, nirālanb abināsī hai.
Nirāhār, nirādhār, niraṅkār, nirbikār hai,
nihchal nihbhrānt(i) nirbhai nirāsī hai.
Nihkaram, nihbharam, nih-saram, nih-suād,
nir-bivād niranjan sunn(i)-mai sanniāsī hai.168.

An obedient disciple of True Guru is free of lust, anger, avarice, attachment, arrogance, base habits and other vices.

He is free of the influence of mammon *(maya)*, bondage, dross, animosity, hindrances and support. He is indestructible of form.

He is free of all desires of taste, not dependent on the grace of gods and goddesses, transcendental of form, independent of all support, free of vices and doubts, fearless and stable of mind.

He is a recluse beyond rites and rituals, infatiguiable, undesirous of all worldly tastes and relishments, beyond all worldly disputes and discords, not smudged by the mammon *(maya)*, who lives in a state of trance and tranquil thoughts.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ,
ਪਰਮਦਭੁਤ ਪ੍ਰੇਮ ਪੂਰਨ ਪ੍ਰਗਾਸੇ ਹੈ ॥
ਪ੍ਰੇਮ-ਰੰਗ ਮੈ ਅਨੇਕ ਰੰਗ, ਜਿਉ ਤਰੰਗ ਗੰਗ,
ਪ੍ਰੇਮ-ਰਸ ਮੈ ਅਨੇਕ ਰਸ ਹੁਇ ਬਿਲਾਸੇ ਹੈ ॥
ਪ੍ਰੇਮ-ਗੰਧ ਸੰਧਿ ਮੈ ਸੁਗੰਧ ਸਨਬੰਧ ਕੋਟਿ,
ਪ੍ਰੇਮ ਸ੍ਰੁਤਿ ਅਨਿਕ ਅਨਾਹਦ ਉਲਾਸੇ ਹੈ ॥
ਪ੍ਰੇਮ ਅਸਪਰਸ ਕੋਮਲਤਾ ਸੀਤਲਤਾ ਕੈ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮ ਬਿਸ੍ਵਾਸੇ ਹੈ ॥੧੬੯॥

Gurmukh(i) sabad surat(i) liv sādh sang(i),
paramadbhut prem pūran pragāse hai.
Prem-rang mai anek rang, jio tarang rang,
prem-ras mai anek ras hue bilāse hai.
Prem-gandh sandh(i) mai sugandh sanbandh koṭ(i),
prem-srut(i) anik anāhad ulāse hai.
Prem asparas komaltā sītaltā kai,
akath kathā binod bisam bisvāse hai.169.

Supernatural love grows in the heart of an obedient disciple of the Guru when he lodges the divine word in his consciousness and keeps the company of holy men.

The company of saintly persons and perpetual *Naam Simran*, creates a loving hue like the waves of river Ganges that generates multi-coloured effects. The Guru-conscious person enjoys many elixirs in this loving state.

Due to the practicing of *Naam Simran*, that fragrance is the combination of millions of fragrances. And the unstruck music emerging from the loving fragrance of God, contains the pleasure of many modes of singing.

None can reach the sensitivity and coolness of that love (generated by *Naam Simran*). The pleasures and ecstasy are indescribable. It generates marvellous faith.

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ਪ੍ਰੇਮ-ਰੰਗ ਸਮਸਰਿ ਪੁਜਸਿ ਨ ਕੋਊ ਰੰਗੁ,
ਪ੍ਰੇਮ-ਰਸ ਪੁਜਸਿ ਨ ਅਨ-ਰਸ ਸਮਾਨਿ ਕੈ ॥
ਪ੍ਰੇਮ-ਗੰਧ ਪੁਜਸਿ ਨ ਆਨ ਕੋਊਐ ਸੁਗੰਧ,
ਪ੍ਰੇਮ-ਪ੍ਰਭੁਤਾ ਪੁਜਸਿ ਪ੍ਰਭੁਤਾ ਨ ਆਨ ਕੈ ॥
ਪ੍ਰੇਮ-ਤੋਲੁ ਤੁਲਿ ਨ ਪੁਜਸਿ ਤੋਲ ਤੁਲਾਧਾਰ,
ਮੋਲ-ਪ੍ਰੇਮ ਪੁਜਸਿ ਨ ਸਰਬ ਨਿਧਾਨ ਕੈ ॥
ਏਕ ਬੋਲ ਪ੍ਰੇਮ ਕੈ ਪੁਜਸਿ ਨਹੀ ਬੋਲੁ ਕੋਊ,
ਗਿਆਨ ਉਨਮਾਨ ਅਸ ਥਕਤ ਕੋਟਾਨਿ ਕੈ ॥੧੭੦॥

Prem-raṅg samsar(i) pujas(i) na koū raṅg(u).
prem-ras pujas(i) na an-ras samān(i) kai.
Prem-gaṅdh pujas(i) na ān koūai sugaṅdh,
prem-prabhutā pujas(i) prabhutā na ān kai.
Prem-tol(u) tul(i) na pujas(i) tol tulādhār,
mol-prem pujas(i) na sarab nidhān kai.
Ek bol prem kai pujas nahī bol(u) koū,
giān unmān as thakat koṭān(i) kai.170.

No colour or shade can reach the hue of love nor anyone can reach near the elixir of love.

The loving fragrance produced as a result of contemplation on Guru's words cannot be reached by any other fragrance in the world, nor any praise of the world can match the praise of love resulted from *Naam Simran.*

The mergence of Guru's words in the consciousness cannot be measured by any balance or measures. The invaluable love cannot be reached by any treasure of the world.

A loving word resulting from the *Naam Simran* cannot be matched by any explanation or elucidation of the world. Millions of volumes have consumed themselves trying to estimate this state.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਚਰਨ ਕਮਲ ਜਸ,
ਆਨਦ ਸਹਜ ਸੁਖ ਬਿਸਮ ਕੋਟਾਨਿ ਹੈ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸੋਭ ਲੋਭ ਕੈ ਲੁਭਿਤ ਹੋਇ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਛਬਿ ਛਬਿ ਕੈ ਲੁਭਾਨ ਹੈ॥
ਕੋਮਲਤਾ ਕੋਟਿ ਲੋਟ-ਪੋਟ ਹੁਇ ਕੋਮਲਤਾ ਕੈ,
ਸੀਤਲਤਾ ਕੋਟਿ ਓਟ ਚਾਹਤ ਹਿਰਾਨ ਹੈ॥
ਅੰਮ੍ਰਿਤ ਕੋਟਾਨਿ ਅਨਹਦ ਗਦ ਗਦ ਹੋਤ,
ਮਨ ਮਧੁਕਰ ਤਿਹ ਸੰਪਟ ਸਮਾਨ ਹੈ॥੧੭੧॥

Pūran brahm gur charan kamal jas,
ānad sahaj sukh bisam koṭān(i) hai.
Koṭin koṭān(i) sobh lobh kai lubhit hoe,
koṭin koṭān(i) chhab(i) chhab(i) kai lubhān hai.
Komaltā koṭ(i) loṭ-poṭ hue komaltā kai,
sītaltā koṭ(i) oṭ chāhat hirān hai.
Aṅmrit koṭān(i) anhad gad gad hot,
man madhukar tih saṅpaṭ samān hai.171.

Millions of comforts of the world fall inadequate before the calming ecstasy of singing the praises of the True Guru, the epitome of Lord, the celestial knower.

Millions of grandeurs of the world are allured by the glory of the holy feet of the True Guru. Millions of worldly beauties go into trance over the beauty of the feet of True Guru.

Millions of tendernesses of the world are sacrificed over the tenderness of feet of the True Guru. Millions of calmnesses seek His refuge and are amazed.

Millions of nectars are going gaga over the nectar of the holy feet of True Guru. As a bumble bee enjoys the sweet nectar of the flower by sucking deep into it, so does a Guru-conscious person remains immersed in the fragrance of the holy feet of the True Guru.

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ਸੋਵਤ ਪੈ ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਦੇਖਿਓ ਚਾਹੈ,
ਸਹਜ ਸਮਾਧਿ ਬਿਖੈ ਉਨਮਨੀ ਜੋਤਿ ਹੈ॥
ਸੁਰਾਪਾਨ ਸ੍ਵਾਦ ਮਤਵਾਰਾ ਪ੍ਰਤਿ ਪ੍ਰਸੰਨ ਜਿਉ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਨਭੈ ਉਦੋਤ ਹੈ॥
ਬਾਲਕ ਪੈ ਨਾਦ ਬਾਦ ਸਬਦ ਬਿਧਾਨ ਚਾਹੈ,
ਅਨਹਦ ਧੁਨਿ ਰੁਨਝੁਨ ਸੁਰਤਿ ਸ੍ਰੋਤ ਹੈ॥
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੈ,
ਚੰਦਨ ਸੁਗੰਧ ਜਿਉ ਤਰੋਵਰ ਨ ਗੋਤ ਹੈ॥੧੭੨॥

Sovat pai supan charitra chitra dekhio chāhai.
Sahaj samādh(i) bikhai unmanī jot(i) hai.
Surāpān svād matvārā prat(i) prasaṅn jio,
nijhar apār dhār anbhai udot hai.
Bālak pai nād bād sabad bidhān chāhai,
anhad dhun(i) runjhun surat(i) srot hai.
Akath kathā binod soī jānai jā mai bītai,
chaṅdan sugaṅdh jio tarovar na got hai.172.

If someone desires to see the happenings of a dream in reality, it is not possible. Similarly the divine radiance of the celestial light generated due to *Naam Simran* cannot be described.

As a drunkard feels satisfied and happy drinking liquor and he alone knows about it, similarly the continuous flow of the elixir of *Naam* generates divine awareness that is indescribable.

Just as a child is unable to explain the notes of music in various modes, similarly a Guru-conscious person who listens to the unstruck music cannot describe its sweetness and melody.

The melody of unstruck music and continuous fall of elixir as a result is beyond description. One who has the process going in his mind, experiences it. Just as the trees which are fragranced by a Sandalwood are not regarded different than the Sandalwood tree itself.

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ਪ੍ਰੇਮ-ਰਸ ਕੋ ਪ੍ਰਤਾਪੁ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੇ,
ਮਦਨ ਮਦੋਨ ਮਤਿਵਾਰੋ ਜਗ ਜਾਨੀਐ ॥
ਘੂਰਮ ਹੁਇ ਘਾਇਲ ਸੋ ਘੂਮਤ ਅਰੁਨ ਦ੍ਰਿਗ,
ਮਿਤ੍ਰ ਸਤ੍ਰੁਤਾ ਨਿਲਜ ਲਜਾ ਹੂ ਲਜਾਨੀਐ ॥
ਰਸਨਾ ਰਸੀਲੀ ਕਥਾ ਅਕਥ ਕੈ ਮੋਨ ਬ੍ਰਤ,
ਅਨ-ਰਸ ਰਹਿਤ, ਨ ਉਤਰ ਬਖਾਨੀਐ ॥
ਸੁਰਤਿ ਸੰਕੋਚ ਸਮਸਰਿ ਅਸਤੁਤਿ ਨਿੰਦਾ,
ਪਗ ਡਗਮਗ ਜਤ ਕਤ ਬਿਸਮਾਨੀਐ ॥੧੭੩॥

Prem-ras ko pratāp(u) soī jānai jā mai bīte,
madan madon mat(i)vāro jag jānīai.
Ghūram hue ghāil so ghūmat arun drig,
mitra satrutā nilaj lajā hū lajānīai.
Rasnā rasīlī kathā akath kai mon brat,
an-ras rahit, na utar bakhānīai.
Surat(i) saṅkoch samsar(i) astut(i) nindā,
pag ḍagmag jat kat bismānīai.173.

He alone can appreciate the greatness of Lord's love-elixir who experiences it. It is just like a drunkard who is considered crazy by the world.

Just as a warrior wounded in the battlefield wanders around with his eyes blazing red, he shams the feeling of friendship and animosity,

One enamoured by the love of God has his speech nectar-like due to perpetual recitation of Lord's indescribable traits. He adopts silence and is free from all other desires. He talks to no one and remains relishing the sweetness of Lord's *Naam*.

He keeps all his desires under wrap. Praise and insult is all alike to him. In the stupor of *Naam* he is seen living a life of wonders and marvels.

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ਤਨਕ ਹੀ ਜਾਮਨ ਕੈ ਦੂਧ ਦਧਿ ਹੋਤ ਜੈਸੇ,
ਤਨਕ ਹੀ ਕਾਂਜੀ ਪਰੈ ਦੂਧ ਫਾਟਿ ਜਾਤ ਹੈ ॥
ਤਨਕ ਹੀ ਬੀਜ ਬੋਏ ਬਿਰਖ ਬਿਥਾਰ ਹੋਇ,
ਤਨਕ ਹੀ ਚਿਨਗ ਪਰੈ ਭਸਮ ਹੁਇ ਸਮਾਤ ਹੈ ॥
ਤਨਕ ਹੀ ਖਾਏ ਬਿਖੁ ਹੋਤ ਹੈ ਬਿਨਾਸ ਕਾਲ,
ਤਨਕ ਹੀ ਅੰਮ੍ਰਿਤ ਕੈ ਅਮਰੁ ਹੁਇ ਗਾਤ ਹੈ ॥
ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ ਗਨਿਕਾ ਬਿਵਾਹਿਤਾ ਜਿਉ,
ਤਨਕ ਮੈ ਉਪਕਾਰ ਅਉ ਬਿਕਾਰ ਘਾਤ ਹੈ ॥੧੭੪॥

Tanak hī jāman kai dūdh dadh(i) hot jaise,
tanak hī kāṅjī parai dūdh phāṭ(i) jāt hai.
Tanak hī bīj boe birakh bithār hoe,
tanak hī chinag parai bhasam hue samāt hai.
Tanak hī khāe bikh(u) hot hai binās kāl,
tanak hī aṁmrit kai amar(u) hue gāt hai.
Saṅgat(i) asādh sādh ganikā bivāhitā jio,
tanak mai upkār au bikār ghāt hai.174.

As a little cogulant turns the milk into curd, whereas a little citric acid would split it;

As a small seed grows into a mighty tree, but a spark of fire falling on such a mighty tree reduces it to ashes,

As a small quantity of poison causes death, whereas a little elixir makes a person imperishable,

So is the company of self-willed and Guru-willed people that can be compared with a harlot and a loyal married woman respectively. Company of self-willed/self-oriented persons cause much damage and destruction to good deeds. On the contrary the company of Guru-oriented people cause destruction of many ill deeds.

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ਸਾਧ ਸੰਗਿ ਦ੍ਰਿਸਟਿ ਦਰਸ ਕੈ ਬ੍ਰਹਮ ਧਿਆਨ,
ਸੋਈ ਤਉ ਅਸਾਧ ਸੰਗਿ ਦ੍ਰਿਸਟਿ ਬਿਕਾਰ ਹੈ ॥
ਸਾਧ ਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਕੈ ਬ੍ਰਹਮ ਗਿਆਨ,
ਸੋਈ ਤਉ ਅਸਾਧ ਸੰਗਿ ਬਾਦ ਅਹੰਕਾਰ ਹੈ ॥
ਸਾਧ ਸੰਗਿ ਅਸਨ ਬਸਨ ਕੈ ਮਹਾ ਪ੍ਰਸਾਦ,
ਸੋਈ ਤਉ ਅਸਾਧ ਸੰਗਿ ਬਿਖਮ ਅਹਾਰ ਹੈ ॥
ਦੁਰਮਤਿ ਜਨਮ ਮਰਨ ਹੁਇ ਅਸਾਧ ਸੰਗਿ,
ਗੁਰਮਤਿ ਸਾਧ ਸੰਗਿ ਮੁਕਤਿ ਦੁਆਰ ਹੈ ॥੧੭੫॥

Sādh saṅg(i) drisṭ(i) daras kai brahm dhiān,
soī tau asādh saṅg(i) drisṭ(i) bikār hai.
Sādh saṅg(i) sabad surat(i) kai brahm giān,
soī tau asādh saṅg(i) bād ahaṅkār hai.
Sādh saṅg(i) asan basan kai mahā prasād,
soī tau asādh saṅg(i) bikham ahār hai.
Durmat(i) janam maran hue asādh saṅg(i),
Gurmat(i) sādh saṅg(i) mukat(i) duār hai.175.

When the vision rests on the congregation of holy people, one's consciousness attaches with the Lord. The same vision turns into vices in the company of self-willed people.

In the holy company, one realises the Lord through the union of the True Guru's words and the consciousness. But the same consciousness becomes a cause of arrogance and discord in the company of ill reputed persons.

By virtue of the company of Guru-conscious persons simplicity in life and eating becomes supreme blessing. But eating (of meat etc.) in the company of ill-famed and self-willed people become painful and distressing.

Due to base wisdom, the company of the self-willed people become a cause of birth and death repeatedly. On the contrary, adopting Guru's wisdom and keeping company of holy persons become a cause of emancipation.

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ਗੁਰਮਤਿ ਚਰਮ ਦ੍ਰਿਸਟਿ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਹੁਇ,
ਦੁਰਮਤਿ ਲੋਚਨ ਅਛਤ ਅੰਧ ਕੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਸੁਰਤਿ ਕੈ ਬਜਰ ਕਪਾਟ ਖੁਲੈ,
ਦੁਰਮਤਿ ਕਠਿਨ ਕਪਾਟ ਸਨਬੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਪ੍ਰੇਮ-ਰਸ ਅੰਮ੍ਰਿਤ-ਨਿਧਾਨ ਪਾਨ,
ਦੁਰਮਤਿ ਮੁਖਿ ਦੁਰਬਚਨ ਦੁਰਗੰਧ ਹੈ ॥
ਗੁਰਮਤਿ ਸਹਜ ਸੁਭਾਇ ਨ ਹਰਖ ਸੋਗ,
ਦੁਰਮਤਿ ਬਿਗ੍ਰਹ ਬਿਰੋਧ ਕ੍ਰੋਧ ਸੰਧਿ ਹੈ ॥੧੭੬॥

Gurmat(i) charam drisṭ(i) dib(i) drisṭ(i) hue,
Durmat(i) lochan achhat aṅdh kaṅdh hai.
Gurmat(i) surat(i) kai bajar kapāṭ khulai,
durmat(i) kaṭhin kapāṭ saṅbaṅdh hai.
Gurmat(i) prem-ras aṅmrit-nidhān pān,
durmat(i) mukh(i) durbachan durgaṅdh hai.
Gurmat(i) sahaj subhāe na harakh sog,
durmat(i) bigrah birodh krodh saṅdh(i) hai.176.

Accepting the initiation sermon of the True Guru turns the outward vision of a person into divine vision. But the base wisdom makes a person blind despite the presence of eyes. Such a person is bereft of knowledge.

With the sermon of the True Guru, the tight shut doors of the consciousness become *ajar* whereas this does not happen in the case of a person of base wisdom and self will.

By adopting the counsel of the True Guru, one relishes the elixir of God's love perpetually. But base wisdom emanates foul smell from the mouth as a result of ill and bad words spoken.

Adopting the wisdom of True Guru produces true love and peace. He is never touched by happiness or sorrow in this state. However, base wisdom remains a cause of discord, quarrels and distress.

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ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ,
ਕਾਮ-ਚੇਸਟਾ ਸੰਜੋਗ, ਜਤ ਸਤਵੰਤ ਹੈ ॥
ਕ੍ਰੋਧ ਕੇ ਬਿਰੋਧ ਬਿਖੈ, ਸਹਜ ਸੰਤੋਖ ਮੋਖ,
ਲੋਭ ਲਹਰੰਤਰ, ਧਰਮ ਧੀਰ ਜੰਤ ਹੈ ॥
ਮਾਇਆ ਮੋਹ ਦ੍ਰੋਹ ਕੈ, ਅਰਥ ਪ੍ਰਮਾਰਥ ਸੈ,
ਅਹੰਮੇਵ ਟੇਵ, ਦਇਆ ਦ੍ਰਵੀਭੂਤ ਸੰਤ ਹੈ ॥
ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਚਿਤ, ਮਿਤ੍ਰ ਸਤ੍ਰਤਾ ਸੁਭਾਵ,
ਪਰਉਪਕਾਰ ਅਉ ਬਿਕਾਰ ਮੂਲ ਮੰਤ ਹੈ ॥੧੭੭॥

Durmat(i) gurmat(i) sangat(i) asādh sādh,
kām-chesṭā sanjog, jat satvant hai.
Krodh ke birodh bikhai, sahaj santokh mokh,
lobh lahrantar, dharam dhīr jant hai.
Māiā moh droh kai, arth pramārth sai,
ahanmev ṭev, daiā dravībhūt sant hai.
Dukrit sukrit chit, mitra satrtā subhāv,
parupkār au bikār mūl mant hai.177.

The impure intelligence and company of evil persons generates lust and passion but adopting the teachings of True Guru, makes a person disciplined and chaste.

The impure wisdom entangles a person in the waves of hatred and greed under the influence of anger, whereas in the company of saints he attains, humility, patience and kindness.

A person with base wisdom is ever engrossed in the love of *maya* (mammon). He becomes deceitful and arrogant. But with the intellect of the True Guru, one becomes clement, kind, humble and saintly.

One with impure intellect remains absorbed in base deeds and is ridden with animosity. On the contrary a Guru-conscious person is friendly and of good dispositions. Welfare and good of all is his mission in life, whereas a person of nefarious intellect engrosses himself is base pleasures and vices of life.

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ਸਤਿਗੁਰ ਸਿਖ ਰਿਦੈ, ਪ੍ਰਥਮ ਕ੍ਰਿਪਾ ਕੈ ਬਸੈ,
ਤਾ ਪਾਛੈ ਕਰਤ ਆਗਿਆ ਮਇਆ ਕੈ ਮਨਾਵਈ ॥
ਆਗਿਆ ਮਾਨਿ ਗਿਆਨ ਗੁਰ ਪਰਮ ਨਿਧਾਨ ਦਾਨ,
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਿਜ ਪਦ ਪਾਵਈ ॥
ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸਮਾਧਿ ਲਿਵ,
ਅਗਮ ਅਗਾਧਿ ਕਥਾ ਕਹਤ ਨ ਆਵਈ ॥
ਜੈਸੋ ਜੈਸੋ ਭਾਉ ਕਰਿ ਪੂਜਤ ਪਦਾਰਬਿੰਦ,
ਸਕਲ ਸੰਸਾਰ ਕੈ ਮਨੋਰਥ ਪੁਜਾਵਈ ॥੧੭੮॥

Sat(i)gur sikh ridai, pratham kripā kai basai,
tā pāchhai karat āgiā maiā kai manāvaī.
Āgiā mān(i) giān gur param nidhān dān,
gurmukh(i) sukh phal nij pad pāvaī,
Nām nihkām dhām sahaj samādh(i) liv.
agam agādh(i) kathā kahat na āvaī.
Jaiso jaiso bhāu kar(i) pūjat padārbind,
sakal sansār kai manorath pujāvaī.178.

The True Guru becomes clement and enters the heart of a Sikh first. Then he asks the Sikh to meditate on *Naam* and showers his kindness to make him meditate.

Obeying the command of the True Guru, a Guru-conscious person indulges in *Naam Simran*—a supreme treasure of the Lord and enjoys the spiritual comfort. He also attains the ultimate spiritual state.

In that spiritual realm, he achieves that high state of *Naam* where all desires of reward or fruit vanish. Thus he gets engrossed in a deep concentration. This state is beyond description.

With whatever desires and sentiments one worships the True Guru, He fulfils all his wants and desires.

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ਜੈਸੇ ਪ੍ਰਿਆ ਭੇਟਤ ਅਧਾਨ ਨਿਰਮਾਨ ਹੋਤ,
ਬਾਂਛਤ ਬਿਧਾਨ ਖਾਨ ਪਾਨ ਅਗ੍ਰਭਾਗਿ ਹੈ ॥
ਜਨਮਤ ਸੁਤ ਖਾਨ ਪਾਨ ਕੋ ਸੰਜਮੁ ਕਰੈ,
ਸੁਤ ਹਿਤ ਰਸ ਕਸ ਸਕਲ ਤਿਆਗਿ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਕਾਮਨਾ ਪੁਜਾਇ,
ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਅਨਤ ਨ ਲਾਗਿ ਹੈ ॥
ਨਿਸਿ ਅੰਧਕਾਰ ਭਵ ਸਾਗਰ ਸੰਸਾਰ ਬਿਖੈ,
ਪੰਚ ਤਸਕਰ ਜੀਤਿ ਸਿਖ ਹੀ ਸੁਜਾਗਿ ਹੈ ॥੧੭੯॥

Jaise priā bheṭat adhān nirmān hot,
bāṅchhat bidhān khān pān agrabhāg(i) hai.
Janmat sut khān pān ko saṅjam(u) karai,
sut hit ras kas sakal tiāg(i) hai.
Taise gur charan saran(i) kāmnā pujāe,
nām nihkām dhām anat na lāg(i) hai.
Nis(i) aṅdhkār bhav sāgar saṅsār bikhai,
paṅch taskar jīt(i) sikh hī sujāg(i) hai.179.

As a wife presents herself to her husband with humility and becomes pregnant, the husband brings her all the foods of her liking and taste. On birth of a son, she abstains from eating all that may be harmful to the child.

Similarly taking the refuge of the True Guru with devotion; the desires of a Gursikh are fulfilled. He is blessed with the *Naam* by the True-Guru which is the source of desirelessness. One craves for nothing more and observes no rituals.

A Sikh who has received the boon of elixir-like *Naam* can win over the five evils cautiously and swims across worldly ocean that is frightening like a dark night.

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ਸਤਿਗੁਰ ਆਗਿਆ ਪ੍ਰਤਿਪਾਲਕ ਬਾਲਕ ਸਿਖ,
ਚਰਨ ਕਮਲ ਰਜ ਮਹਿਮਾ ਅਪਾਰ ਹੈ ॥
ਸਿਵ ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਨ ਗੰਮਿਤਾ ਹੈ,
ਨਿਗਮ ਸੇਖਾਦਿ ਨੇਤਿ ਨੇਤਿ ਕੈ ਉਚਾਰ ਹੈ ॥
ਚਤੁਰ ਪਦਾਰਥ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਚਾਹੈ,
ਜੋਗ ਭੋਗ ਸੁਰਸਰਿ ਸਰਧਾ ਸੰਸਾਰ ਹੈ ॥
ਪੂਜਨ ਕੇ ਪੂਜ ਅਰੁ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕਰੈ,
ਅਕਥ ਕਥਾ ਬੀਚਾਰ ਬਿਮਲ ਬਿਥਾਰ ਹੈ ॥੧੮੦॥

Sat(i)gur āgiā pratipālak bālak sikh,
charan kamal raj mahimā apār hai.
Siv sankādik brahmādik na gaṅmitā hai,
nigam sekhād(i) net(i) net(i) kai uchār hai.
Chatur padārath trikāl tribhavan chāhai,
Jog bhog sursar(i) sardhā saṅsār hai.
Pūjan ke pūj ar(i) pāvan pavitra karai,
akath kathā bīchār bimal bithār hai.180.

A devotee who obeys the command of the True Guru with the innocence of a child, the glory of the dust of his feet is infinite.

Shiv, Sanak etc., the four sons of Brahma and other gods of Hindu triology cannot reach the praise of the Sikh of Guru who obeys the command of doing *Naam Simran.* Even the Vedas and *Shesh Naag* praise the glory of such a disciple saying—great, limitless.

All the four desirable goals—*dharam, arth, kam* and *mokh,* three times (past, present and future) desire refuge of such a devotee. The Yogis, householders, river Ganges the river of the gods and the whole world devotion craves for the dust of the feet of such a disciple.

The dust of the feet of a disciple of the True Guru blessed with the *Naam Simran* is sacred even for those who are believed to be pious souls as it purifies them further. The state of such a person is beyond elucidation and his views are pure and clear.

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ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਚਾਖਤ ਭਈ ਉਲਟੀ,
ਤਨ ਸਨਾਤਨ ਮਨ ਉਨਮਨ ਮਾਨੇ ਹੈ॥
ਦੁਰਮਤਿ ਉਲਟਿ ਭਈ ਹੈ ਗੁਰਮਤਿ ਰਿਦੈ,
ਦੁਰਜਨ ਸੁਰਜਨ ਕਰਿ ਪਹਿਚਾਨੇ ਹੈ॥
ਸੰਸਾਰੀ ਸੈ ਉਲਟਿ ਪਲਟਿ ਨਿਰੰਕਾਰੀ ਭਏ,
ਬਗ-ਬੰਸ ਹੰਸ ਭਏ ਸਤਿਗੁਰ ਗਿਆਨੇ ਹੈ॥
ਕਾਰਨ ਅਧੀਨ ਦੀਨ, ਕਾਰਨ ਕਰਨ ਭਏ,
ਹਰਨ ਭਰਨ ਭੇਦ ਅਲਖ ਲਖਾਨੇ ਹੈ॥੧੮੧॥

Gurmukh(i) sukh phal chākhat bhaī ulṭī,
tan sanātan man unman māne hai.
Durmat(i) ulaṭ(i) bhaī hai gurmat(i) ridai,
durjan surjan kar(i) paihchāne hai.
Sańsārī sai ulaṭ(i) palaṭ(i) nirańkārī bhae,
bag-bańs bańs bhae sat(i)gur giāne hai.
Kāran adhīn dīn, kāran karan bhae,
Haran bharan bhed alakh lakhāne hai.181.

Enjoying the taste of the pleasure-giving True Guru blessed *Naam* elixir, practicing the command of the Guru diligently, the inclinations of such Sikhs of the Guru turn away from the worldly attractions.

The base intellect is shed and the wisdom of Guru comes and resides in them. They are then known not as unworthy of trust but persons of divine traits.

Freeing themselves from the affairs of the world, the mammon entangled people become the devotees of the formless God. By the True Guru blessed knowledge, they become praise worthy like a swan from that of a heron like inclination.

By obeying the command of Guru of doing *Naam Simran*, those who were under the influence of worldly affairs now become their masters. They become aware of the Lord's indefineable traits who is the creator, the sustainer and destroyer of all things in the Universe.

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ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਚਾਖਤ ਉਲਟੀ ਭਈ,
ਜੋਨਿ ਕੈ ਅਜੋਨਿ ਭਏ ਕੁਲ ਅਕੁਲੀਨ ਹੈ॥
ਜੰਤਨ ਤੇ ਸੰਤ ਅਉ ਬਿਨਾਸੀ ਅਬਿਨਾਸੀ ਭਏ,
ਅਧਮ ਅਸਾਧ ਭਏ ਸਾਧ ਪ੍ਰਬੀਨ ਹੈ॥
ਲਾਲਚੀ ਲਲੂ ਜਨ ਤੇ ਪਾਵਨ ਕੈ ਪੂਜ ਕੀਨੇ,
ਅੰਜਨ ਜਗਤ ਮੈ ਨਿਰੰਜਨਈ ਦੀਨ ਹੈ॥
ਕਾਟਿ ਮਾਇਆ ਫਾਸੀ ਗੁਰ ਗ੍ਰਿਹ ਮੈ ਉਦਾਸੀ ਕੀਨੋ,
ਅਨਭੈ ਅਭਿਆਸੀ ਪ੍ਰਿਅ ਪ੍ਰੇਮ-ਰਸ ਭੀਨ ਹੈ ॥੧੮੨॥

Gurmukh(i) sukh phal chākhat ulṭī bhaī,
Jon(i) kai ajon(i) bhae kul akulīn hai.
Jantan te sant au bināsī abināsī bhae,
adham asādh bhae sādh prabīn hai.
Lālchī lalū jan te pāvan kai pūj kīne,
anjan jagat mai niranjanaī dīn hai.
Kāṭ(i) māiā phāsī gur grih mai udāsī kīno,
anbhai abhiāsī pria prem-ras bhīn hai.182.

State of Guru-conscious disciples blessed by the True Guru with elixir of *Naam* turns opposite from the worldly involvements and are rid of the cycle of birth and death, ego and attachment.

Such persons who are ever relishing the *Naam* like elixir of the True Guru become saintly from the worldly beings. The mortal beings become immortal. They become noble and worthy persons from their ill bred and low status.

The pleasure giving *Naam* elixir turns the greedy and covetous people into pure and worthy beings. Living in the world, makes them untouchable and unaffected by the worldly attractions.

With the initiation of a Sikh by the True Guru, his bondage of *maya* (mammon) is sheared. He becomes indifferent from it. The practice of *Naam Simran* makes a person fearless, and immerses him in the love-elixir of beloved Lord.

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ਸਤਿਗੁਰ ਦਰਸ ਧਿਆਨ ਅਸਚਰਜ-ਮੈ,
ਦਰਸਨੀ ਹੋਤ ਖਟ ਦਰਸ ਅਤੀਤ ਹੈ ॥
ਸਤਿਗੁਰ ਚਰਨ ਸਰਨਿ ਨਿਹਕਾਮ ਧਾਮ,
ਸੇਵਕੁ ਨ ਆਨ ਦੇਵ ਸੇਵ ਕੀ ਨ ਪ੍ਰੀਤ ਹੈ ॥
ਸਤਿਗੁਰ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਮੂਲ ਮੰਤ੍ਰ,
ਆਨ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਨ ਸਿਖਨ ਪ੍ਰਤੀਤ ਹੈ ॥
ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਸਾਧ ਸੰਗਤਿ ਪੰਗਤਿ ਸੁਖ,
ਹੰਸ ਬੰਸ ਮਾਨਸਰ ਅਨਤ ਨ ਚੀਤ ਹੈ ॥੧੮੩॥

Sat(i)gur daras dhiān ascharaj-mai,
darsanī hot khaṭ daras atīt hai.
Sat(i)gur charan saran(i) nihkām dhām,
sevak(u) na ān dev sev kī na prīt hai.
Sat(i)gur sabad surat(i) liv mūl mantra,
ān tantra mantra kī na sikhan pratīt hai.
Sat(i)gur kripā sādh sangat(i) pangat(i) sukh,
Hans bans mānsar anat na chīt hai.183.

The contemplation on the vision of True Guru for a devotee is wonderful. Those who see the True Guru in their vision go beyond the teachings of the six philosophies (of Hinduism).

The refuge of the True Guru is the home of desirelessness. Those in the refuge of True Guru holds no love for serving any other god.

Engrossing the mind in the words of the True Guru is the supreme incantation. The true disciples of the Guru hold no faith in any other form of worship.

It is by the grace of True Guru that one gets the pleasure of sitting and enjoying the holy gathering. The swan-like Guru-conscious people attach their mind in the highly respected divine company of holy people and nowhere else.

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ਘੋਸਲਾ ਮੈ ਅੰਡਾ ਤਜਿ ਉਡਤ ਅਕਾਸਚਾਰੀ,
ਸੰਧਿਆ ਸਮੈ ਅੰਡਾ ਹੇਤ ਚੇਤਿ ਫਿਰ ਆਵਈ ॥
ਤਿਰੀਆ ਤਿਆਗਿ ਸੁਤ ਜਾਤ ਬਨਖੰਡ ਬਿਖੈ,
ਸੁਤ ਕੀ ਸੁਰਤਿ ਗ੍ਰਿਹ ਆਇ ਸੁਖ ਪਾਵਈ ॥
ਜੈਸੇ ਜਲ-ਕੁੰਡ ਕਰਿ ਛਾਡੀਅਤਿ ਜਲਚਰੀ,
ਜਬ ਚਾਹੇ ਤਬ ਗਹਿ ਲੇਤ ਮਨਿ ਭਾਵਈ ॥
ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਭ੍ਰਮਤ ਹੈ ਚਤੁਰ ਕੁੰਟ,
ਸਤਿਗੁਰ ਬੋਹਿਥ ਬਿਹੰਗ ਠਹਿਰਾਵਈ ॥੧੮੪॥

Ghoslā mai aṅḍā taj(i) uḍat akāschārī,
saṅdhiā samai aṅḍā het chet(i) phir āvaī.
Tirīā tiāg(i) sut jāt bankhaṅḍ bikhai,
sut kī surat(i) grih āe sukh pāvaī.
Jaise jal-kuṅḍ kar(i) chhāḍīat(i) jalcharī,
jab chāhe tab gaih let man(i) bhāvaī.
Taise chit chaṅchal bhramat hai chatur kuṅṭ,
sat(i)gur bohith bihaṅg ṭhaihrāvaī.184.

Just as a bird flies away in the open sky from the comfort of its nest, leaving its egg behind but returns due to its concern for the baby bird in the egg,

Just as a labour woman leaves her child home under compulsion and goes to the jungle to pick up firewood, but keeps the memory of her child in the mind and finds comfort on returning home;

Just as a pool of water is made and fish released in it to be caught again at one's will.

So does the frolicsome mind of a human being wanders in all the four directions. But due to the ship-like *Naam* blessed by the True Guru, the wandering bird-like mind comes and rests in the self.

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ਚਤੁਰ ਬਰਨ ਮੈ ਨ ਪਾਈਐ ਬਰਨ ਤੈਸੋ,
ਖਟ ਦਰਸਨ ਮੈ ਨ ਦਰਸਨ ਜੋਤਿ ਹੈ ॥
ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਸਮਾਨ ਖਾਨ,
ਰਾਗ ਨਾਦ ਬਾਦ ਮੈ ਨ ਸਬਦ ਉਦੋਤ ਹੈ ॥
ਨਾਨਾ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਅੰਤਰਿ ਨ ਪ੍ਰੇਮ-ਰਸ,
ਸਕਲ ਸੁਗੰਧ ਮੈ ਨ ਗੰਧਿ ਸੰਧਿ ਹੋਤ ਹੈ ॥
ਉਸਨ ਸੀਤਲਤਾ ਸਪਰਸ ਅਪਰਸ ਨ,
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਤੁਲਿ ਓਤ ਪੋਤ ਹੈ ॥੧੮੫॥

Chatur baran mai na pāīai baran taiso,
Khaṭ darsan mai na darsan jot(i) hai.
Sinmrit(i) purān bed sāstra samān khān,
rāg nād bād mai na sabad udot hai.
Nānā binjnād(i) svād antar(i) na prem-ras,
sakal sugandh mai na gandh(i) sandh(i) hot hai.
Usan sītaltā saparas aparas na,
gurmukh(i) sukh phal tul(i) ot pot hai.185.

There is nothing as marvellous available for the Guru-conscious persons in the four castes (*Brahmin, Khatri et al.*) like the wonderful elixir-like *Naam* of the Lord. Even the six philosophical scriptures do not have the glory and grandeur of the divine radiance obtainable in practicing of *Naam.*

The treasure that Guru-conscious people possess is not available in the *Vedas, Shastras* and *Simritis.* The melody that is available with them as a result of Guru's words is not found in any musical mode.

The relishment that Guru-conscious persons enjoy is so wonderful that it is not available in any type of food. The ecstatic fragrance that they enjoy is not available in any other form of fragrances.

The pleasure of *Naam*-like elixir that the Guru-conscious people enjoy is beyond all comforts of allaying or relieving hot or cold conditions by cool or hot means respectively. The hot and cold conditions keep altering but the relishment of *Naam* elixir remain alike and constant.

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ਲਿਖਨੁ ਪੜ੍ਹਨੁ ਤਉ ਲਉ ਜਾਨੈ ਦਿਸੰਤਰ ਜਉ ਲਉ,
ਕਹਿਤ ਸੁਨਤ ਹੈ ਬਿਦੇਸ ਕੇ ਸੰਦੇਸ ਕੈ॥
ਦੇਖਤ ਅਉ ਦੇਖੀਅਤ ਇਤ ਉਤ ਦੋਇ ਹੋਇ,
ਭੇਟਤ ਪਰਸਪਰ ਬਿਰਹ ਅਵੇਸ ਕੈ॥
ਖੋਇ ਖੋਇ ਖੋਜੀ ਹੋਇ ਖੋਜਤ ਚਤੁਰ ਕੁੰਟ,
ਮ੍ਰਿਗ-ਮਦ ਜੁਗਤਿ ਨ ਜਾਨਤ ਪ੍ਰਵੇਸ ਕੈ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਅੰਤਰਿ ਅੰਤਰਜਾਮੀ,
ਸੁਾਮੀ ਸੇਵ ਸੇਵਕ ਨਿਰੰਤਰਿ ਆਦੇਸ ਕੈ॥੧੮੬॥

Likhan(u) paṛhan(u) tau lau jānai disantar jau lau,
kahit sunat hai bides ke sandes kai.
Dekhat au dekhīat it ut doe hoe,
bheṭat parspar birah aves kai.
Khoe khoe khojī hoe khojat chatur kunṭ,
mrig-mad jugat(i) na jānat praves kai.
Gur sikh sandh(i) mile antar(i) antarjāmī,
svāmī sev sevak nirantar(i) ādes kai.186.

So long the husband is away on business or work tour, the wife keeps receiving his commands and news of well being through letters. They exchange their emotions through letters.

So long the husband and wife are not together, they indulge in looking here and there. But when they meet they become one in the wake of their separation. Similarly so long a seeker remains away from his deity Guru, he indulges in other means of spiritual knowledge. He also records his feelings and sentiments. But as soon as he meets with his True Guru, he detracts himself from all other attractions and unites with his deity Guru.

Just as a deer keeps wandering and searching for the musk that he keeps smelling and is unaware of the means to find it, so would a seeker keep wandering till he meets with True Guru and learns the way of God-realisation.

When a disciple meets with Guru, the all knowing Lord then comes and resides in the heart of the disciple. He then meditates, contemplates and worships the Master Lord as a slave and serves His command and will.

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ਦੀਪਕ ਪਤੰਗ ਸੰਗ ਪ੍ਰੀਤ ਇਕ-ਅੰਗੀ ਹੋਇ,
ਚੰਦ੍ਰਮਾ ਚਕੋਰ, ਘਨ ਚਾਤ੍ਰਿਕ ਨ ਹੋਤ ਹੈ ॥
ਚਕਈ ਅਉ ਸੂਰ ਜਲ ਮੀਨ ਜਿਉ ਕਮਲ ਅਲਿ,
ਕਾਸਟ ਅਗਨਿ ਮ੍ਰਿਗ ਨਾਦ ਕੋ ਉਦੋਤ ਹੈ ॥
ਪਿਤ ਸੁਤ ਹਿਤ ਅਰੁ ਭਾਮਨੀ ਭਤਾਰ ਗਤਿ,
ਮਾਇਆ ਅਉ ਸੰਸਾਰ ਦੁਆਰ ਮਿਟਤ ਨ ਛੋਤਿ ਹੈ ॥
ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਸਾਚੋ,
ਲੋਕ ਪਰਲੋਕ ਸੁਖਦਾਈ ਓਤਿ ਪੋਤਿ ਹੈ ॥੧੮੭॥

Dīpak patang sang prīt ik-angī hoe,
chandramā chakor, ghan chātrik na hot hai.
Chakaī au sūr jal mīn jio kamal al(i),
kāsaṭ agan(i) mrig nād ko udot hai.
Pit sut hit ar(u) bhāmanī bhatār gat(i),
māiā au sansār duār miṭat na chhot(i) hai.
Gursikh sangat(i) milāp ko pratāp sācho,
lok pralok sukhdāī ot(i) pot(i) hai.187.

Love of a lamp and a moth (winged insect) is one-sided. Similarly is the love of *Chakor* with the moon and of rain bird *(Papiha)* with clouds;

Just as love of Casarca ferruginea *(Chakvi)* with Sun, fish with water, a bumble bee with lotus flower, wood and fire, a deer and musical sound is one-sided,

So is the love of father with son, wife and husband, attachment with worldly attractions is one-sided and like chronic contagious disease cannot be eradicated.

Contrary to the above union and grandeur of the True Guru with his Sikhs is True. It is uniform like warp and woof of a cloth. It is comforting in the world beyond.

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ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਪਿਆਰ,
ਮਿਥਨ ਬਿਉਹਾਰ ਦੁਖਦਾਈ ਪਹਿਚਾਨੀਐ ॥
ਬੇਦ ਮਰਜਾਦ ਮੈ ਕਹਤ ਹੈ ਕਥਾ ਅਨੇਕ,
ਸੁਨੀਐ ਨ ਤੈਸੀ ਪ੍ਰੀਤਿ ਮਨ ਮੈ ਨ ਮਾਨੀਐ ॥
ਗਿਆਨ-ਉਨਮਾਨ ਮੈ ਨ ਜਗਤ ਭਗਤ ਬਿਖੈ,
ਰਾਗ ਨਾਦ ਬਾਦਿ, ਆਦਿ ਅੰਤਿ ਹੂੰ ਨ ਜਾਨੀਐ ॥
ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਜੈਸੋ,
ਤੈਸੋ ਨ ਤ੍ਰਿਲੋਕ ਬਿਖੈ ਅਉਰ ਉਰ ਆਨੀਐ ॥੧੮੮॥

Logan mai logāchār anik prakār piār,
mithan biuhār dukhdāī paihchānīai.
Bed marjād mai kahat hai kathā anek,
sunīai na taisī prīt(i) man mai na mānīai.
Giān-unmān mai na jagat bhagat bikhai,
rāg nād bād(i), ād(i) aṅt(i) hūṅ na jānīai.
Gursikh saṅgat(i) milāp ko pratāp(u) jaiso,
taiso na trilok bikhai aur ur ānīai.188.

There are several types of worldly loves but all these are false and considered a source of distress.

Several love episodes are found used in the Vedas in order to explain certain point but none is heard or believed to be anywhere near the love of a Sikh with his Guru and holy congregation.

Such true love cannot be found in methods and statements of knowledge, in saying of pious persons in the melodies sung in various modes with accompaniment of musical instruments from one end of world to the other.

The expression of love between the Sikhs and the holy congregation of the True Guru has unique grandeur and such love cannot find its match in anyone's heart in the three worlds.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ, ਪੂਰਨ ਕ੍ਰਿਪਾ ਜਉ ਕਰੈ,
ਹਰੈ ਹਉਮੈ ਰੋਗੁ, ਰਿਦੈ ਨਿਮ੍ਰਤਾ ਨਿਵਾਸ ਹੈ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਸਾਧ ਸੰਗਿ ਮਿਲਿ,
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਦੁਬਿਧਾ ਬਿਨਾਸ ਹੈ॥
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ,
ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਬਿਖੈ ਅਨਭੈ ਅਭਿਆਸ ਹੈ॥
ਸਹਜ ਸੁਭਾਇ ਚਾਇ, ਚਿੰਤਾ ਮੈ ਅਤੀਤ ਚੀਤ,
ਸਤਿਗੁਰ ਸਤਿ ਗੁਰਮਤਿ ਗੁਰ-ਦਾਸ ਹੈ॥੧੮੯॥

Pūran brahm gur, pūran kripā jau karai,
harai haumai rog(u), ridai nimratā nivās hai.
Sabad surat(i) livlīn sādh sang(i) mil(i),
bhāvanī bhagat(i) bhāe dubidhā binās hai.
Prem ras anmrit nidhān pān pūran hue,
bisam bisvās bikhai anbhai abhiās hai.
Sahaj subhāe chāe, chintā mai atīt chīt,
sat(i)gur sat(i) gurmat(i) gur-dās hai.189.

When the True Guru, an embodiment of complete and the only Lord becomes clement, he destroys the melody of ego, instilling humility in the heart.

By the kindness of the True Guru, one gets attached with Word Guru *(Shabad Guru)* in the company of saintly persons.

The sentiment of loving worship destroys the duality from the mind.

By the magnificence of the True Guru, the relishing of loving elixir-like *Naam*, one feels satiated. Becoming wondrous and devoted, one indulges in the meditation on the name of fearless Lord.

With the kindness of True Guru renouncing fear and worry one gets into a state of ecstasy and by adopting consecration of True Guru one becomes a slave of the Guru.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ,
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ ਆਸਾ ਮੈ ਨਿਰਾਸ ਹੈ ॥
ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸੁਭਾਇ ਰਿਦੈ,
ਬਰਤੈ ਬਰਤਮਾਨ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ॥
ਸੂਖਮ ਸਥੂਲ ਏਕ, ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਬ੍ਰਹਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥
ਚਰਨ ਸਰਨਿ ਲਿਵ, ਆਪਾ ਖੋਇ ਹੋਇ ਰੇਨ,
ਸਤਿਗੁਰ ਸਤਿ ਗੁਰਮਤਿ ਗੁਰ-ਦਾਸ ਹੈ ॥੧੯੦॥

Gurmukh(i) sabad surat(i) liv sādh sang(i),
trigun atīt chīt āsā mai nirās hai.
Nām nihkām dhām sahaj subhāe ridai,
bartai bartmān giān ko pragās hai.
Sūkham sathūl ek, ek au anek mek,
brahm bibek ṭek brahm bisvās hai.
Charan saran(i) liv, āpā khoe hoe ren,
Sat(i)gur sat(i) gurmat(i) gur-dās hai.190.

An obedient disciple of the True Guru lodges the Guru's word in his consciousness in the holy company of God-loving people. He protects his mind from the influence of *maya* (mammon) and remains free from the worldly options and conceptions.

Living and dealing with the world, the *Naam* of the Lord which is treasure-house of indifference to the worldly attractions gets lodged in his mind. Thus the divine light effulges in his heart.

The Supreme Lord who manifests in perceptible and subtle ways in everything of the world becomes his support when he contemplates on Him. He reposes his confidence in that Lord alone.

By engrossing and attaching the mind in the refuge of the holy feet of the True Guru, one destroys his egocentricity and adopts humility. He lives in the service of holymen and becomes a true servant of the Guru by accepting the teachings of the True Guru.

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ਹਉਮੈ ਅਭਿਮਾਨ ਕੈ ਅਗਿਆਨਤਾ ਅਵਗਿਆ ਗੁਰ,
ਨਿੰਦਾ ਗੁਰ ਦਾਸਨ ਕੈ, ਨਾਮ ਗੁਰਦਾਸ ਹੈ॥
ਮਹੁਰਾ ਕਹਾਵੈ ਮੀਠਾ, ਗਈ ਸੋ ਕਹਾਵੈ ਆਈ,
ਰੂਠੀ ਕਉ ਕਹਿਤ ਤੂਠੀ, ਹੋਤ ਉਪਹਾਸ ਹੈ॥
ਬਾਂਝ ਕਹਾਵੈ ਸਪੂਤੀ, ਦੁਹਾਗਨਿ ਸੁਹਾਗਨਿ,
ਕੁਰੀਤਿ ਸੁਰੀਤਿ, ਕਾਟਿਓ ਨਕਟਾ ਕੋ ਨਾਸ ਹੈ॥
ਬਾਵਰੋ ਕਹਾਵੈ ਭੋਰੋ, ਆਂਧਰੈ ਕਹੈ ਸੁਜਾਖੋ,
ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਂਸੁ ਨ ਸੁਬਾਸ ਹੈ॥੧੯੧॥

Haumai abhimān kai agiāntā avagiā gur,
nindā gur dāsan kai, nām gurdās hai.
Mahurā kahāvai mīṭhā, gaī so kahāvai āī,
rūṭhī kau kahit tūṭhī, hot up-hās hai.
Bānjh kahāvai sapūtī, duhāgan(i) suhāgan(i),
kurīt(i) surīt(i), kāṭio nakṭā ko nās hai.
Bāvro kahāvai bhoro, āndharai kahai sujākho,
chandan samīp jaise bāns(u) na subās hai.191.

Under the influence of self-pride, ego and ignorance, I show scant respect to the Guru and indulge in slander of his servants. Yet I have named myself the slave of Guru.

This is like poisonous root or tuber of *Aconytum Ferox (Mitha Maubra)* that is called sweet or an infected eye that is called *'akh āī hai'* and one who suffers from smallpox is said to have been visited and blessed by mother (*Mata*). This is a big joke.

Just out of fun a barren woman is called *Saputi* (one blessed with sons), an abandoned woman is called happily married, it is no different than calling an evil rite as auspicious or one with chopped nose as beautiful.

Just as a crazy person is addressed as simpleton, or a blind person who can see—are all a crazy and wrong expressions, Similarly a bamboo tree even if it thrives in the close proximity of a Sandalwood tree cannot acquire its fragrance, so would a person like me named Gurdas cannot qualify to be the slave of Guru.

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ਗੁਰ ਸਿਖ ਏਕ ਮੇਕ ਰੋਮ ਨ ਪੁਜਸਿ ਕੋਟਿ,
ਹੋਮ ਜਗਿ ਭੋਗ ਨਈਬੇਦ ਪੂਜਾਚਾਰ ਹੈ ॥
ਜੋਗ ਧਿਆਨ ਗਿਆਨ ਅਧਿਆਤਮ ਰਿਧਿ ਸਿਧਿ ਨਿਧੋ,
ਜਪ ਤਪ ਸੰਜਮਾਦਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ॥
ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਅਉ ਸਾਅੰਗੀਤ,
ਸੁਰਸਰਿ ਦੇਵ-ਸਥਲ ਮਾਇਆ ਬਿਸਥਾਰ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸਿਖ ਸੰਗਤਿ ਅਸੰਖ ਜਾ ਕੈ,
ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਨੇਤਿ ਨੇਤਿ ਨਮਸਕਾਰ ਹੈ ॥੧੯੨॥

Gur sikh ek mek rom na pujas(i) koṭ(i),
hom jag(i) bhog naībed pūjāchār hai.
Jog dhiān giān adhiātam ridh(i) sidh(i) nidho,
jap tap sañjamād(i) anik prakār hai.
Sinmrit(i) purān bed sāstra au sāañgīt(i),
sursar(i) dev-sathal māiā bisthār hai.
Koṭin koṭān(i) sikh sañgat(i) asañkh jā kai,
srī gur charan net(i) net(i) namaskār hai.192.

No one, not even millions of offerings to the fire, celestial feasts, offerings to the gods and other forms of worship, rites and rituals can reach even a trichome of a Sikh who has become one with his True Guru.

Many forms of *Yogas* contemplations, exercises to control the body and other disciplines of *Yoga*, miraculous powers and other forms of obstinate worships cannot reach to match a trichome of a Guru's Sikh.

All the Simritis, Vedas, Purans, other scriptures, music, rivers like Ganges, abodes of gods and expanse of mammon in the entire Universe can reach the praise of a trichome of a Guru's Sikh who has become one with the True Guru.

Countless are the congregations of such Sikhs of the Guru. Such a True Guru is beyond count. He is infinite. We salute at His holy feet again and again.

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ਚਰਨ ਕਮਲ ਰਜ ਗੁਰ ਸਿਖ ਮਾਥੈ ਲਾਗੀ,
ਬਾਛਤ ਸਕਲ ਗੁਰਸਿਖ ਪਗ ਰੇਨ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਕੋਟਿ ਕਮਲਾ ਕਲਪਤਰੁ,
ਪਾਰਸ ਅੰਮ੍ਰਿਤ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਹੈ ॥
ਸੁਰਿ ਨਰ ਨਾਥ ਮੁਨਿ ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ,
ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਜੇਨ ਕੇਨ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸਿਖ ਸੰਗਤਿ ਅਸੰਖ ਜਾ ਕੈ,
ਨਮੋ ਨਮੋ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਦੇਨ ਹੈ ॥੧੯੩॥

Charan kamal raj gur sikh māthai lāgī,
bāchhat sakal gursikh pag ren hai.
Koṭin koṭān(i) koṭ(i) kamlā kalaptar(u),
pāras aṁmrit chiṁtāman(i) kāmdhen hai.
Sur(i) nar nāth mun(i) tribhavan au trikāl,
log bed giān unmān jen ken hai.
Koṭin koṭān(i) sikh saṅgat(i) asaṅkh jā kai,
namo namo gurmukh(i) sukh phal den hai.193.

A Sikh of the Guru who is blessed by the holy dust of the feet of the True Guru (who receives the boon of *Naam Simran* from the True Guru), the entire Universe crave for the dust of his feet.

Millions of goddesses of wealth, tree of Indra's heavenly garden *(Kalap-Variksh)*, philosopher stones, elixirs, distress removing forces and heavenly cows *(Kamdhenu)* desire the touch of such a Sikh of the Guru.

Millions of gods, humans, sages, master *yogis*, all the three worlds, the three times, wondrous knowledge of Vedas and many such estimates beg for the holy dust of the feet of such a disciple of the Guru.

There are numerous congregations of such Sikhs of the True Guru. I bow again and again before such True Guru who is the blesser of such elixir-like *Naam* that provides comfort and peace.

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ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਅਤਿ,
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਚਾਇ ਕੈ ਚਈਲੇ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ, ਅਤਿ ਅਸਚਰਜ-ਮੈ,
ਬਚਨ ਤੰਬੋਲ ਸੰਗ ਰੰਗ ਹੁਇ ਰੰਗੀਲੇ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ, ਜਲ ਮੀਨ ਗਤਿ,
ਪ੍ਰੇਮ-ਰਸ-ਅੰਮ੍ਰਿਤ ਕੈ, ਰਸਿਕ ਰਸੀਲੇ ਹੈ ॥
ਸੋਭਾ ਨਿਧਿ ਸੋਭ ਕੋਟਿ ਓਟ ਲੋਭ ਕੈ ਲੁਭਿਤ,
ਕੋਟਿ ਛਬਿ ਛਾਹ ਛਿਪੈ, ਛਬਿ ਕੈ ਛਬੀਲੇ ਹੈ ॥੧੯੪॥

Gursikh sangat(i) milāp ko pratāp(u) at(i),
bhāvanī bhagat(i) bhāe chāe kai chaīle hai.
drisaṭ(i) daras liv, at(i) ascharaj-mai,
bachan tanbol sang rang hue rangīle hai.
Sabad surat(i) liv līn, jal mīn gat(i),
prem-ras-anmrit kai, rasik rasīle hai.
Koṭ(i) chhab(i) chhāh chhipai, chhab(i) kai chhabīle hai. 194.

The glory and grandeur of the Sikhs of Guru who are one with the True Guru and are perpetually in touch with His holy feet is beyond mention. Such Sikhs are ever motivated to meditate more and more on the Lord's name.

The vision of the Sikhs of the Guru is ever fixed in the astonishing form of the True Guru. Such Sikhs are ever dyed in the hue of *Naam Simran* that they repeatedly meditate on like perpetually chewing betel leaf and nut.

Like a fish meeting water, the divine word of the True Guru when lodged in the mind, they remain engrossed in Lord's name. They themselves become nectar-like by constant meditation on the elixir-like *Naam* that they keep relishing all the time.

These pious Sikhs are store-house of adulations. Millions of adulations crave for their praise and seek their refuge. They are so handsome and beautiful that millions of beautiful forms are nothing before them.

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ਗੁਰ ਸਿਖ ਏਕ ਮੇਕ ਰੋਮ ਕੀ ਅਕਥ ਕਥਾ,
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਿ ਮਹਿਮਾ ਕੋ ਪਾਵਈ ॥
ਏਕ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰੁ,
ਸਬਦ ਸੁਰਤਿ ਸਾਧ ਸੰਗਤਿ ਸਮਾਵਈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਾਧ ਸੰਗ ਮੈ ਨਿਵਾਸ,
ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ ਆਪਾ ਨ ਜਤਾਵਈ ॥
ਸਤਿਗੁਰ ਗੁਰ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਤਿ ਹੈ,
ਓਤਿ ਪੋਤਿ ਜੋਤਿ ਵਾ ਕੀ ਵਾਹੀ ਬਨਿ ਆਵਈ ॥੧੯੫॥

Gur sikh ek mek rom kī akath kathā,
gursikh sādh sang(i) mahimā ko pāvaī.
Ek Oankār ke bithār ko na pārāvār(u),
sabad surat(i) sādh sangat(i) samāvaī.
Pūran brahm gur sādh sang mai nivās,
dāsan dāsān mat(i) āpā na jatāvaī.
Sat(i)gur gur gursikh sādh sangat(i) hai,
ot(i) pot(i) jot(i) vā kī vāhī ban(i) āvaī.195.

The glory of a trichome of a Sikh who has become one with the True Guru cannot be narrated. Then who can fathom the greatness of a congregation of such glorious Sikhs?

The One Formless God whose expanse is limitless is always permeating in the congregation of devotees absorbed in His name.

The True Guru who is manifest of the Lord resides in the congregation of holy men. But such Sikhs who are united with True Guru are very humble and they remain servants of Lord's servants. They shed all their ego.

True Guru is great and so are His disciples who constitute his holy congregation. The light divine of such a True Guru is entangled in the holy gathering like warp and weft of a cloth. Grandeur of such True Guru befits only Him and nobody can reach Him.

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ਪਵਨਹਿ ਪਵਨ ਮਿਲਤ ਨਹੀ ਪੇਖੀਅਤ,
ਸਲਿਲੈ ਸਲਿਲ ਮਿਲਤ ਨਾਹਿ ਪਹਿਚਾਨੀਐ ॥
ਜੋਤੀ ਮਿਲੇ ਜੋਤਿ ਹੋਤ ਭਿੰਨ ਭਿੰਨ ਕੈਸੇ ਕਰਿ,
ਭਸਮਹਿ ਭਸਮ ਸਮਾਨੀ, ਕੈਸੇ ਜਾਨੀਐ ॥
ਕੈਸੇ ਪੰਚ ਤਤ ਮੇਲ ਖੇਲੁ ਹੋਤ ਪਿੰਡ ਪ੍ਰਾਨ,
ਬਿਛੁਰਤ ਪਿੰਡ ਪ੍ਰਾਨ ਕੈਸੇ ਉਨਮਾਨੀਐ ॥
ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਬਿਸਮ ਅਸਚਰਜ-ਮੈ,
ਗਿਆਨ ਧਿਆਨ ਅਗਮਿਤਿ ਕੈਸੇ ਉਰ ਆਨੀਐ ॥੧੯੬॥

Pavanaih pavan milat nahī pekhīat,
salilai salil milat nāh(i) paihchānīai.
Jotī mile jot(i) hot bhiṅn bhiṅn kaise kar(i),
bhasmaih bhasam samānī, kaise jānīai.
Kaise paṅch tat mel khel(u) hot piṅḍ prān,
bichhurat piṅḍ prān kaise unmānīai.
Abigat(i) gat(i) at(i) bisam ascharaj-mai,
giān dhiān agmit(i) kaise ur ānīai.196.

Air mixed with air and water mixed with water cannot be distinguished.

How can light merging with another light be seen separately? How can ashes mixed with ashes be distinguished?

Who knows how a body constituted of five elements take shape? How can one discern what happens to the soul when it leaves the body?

Similarly no one can assess the state of such Sikhs who have become one with the True Guru. That state is astonishing and wonderful. It cannot be known through the knowledge of scriptures nor through contemplation. One cannot even make an estimate or a guess.

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ਚਾਰ ਕੁੰਟ, ਸਾਤ ਦੀਪ ਮੈ, ਨ ਨਵਖੰਡ ਬਿਖੈ,
ਦਹ ਦਿਸਿ ਦੇਖੀਐ ਨ ਬਨ ਗ੍ਰਿਹ ਜਾਨੀਐ ॥
ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਕੈ ਨ ਦੇਖਿਓ ਸੁਨਿਓ,
ਸੁਰਗ ਪਇਆਲ ਮ੍ਰਿਤ-ਮੰਡਲ ਨ ਮਾਨੀਐ ॥
ਭੂਤ ਅਉ ਭਵਿਖ ਨ ਬਰਤਮਾਨ ਚਾਰੋ ਜੁਗ,
ਚਤੁਰ ਬਰਨ ਖਟ ਦਰਸ ਨ ਧਿਆਨੀਐ ॥
ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਜੈਸੋ,
ਤੈਸੋ ਅਉਰ ਠਉਰ ਸੁਨੀਐ ਨ ਪਹਿਚਾਨੀਐ ॥੧੯੭॥

Chār kunṭ, sāt dīp mai. na navkhanḍ bikhai,
dah dis(i) dekhīai na ban grih jānīai.
Log bed giān unmān kai na dekhio sunio,
Svarg paiāl mrit-manḍal na mānīai.
Bhūt au bhavikh na bartmān chāro jug,
chatur baran khaṭ daras na dhiānīai.
Gur sikh sangat(i) milāp ko pratāp(u) jaiso,
taiso aur ṭhaur sunīai na paihchānīai.197.

Glory of the union of True Guru and the devotees cannot be known or estimated in all the four directions, seven seas, in all the forests and nine regions.

This grandeur has not been heard or read in wondrous knowledge of the Vedas. It is not believed to exist in heavens, nether regions nor in the worldly regions.

It cannot be perceived in the four aeons, three periods, four sections of the society and even in the six philosophical scriptures.

The union of True Guru and his Sikhs is so indescribable and marvellous that such state is not heard or seen anywhere else.

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ਊਖ ਮੈ ਪਯੂਖ ਰਸ, ਰਸਨਾ ਰਹਿਤ ਹੋਇ,
ਚੰਦਨ ਸੁਬਾਸ ਤਾਸ ਨਾਸਕਾ ਨ ਹੋਤ ਹੈ ॥
ਨਾਦ ਬਾਦ ਸੁਰਤਿ ਬਿਹੂਨ ਬਿਸਮਾਦ ਗਤਿ,
ਬਿਬਿਧਿ ਬਰਨ ਬਿਨੁ ਦ੍ਰਿਸਟਿ ਸੁ ਜੋਤਿ ਹੈ ॥
ਪਾਰਸ ਪਰਸ ਨ ਸਪਰਸ ਉਸਨ ਸੀਤ,
ਕਰ ਚਰਨ ਹੀਨ ਧਰ ਅਉਖਧੀ ਉਦੋਤ ਹੈ ॥
ਜਾਹਿ ਪੰਚ ਦੋਖ, ਨਿਰਦੋਖ-ਮੋਖ ਪਾਵੈ ਕੈਸੇ,
ਗੁਰਮੁਖਿ ਸਹਜ ਸੰਤੋਖ ਹੁਇ ਅਛੋਤ ਹੈ ॥੧੯੮॥

Ūkh mai payūkh ras, rasnā rahit hoe,
chandan subās tās nāskā na hot hai.
Nād bād surat(i) bihūn bismād gat(i),
bibidh(i) baran bin(u) drisaṭ(i) su jot(i) hai.
Pāras paras na sapars usan sīt,
kar charan hīn dhar aukhadhī udot hai.
Jāhe panch dokh, nirdokh-mokh pāvai kaise,
gurmukh(i) sahaj santokh hue achhot hai.198.

Sugarcane has elixir-like sweet juice but it has no tongue to enjoy it. Sandalwood has fragrance but the tree is without nostrils to enjoy the smell.

Musical instruments produce sound to bring awe to the listeners but it is without the ears that can listen to its melody. Myriads of colour and shapes are there to attract the eyes but they are without any ability to see such beauty themselves.

Philosopher-stone has power to turn any metal into gold but it is without any sense of touch even to feel cold or heat. Many herbs grow in the earth but without hands and feet, it can do nothing to reach anywhere.

A person who has all the five senses of knowledge and is also deeply infected by the five vices of relishment, smell, hearing, touch and seeing, how can he achieve salvation that is viceless. Only the obedient Sikhs of Guru who obey the command of a True Guru can through patience and contentment overcome the misuse of these five senses.

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ਨਿਹਫਲ ਜਿਹਬਾ ਹੈ ਸਬਦ ਸੁਆਦ ਹੀਨ,
ਨਿਹਫਲ ਸੁਰਤਿ ਨ ਅਨਹਦ ਨਾਦ ਹੈ॥
ਨਿਹਫਲ ਦ੍ਰਿਸਟਿ ਨ ਆਪਾ ਆਪ ਦੇਖੀਅਤਿ,
ਨਿਹਫਲ ਸੁਆਸ ਨਹੀ ਬਾਸੁ ਪਰਮਾਦਿ ਹੈ॥
ਨਿਹਫਲ ਕਰ ਗੁਰ-ਪਾਰਸ ਪਰਸ ਬਿਨੁ,
ਗੁਰਮੁਖਿ ਮਾਰਗ ਬਿਹੂਨ ਪਗ ਬਾਦਿ ਹੈ॥
ਗੁਰਮੁਖਿ ਅੰਗ ਅੰਗ ਪੰਗ ਸਰਬੰਗ ਲਿਵ,
ਦ੍ਰਿਸਟਿ ਸੁਰਤਿ ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਸਾਦਿ ਹੈ॥੧੯੯॥

Nihphal jihbā hai sabad suād hīn,
nihphal surat(i) na anhad nād hai.
Nihphal drisṭ(i) na āpā āp dekhīat(i),
nihphal suās nahī bās(u) parmād(i) hai.
Nihphal kar gur-pāras paras bin(u),
gurmukh(i) mārag bihūn pag bād(i) hai.
Gurmukh(i) aṅg aṅg paṅg sarbaṅg liv,
drisṭ(i) surat(i) sādh saṅgat(i) prasād(i) hai.199.

A tongue without savouring the elixir-like *Naam* and ears that are without hearing the unstruck melody of recitation of Lord's name are useless and vain.

The eyes that do not see the true vision of thyself and the breaths that do not smell of Lord's fragrance are no good either.

The hands that have not touched the philosopher-stone like feet of the True Guru are of no use. Those feet which have not treaded towards the door of the True Guru are no good either.

Every limb of the Sikhs who are obedient to the True Guru are pious. By the grace of the company of holy people, their mind and vision remains focused in meditation on *Naam* and glimpse of the True Guru.

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ਪਸੂਆ ਮਨੁਖ ਦੇਹ ਅੰਤਰਿ ਅੰਤਰੁ ਇਹੈ,
ਸਬਦ ਸੁਰਤਿ ਕੋ ਬਿਬੇਕ ਅਬਿਬੇਕ ਹੈ॥
ਪਸੁ ਹਰਿਆਉ ਕਹਿਓ ਸੁਨਿਓ ਅਨਸੁਨਿਓ ਕਰੈ,
ਮਾਨਸ ਜਨਮ ਉਪਦੇਸ ਰਿਦੈ ਟੇਕ ਹੈ॥
ਪਸੂਆ ਸਬਦ-ਹੀਨ ਜਿਹਬਾ ਨ ਬੋਲਿ ਸਕੈ,
ਮਾਨਸ ਜਨਮ ਬੋਲੈ ਬਚਨ ਅਨੇਕ ਹੈ॥
ਸਬਦ ਸੁਰਤਿ ਸੁਨਿ ਸਮਝਿ ਬੋਲੈ ਬਿਬੇਕੀ,
ਨਾਤਰੁ ਅਚੇਤ ਪਸੁ ਪ੍ਰੇਤ ਹੂੰ ਮੈ ਏਕ ਹੈ॥੨੦੦॥

Pasūā manukh deh antar(i) antar(u) ihai,
sabad surat(i) ko bibek abibek hai.
Pas(u) hariāu kahio sunio ansunio karai,
mānas janam updes ridai ṭek hai.
Pasūā sabad-hīn jihbā na bol(i) sakai,
mānas janam bolai bachan anek hai.
Sabad surat(i) sun(i) samajh(i) bolai bibekī,
nātar(u) achet pas(u) pret hūṅ mai ek hai.200.

The only difference in human and animal body is that a human is aware of the union of consciousness and the holy word of the Guru but animal has no such knowledge nor any ability.

If an animal is asked to stay away from green fields, or pasture land, it ignores it but a human being lodges the teachings of the True Guru in his heart and adheres to it.

Devoid of words, an animal cannot speak with its tongue but a human can speak several words.

If a man listens, understands and speaks the words of Guru, he is a wise and intelligent person. Otherwise he too is one among the ignorant animal and a fool.

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ਸਬਦ ਸੁਰਤਿ ਹੀਨ ਪਸੂਆ ਪਵਿਤ੍ਰ ਦੇਹ,
ਖੜ ਖਾਏ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਕੋ ਸੁਆਉ ਹੈ॥
ਗੋਬਰ ਗੋ-ਮੂਤ੍ਰ ਸੂਤ੍ਰ ਪਰਮ ਪਵਿਤ੍ਰ ਭਏ,
ਮਾਨਸ ਦੇਹੀ ਨਿਖਿਧ ਅੰਮ੍ਰਿਤ ਅਪਿਆਉ ਹੈ॥
ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਸਾਧਨ ਕੈ ਸਾਧ ਭਏ,
ਅਧਮ ਅਸਾਧ ਖਲ ਬਚਨ ਦੁਰਾਉ ਹੈ॥
ਰਸਨਾ ਅੰਮ੍ਰਿਤ ਰਸ ਰਸਿਕ ਰਸਾਇਨ ਹੁਇ,
ਮਾਨਸ ਬਿਖੈ-ਧਰ ਬਿਖਮ ਬਿਖੁ ਤਾਉ ਹੈ॥੨੦੧॥

Sabad surat(i) hīn pasūā pavitra deh,
khaṛ khāe aṁmrit pravāh ko suāo hai.
Gobar go-mūtra sūtra param pavitra bhae,
mānas dehī nikhidh aṁmrit apiāo hai.
Bachan bibek ṭek sādhan kai sādh bhae,
adham asādh khal bachan durāu hai.
Rasnā aṁmrit ras rasik rasāin hue,
manas bikhai-dhar bikham bikh(u) tāu hai.201.

One who has no perception of Guru's words is far inferior than an animal who eats hay and grass and yields nectar-like milk.

According to Hindu mythology, cowdung and cow's urine are considered sacred but cursed is a human body that eats elixir- like food and spreads filth all around.

Those who take the support of the knowledgeable sermons of the True Guru and practice these in their life are superb saintly persons. On the contrary, those who shy away from the teachings of the True Guru are low of status, evil and foolish.

By meditation on His name, such saintly persons themselves become the fountains of elixir-like *Naam*. Those who are bereft of the words of the Guru and are engrossed in *maya* are scary like poisonous snakes and full of venom.

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ਪਸੂ ਖੜ ਖਾਤ ਖਲ ਸਬਦ ਸੁਰਤਿ ਹੀਨ,
ਮੋਨ ਕੋ ਮਹਾਤਮ ਪੈ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਜੀ॥
ਨਾਨਾ ਮਿਸਟਾਨ ਖਾਨ ਪਾਨ ਮਾਨਸ ਮੁਖ,
ਰਸਨ ਰਸੀਲੀ ਹੋਇ ਸੋਈ ਭਲੀ ਤਾਹਿ ਜੀ॥
ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਮਾਨਸ ਜਨਮ ਫਲ,
ਬਚਨ ਬਿਹੂਨ ਪਸੁ ਪਰਮਿਤਿ ਆਹਿ ਜੀ॥
ਮਾਨਸ ਜਨਮ ਗਤਿ ਬਚਨ ਬਿਬੇਕ-ਹੀਨ,
ਬਿਖ-ਧਰ ਬਿਖਮ ਚਕਤ ਚਿਤ-ਚਾਹਿ ਜੀ॥੨੦੨॥

Pasū khaṛ khāt khal sabad surat(i) hīn,
mon ko mahātam pai aṅmrit pravāh jī.
Nānā misṭān khān pān mānas mukh,
rasan rasīlī hoe soī bhalī tāhe jī.
Bachan bibek ṭek mānas janam phal,
bachan bihūn pas(u) parmit(i) āhe jī.
Mānas janam gat(i) bachan bibek-hīn,
bikh-dhar bikham chakat chit-chāhe jī.202.

An animal eats green grass and hay. He is bereft of all knowledge of Lord's word. Due to his inability to speak, gives nectar-like milk.

A man eats and enjoys many types of food materials with his tongue but he becomes praiseworthy only if his tongue is sweetened with the sweetness of Lord's name.

Purpose of human life is to take refuge in the meditation of His *Naam.* But one devoid of the teachings of the True Guru is the worst kind of animal.

One who is bereft of teachings of True Guru, craves and wanders in search of worldly pleasure and remains vexed for their acquisition. His state is like a dangerous poisonous snake.

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ਦਰਸ ਧਿਆਨ ਬਿਰਹਾ ਬਿਆਪੈ ਦ੍ਰਿਗਨ ਹੁਇ,
ਸ੍ਰਵਨ ਬਿਰਹੁ ਬਿਆਪੈ ਮਧੁਰ ਬਚਨ ਕੈ ॥
ਸੰਗਮ ਸਮਾਗਮ ਬਿਰਹੁ ਬਿਆਪੈ ਜਿਹਬਾ ਕੈ,
ਪਾਰਸ ਪਰਸ ਅੰਕਮਾਲ ਕੀ ਰਚਨ ਕੈ ॥
ਸਿਹਜਾ ਗਵਨ ਬਿਰਹਾ ਬਿਆਪੈ ਚਰਨ ਹੁਇ,
ਪ੍ਰੇਮ-ਰਸ ਬਿਰਹ ਸ੍ਰਬੰਗ ਹੁਇ ਸਚਨ ਕੈ ॥
ਰੋਮ ਰੋਮ ਬਿਰਹ ਬ੍ਰਿਥਾ ਕੈ ਬਿਹਬਲ ਭਈ,
ਸਸਾ ਜਿਉ ਬਹੀਰ ਪੀਰ ਪ੍ਰਬਲ ਤਚਨ ਕੈ ॥੨੦੩॥

Daras dhiān birhā biāpai drigan hue,
sravan birho biāpai madhur bachan kai.
Saṅgam samāgam birho biāpai jihbā kai,
pāras paras aṅkmāl kī rachan kai.
Sihjā gavan birhā biāpai charan hue,
prem-ras birah srabaṅg hue sachan kai.
Rom rom birah brithā kai bihbal bhaī,
sasā jio bahīr pīr prabal tachan kai.203.

Just as a married woman temporarily separated from her husband feels the pangs of separation, her inability to hear the sweet sound of her husband distresses her, so do the Sikhs suffer the pangs of separation.

Just as a wife feels a strong desire to speak to her husband after a long separation, her fond desire to feel her husband against her breast troubles her, so do the Sikhs long to feel the divine embrace of their True Guru.

As reaching the nuptial bed of her husband troubles the wife when her husband is not there but she is filled with passion and love; so does a Sikh separated from his Guru craves like a fish out of water to touch the True Guru.

A separated wife feels love sickness in every trichome of her body and remains distressed like a rabbit that has been surrounded by hunters from all sides. So does a Sikh feel the pangs of separation and longs to meet his True Guru at the earliest.

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ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਬਦਨ ਅਨੂਪ ਰੂਪ,
ਅਤਿ ਅਸਚਰਜ-ਮੈ ਨਾਇਕਾ ਕਹਾਈ ਹੈ॥
ਲੋਚਨ ਕੀ ਪੁਤਰੀ ਮੈ ਤਨਕ ਤਾਰਕਾ ਸਿਆਮ,
ਤਾ ਕੋ ਪ੍ਰਤਿਬਿੰਬ ਤਿਲ ਬਨਿਤਾ ਬਨਾਈ ਹੈ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਛਬਿ ਤਿਲ ਛਿਪਤ ਛਾਹ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸੋਭ ਲੋਭ ਲਲਚਾਈ ਹੈ॥
ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਭਈ,
ਤਿਲ ਕੇ ਤਿਲਕ ਸਰਬ ਨਾਇਕਾ ਮਿਟਾਈ ਹੈ ॥੨੦੪॥

Kiṅchat kaṭāchh kripā badan anūp rūp,
at(i) ascharaj-mai nāikā kahāī hai.
Lochan kī putrī mai tanak tārkā siām,
tā ko pratibiṅb til banitā banāī hai.
Koṭin koṭān(i) chhab(i) til chhipat chhāh,
koṭin koṭān(i) sobh lobh lalchāī hai.
Koṭ(i) brahmaṅḍ ke nāik kī nāikā bhaī,
til ke tilak sarab nāekā miṭāī hai.204.

A momentary look of maleficence of the True Guru brings a very attractive and ecstatic look on the face of wife-like Sikh of the True Guru. She (Sikh) then is honoured to be an astoundingly beautiful heroine.

With the casting of a look of grace by the True Guru, the small black spot in the eyes of True Guru leaves a mole on the face of the wife-like Sikh. Such a mole enhances the beauty of the wife-like Sikh further.

Beauties of the world get hidden in the shadow of that mole and millions desire eagerly to covet glory of that mole.

The grace that a wife-like Sikh gets by an impression of True Guru's kind glance makes her the maid of the Master of millions of celestial regions. Because of that mole, she surpasses all other seeker-wives in beauty. None can match her.

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ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ, ਬਾਨਕ ਬਨੇ ਬਚਿਤ੍ਰ,
ਪਾਵਨ ਪਵਿਤ੍ਰ ਮਿਤ੍ਰ ਆਜ ਮੋਰੇ ਆਏ ਹੈ ॥
ਪਰਮ ਦਇਆਲ ਲਾਲ, ਲੋਚਨ ਬਿਸਾਲ,
ਮੁਖ ਬਚਨ ਰਸਾਲ, ਮਧੁ ਮਧੁਰ ਪੀਆਏ ਹੈ ॥
ਸੋਭਿਤ ਸਿਹਜਾਸਨ ਬਿਲਾਸਨ ਦੈ ਅੰਕਮਾਲ,
ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੁਇ ਸਹਜ ਸਮਾਏ ਹੈ ॥
ਚਾਤ੍ਰਿਕ ਸਬਦ ਸੁਨਿ ਅਖੀਆਂ ਉਘਰ ਗਈ,
ਭਈ ਜਲ-ਮੀਨ ਗਤਿ, ਬਿਰਹ ਜਗਾਏ ਹੈ ॥੨੦੫॥

Supan charitra chitra, bānak bane bachitra,
pāvan pavitra mitra āj more āe hai.
Param daiāl lāl, lochan bisāl,
mukh bachan rasāl, madh(u) madhur pīāe hai.
Sobhit sihjāsan bilāsan dai ankmāl,
prem ras bisam hue sahaj samāe hai.
Chātrik sabad sun(i) akhīāṅ ughar gaī,
bhaī jal-mīn gat(i) birah jagāe hai.205.

Himself holy and capable of making other pious—the friendly True Guru has come into my dream beautifully attired and adored. It is indeed a wonderful marvel for me.

Beloved Lord is sweet of words, big eyed and clement of form. Believe me ! it is like He blessing us with honeyed elixir.

He looked pleased and honoured me by occupying my bed-like heart. I was lost in the love filled trance of *Nam Amrit* that merged me into a state of equipoise.

Enjoying the bliss of divine dream, I was woken up by the voice of rain-bird and that broke my celestial dream. The awe and marvel of love-filled state disappeared reawaking the pangs of separation. I was restless like a fish out of water.

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ਦੇਖਬੇ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਦਰਸ ਦਿਖਾਇਬੇ ਕਉ,
ਕੈਸੇ ਪ੍ਰਿਯ ਦਰਸਨ ਦੇਖੀਐ ਦਿਖਾਈਐ ॥
ਕਹਿਬੇ ਕਉ ਸੁਰਤਿ ਹੈ ਨ ਸ੍ਰਵਨ ਸੁਨਬੇ ਕਉ,
ਕੈਸੇ ਗੁਨ-ਨਿਧ ਗੁਨ ਸੁਨੀਐ ਸੁਨਾਈਐ ॥
ਮਨ ਮੈ ਨ ਗੁਰਮਤਿ, ਗੁਰਮਤਿ ਮੈ ਨ ਮਨ,
ਨਿਹਚਲ ਹੁਇ ਨ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ॥
ਅੰਗ ਅੰਗ ਭੰਗ, ਰੰਗ ਰੂਪ ਕੁਲ-ਹੀਨ ਦੀਨ,
ਕੈਸੇ ਬਹੁ-ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਕਹਾਈਐ ॥੨੦੬॥

Dekhbe kau drisaṭ(i) na daras dikhāibe kau,
kaise priya darsan dekhīai dikhāīai.
Kahibe kau surat(i) hai na sravan sunbe kau,
Kaise gun-nidh gun sunīai sunāīai.
Man mai na gurmat(i), gurmat(i) mai na man,
nihchal hue na unman liv lāīai.
Aṅg aṅg bhaṅg, raṅg rūp kul-hīn dīn,
kaise bahu-nāik kī nāikā kahāīai.206.

I neither have enlightened eyes to have a glimpse of my unique, radiant and dear lover nor have I the power to show His glimpse to anyone. Then how can one see or even show a glimpse of the lover?

I do not have the wisdom to describe the virtues of my beloved who is treasure-house of goodness. Nor do I have ears to listen to his adulations. Then how should we listen and recite the panegyrics of the fountain of merits and excellence?

The mind neither inhabits the teachings of the True Guru nor does it engross itself in the sermons of Guru. The mind does not achieve stability in the words of Guru. Then how can one get engrossed in higher spiritual state?

My whole body is aching. I, the meek and devoid of respect, has neither beauty nor high caste. Then how can I become and be known as the most favourite love of my Master Lord?

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ਬਿਰਹ ਬਿਓਗ ਰੋਗ ਦੁਖਿਤ ਹੁਇ ਬਿਰਹਨੀ,
ਕਹਤ ਸੰਦੇਸ ਪਥਿਕਨ ਪੈ ਉਸਾਸ ਤੇ ॥
ਦੇਖਹੁ ਤ੍ਰਿਗਦ ਜੋਨਿ ਪ੍ਰੇਮ ਕੈ ਪਰੇਵਾ,
ਪਰ ਕਰ ਨਾਰਿ ਦੇਖਿ ਟੂਟਤ ਅਕਾਸ ਤੇ ॥
ਤੁਮ ਤੌ ਚਤੁਰ ਦਸ ਬਿਦਿਆ ਕੇ ਨਿਧਾਨ ਪ੍ਰਿਅ,
ਤ੍ਰਿਅ ਨ ਛੁਡਾਵਹੁ ਬਿਰਹ ਰਿਪੁ ਤ੍ਰਾਸ ਤੇ ॥
ਚਰਨ ਬਿਮੁਖ ਦੁਖ ਤਾਰਿਕਾ ਚਮਤਕਾਰ,
ਹੇਰਤ ਹਿਰਾਹਿ ਰਵਿ ਦਰਸ ਪ੍ਰਗਾਸ ਤੇ ॥੨੦੭॥

Birah biog rog dukhit hue birhanī,
kahat sandes pathikan pai usās te.
Dekhoh trigad jon(i) prem kai parevā,
par kar nār(i) dekh(i) ṭūṭat akās te.
Tum to chatur das bidiā ke nidhān pria,
tria na chhuḍāvoh birah rip(u) trās te.
Charan bimukh dukh tārikā chamatkār,
herat hirāhe rav(i) daras pragās te.207.

Due to pangs of separation and disunion from her beloved husband, a distressed wife heaves big sighs and sends messages to her beloved husband through the wayfarers.

O my beloved! look how a lovelorn pigeon, a species of devious origin, impatiently flies down from high sky to his mate.

O my beloved! you are a store-house of all the knowledge; then why don't you rid your woman from the pangs of separation?

As the twinkling stars frighten everyone during the dark night, so am I being distressed by the separation from your holy feet. All these distressing twinkling stars will disappear as soon as your Sun-like effulgent glimpse become visible.

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ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਦੇਖਿ ਅਉ ਦਿਖਾਵੈ ਆਪ,
ਦ੍ਰਿਸਟਿ ਦਰਸ ਮਿਲਿ ਸੋਭਾ ਦੈ ਸੁਹਾਵਈ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਮੁਖ ਬਚਨ ਸੁਨਾਵੈ ਤਾਹਿ,
ਸਬਦਿ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨ ਉਪਜਾਵਈ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਦਸ-ਦਿਸਿ ਪ੍ਰਗਟਾਵੈ ਤਾਹਿ,
ਸੋਈ ਬਹੁ ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਕਹਾਵਈ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਸਿਹਜਾਸਨ ਮਿਲਾਵੈ ਤਾਹਿ
ਪ੍ਰੇਮ-ਰਸ ਬਸ ਕਰਿ ਅਪਿਓ ਪੀਆਵਈ॥੨੦੮॥

Joī pria bhāvai tāhe dekh(i) au dikhāvai āp.
drisaṭ(i) daras mil(i) sobhā dai suhāvaī.
Joī pria bhāvai mukh bachan sunāvia tāhe,
sabad(i) surat(i) gur giān upjāvaī.
Joī pria bhāvai das-dis(i) pragṭāvai tāhe,
soī bahu nāik kī nāikā kahāvaī.
Joī pria bhāvai sihjāsan milāvai tāhe,
prem-ras bas kar(i) apio pīāvaī.208.

The seeker woman who is liked by the True Guru Master, is glanced at with a look of clemency by the beloved Master who reveals Himself to her. By His clemency and glimpse, the hapless woman is blessed with goodness making her praiseworthy.

One who is liked by the beloved Master, is blessed with His divine words. By the union of His words and consciousness, He enlightens her with Guru's sermons.

The seeker woman who is loved by her True Guru, is revealed by Him in all the ten directions of the world. Then she is addressed and known as supreme beloved of the Master who is the master of many more seeker brides.

The seeker bride who is liked by beloved True Guru, is united with Him on the mind like divine bed. Enamored by her love, He makes her drink deep the elixir of *Naam Amrit.*

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ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਸੁੰਦਰਤਾ ਕੈ ਸੁਹਾਵੈ,
ਸੋਈ ਸੁੰਦਰੀ ਕਹਾਵੈ ਛਬਿ ਕੈ ਛਬੀਲੀ ਹੈ ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਬਾਨਕ ਬਧੂ ਬਨਾਵੈ,
ਸੋਈ ਬਨਿਤਾ ਕਹਾਵੈ ਰੰਗ ਮੈ ਰੰਗੀਲੀ ਹੈ ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾ ਕੀ ਸਬੈ ਕਾਮਨਾ ਪੁਜਾਵੈ,
ਸੋਈ ਕਾਮਨੀ ਕਹਾਵੈ ਸੀਲ ਕੈ ਸੁਸੀਲੀ ਹੈ ॥
ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਪ੍ਰੇਮ-ਰਸ ਲੈ ਪੀਆਵੈ,
ਸੋਈ ਪ੍ਰੇਮਨੀ ਕਹਾਵੈ ਰਸਿਕ ਰਸੀਲੀ ਹੈ ॥੨੦੯॥

Joī pria bhāvai tāhe suṅdartā kai suhāvai,
soī suṅdrī kahāvai chhab(i) kai chhabīlī hai.
Joī pria bhāvai tāhe bānak badhū banāvai,
soī banitā kahāvai raṅg mai raṅgīlī hai.
Joī pria bhāvai tā kī sabai kāmnā pujāvai,
soī kāmanī kahāvai sīl kai susīlī hai.
Joī pria bhāvai tāhe prem-ras lai pīāvai,
soī premanī kahāvai rasik rasīlī hai.209.

The female living being *(Jeev Istri)* who has found favour with the True Guru Master the manifest form of the Lord, becomes virtuous and praiseworthy due to the blessing of spiritual beauty to her. That truly is called the beauty.

She who is loved by her beloved master, is made into a highly adorable bride by Him. One who is ever engrossed in the hue of Lord's meditation is truly a blessed married woman.

The (seeker) female living being who gains the favour of her beloved master has all her desires fulfilled by Him. By virtue of her superior nature, she is well behaved and that makes her famous as beautiful lady in the true sense.

The seeker woman who is liked by dear True Guru, she is blessed with relishing the *Naam* elixir of Lord's love. One who drinks deep the divine elixir is loved one in the true sense.

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ਬਿਰਹ ਬਿਓਗ ਰੋਗ ਸੇਤ ਰੂਪ ਹੁਇ ਕ੍ਰਿਤਾਸ,
ਟੂਕ ਟੂਕ ਭਏ ਪਾਤੀ ਲਿਖੀਐ ਬਿਦੇਸ ਤੇ॥
ਬਿਰਹ ਅਗਨਿ ਸੈ ਸਵਾਨੀ ਮਾਸੁ ਕ੍ਰਿਸਨ ਹੁਇ,
ਬਿਰਹਨੀ ਭੇਖ ਲੇਖ ਬਿਖਮ ਸੰਦੇਸ ਤੇ॥
ਬਿਰਹ ਬਿਓਗ ਰੋਗ ਲੇਖਨਿ ਕੀ ਛਾਤੀ ਫਾਟੀ,
ਰੁਦਨ ਕਰਤ ਲਿਖੈ ਆਤਮ ਅਵੇਸ ਤੇ॥
ਬਿਰਹ ਉਸਾਸਨ ਪ੍ਰਗਾਸਨ ਦੁਖਿਤ ਗਤਿ,
ਬਿਰਹਨੀ ਕੈਸੇ ਜੀਐ ਬਿਰਹ ਪਰਵੇਸ ਤੇ॥੨੧੦॥

Birah biog rog set rūp hue kritās,
ṭūk ṭūk bhae pātī likhīai bides te.
Birah agan(i) se savānī mās(u) krisan hue,
birhanī bhekh lekh bikham sandes te.
Birah biog rog lekhan(i) kī chhātī phāṭī,
rudan karat likhai ātam aves te.
Birah usāsan pragāsan dukhit gat(i),
birhanī kaise jīai birah parves te.210.

A sentient woman (devoted Sikh) separated from her beloved True Guru writes letter to her beloved stating that his separation and long disjunction has made her complexion paper white while her limbs are losing their strength to the extent of falling apart.

The separated woman writes the state of her distress and the pangs she has been bearing. She wails that his separation has virtually turned the colour of her skin black.

Crying from the core of her heart, the separated woman writes that because of the distress of bearing separation, even the breast of the pen that she is writing with has cracked.

Heaving cold sighs and lamenting, she expresses her distressed state and asks how could anyone live when the weapon of separation had penetrated deep into her heart.

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ਪੂਰਬ ਸੰਜੋਗ ਮਿਲਿ ਸੁਜਨ ਸਗਾਈ ਹੋਤ,
ਸਿਮਰਤ ਸੁਨਿ ਸੁਨਿ ਸ੍ਰਵਨ ਸੰਦੇਸ ਕੈ ॥
ਬਿਧਿ ਸੇ ਬਿਵਾਹੇ ਮਿਲਿ ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ,
ਬਿਦਜਮਾਨ ਧਿਆਨ ਰਸ ਰੂਪ ਰੰਗ ਭੇਸ ਕੈ ॥
ਰੈਨ ਸੈਨ ਸਮੈ ਸ੍ਰੁਤਿ ਸਬਦ ਬਿਬੇਕ ਟੇਕ,
ਆਤਮ ਗਿਆਨ ਪ੍ਰਮਾਤਮ ਪ੍ਰਵੇਸ ਕੈ ॥
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਉਲੰਘਿ ਇਕਤ੍ਰ ਹੋਇ ,
ਪ੍ਰੇਮ-ਰਸ ਬਸਿ ਹੋਤ ਬਿਸਮ ਅਵੇਸ ਕੈ ॥੨੧੧॥

Pūrab sanjog mil(i) sujan sagāī hot,
simrat sun(i) sun(i) sravan sandes kai.
bidh(i) se bivāhe mil(i) drisaṭ(i) daras liv,
bidyamān dhiān ras rūp rang bhes kai.
Rain sain samai srut(i) sabad bibek ṭek,
ātam giān pramātam praves kai.
Giān dhiān simran ulangh(i) ikatra hoe,
prem-ras bas(i) hot bisam aves kai.211.

Deeds of previous births bring together noble people and they join in the form of holy congregation to establish union with True Guru. Such a maid who is betrothed thus hears the messages of her True Guru master from others and remembers them.

When according to tradition, marriage is solemnised, that is to say she is consecrated by Guru and an accord gets established between them, then her mind is engrossed in the form, colour, attire and pleasure of the master True Guru.

At night when it is time for people to sleep, a seeker of the Lord takes refuge in the knowledge of the divine words and achieving soulful ecstasy through practicing of *Naam*, unites in the holy feet of the Lord.

Contemplating thus she *(jeev istri)* crosses all the stages of knowledge and becomes one with dear beloved and influenced by His loving pleasure, she gets engrossed in wondrous and marvellous spiritual state.

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ਏਕ ਸੈ ਅਧਿਕ ਏਕ, ਨਾਇਕਾ ਅਨੇਕ ਜਾ ਕੈ,
ਦੀਨ ਕੇ ਦਿਆਲ ਹੁਇ, ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਧਾਰੀ ਹੈ ॥
ਸਜਨੀ ਰਜਨੀ ਸਸਿ, ਪ੍ਰੇਮ ਰਸ ਅਉਸਰ ਮੈ,
ਅਬਲੇ ਅਧੀਨ ਗਤਿ ਬੇਨਤੀ ਉਚਾਰੀ ਹੈ ॥
ਜੋਈ ਜੋਈ ਆਗਿਆ ਹੋਇ, ਸੋਈ ਸੋਈ ਮਾਨਿ ਜਾਨਿ,
ਹਾਥ ਜੋਰੈ ਅਗ੍ਰਭਾਗਿ ਹੋਇ ਆਗਿਆਕਾਰੀ ਹੈ ॥
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਚਾਇ ਕੈ ਚਈਲੋ ਭਜਉ,
ਸਫਲ ਜਨਮ ਧੰਨਿ ਆਜ ਮੇਰੀ ਬਾਰੀ ਹੈ ॥੨੧੨॥

Ek sai adhik ek, nāikā anek jā kai,
dīn ke diāl hue, kripāl kripā dhārī hai.
Sajnī rajnī sas(i), prem ras ausar mai,
able adhīn gat(i) bentī uchārī hai.
joī joī āgiā hoe, soī soī mān(i) jān(i),
hāth jorai agrabhāg(i) hoe āgiākārī hai.
Bhāvnī bhagat(i) bhāe chāe kai chaīlo bhajau,
saphal janam dhann(i) āj merī bārī hai.212.

The dear beloved who has not one but many obedient consorts; the dispenser of kindness on the distressed, the maleficence beloved has been clement on me.

That moonlit night (the auspicious moment) when the time for me to belong to and enjoy the loving elixir of the Lord came, this humble maid slave in all the humility made a supplication before the beloved True Guru;

Oh beloved ! Whatever will be your command, I shall obey implicitly. I shall ever serve you obediently and with humility.

I shall serve you with dedication and devotion of loving worship in my heart. This moment when you have so kindly blessed me with your consecration, my human birth has become purposeful since my turn to meet my beloved Lord has come.

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ਪ੍ਰੀਤਮ ਕੀ ਪੁਤਰੀ ਮੈ ਤਨਿਕ ਤਾਰਿਕਾ ਸਿਆਮ,
ਤਾ ਕੋ ਪ੍ਰਤਿਬਿੰਬੁ ਤਿਲ ਤਿਲਕ ਤ੍ਰਿਲੋਕ ਕੋ ॥
ਬਨਿਤਾ ਬਦਨ ਪਰਿ ਪ੍ਰਗਟ ਬਨਾਇ ਰਾਖਿਓ,
ਕਾਮਦੇਵ ਕੋਟਿ ਲੋਟ ਪੋਟ ਅਵਿਲੋਕ ਕੋ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਰੂਪ ਕੀ ਅਨੂਪ ਰੂਪ ਛਬਿ,
ਸਕਲ ਸਿੰਗਾਰ ਕੋ ਸਿੰਗਾਰ ਸਰਬ ਥੋਕ ਕੋ ॥
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਤਿਲ ਕੀ ਅਤੁਲ ਸੋਭਾ,
ਸੁਰਸਤੀ ਕੋਟਿ ਮਾਨ ਭੰਗ ਧਿਆਨ ਕੋਕ ਕੋ ॥੨੧੩॥

Pritam kī putrī mai tanik tārikā siām,
tā ko pratibinb(u) til tilak trilok ko.
Banitā badan par(i) pragaṭ banāe rākhio,
kāmdev koṭ(i) loṭ poṭ avilok ko.
Koṭin koṭān(i) rūp kī anūp rūp chhab(i),
sakal singār ko singār sarab thok ko.
Kinchat kaṭāchh kripā til kī atul sobhā,
sursatī koṭ(i) mān bhang dhiān kok ko.213.

When the True Guru casts a sight of grace on the seeker woman, the thin black starlike line in the pupil of my beloved True Guru has cast a very subtle image on the face of the seeker woman that is adoring and beseeming like a mole in the three worlds.

That subtle image of the star like shinning line has made beauty so conspicuous and astonishing that millions of cupids are becoming restless.

The unique beauty as a result of that mole cannot be matched by millions of beautiful forms. The beauty of that mole is beyond the beauty of all adoring things of the world.

By virtue of a little kindness of the True Guru, the fame and glory of that miniscule mole is infinite. It is capable of shattering the pride of millions of goddesses of beauty. Even a red legged partridge (Allectoris graeca) engrossed in looking at the moon will get disturbed when he would look at such celestial beauty.

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ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਧਿਆਨ ਖਟ ਦਰਸ ਨ ਦੇਖੇ,
ਸਕਲ ਦਰਸ ਸਮ ਦਰਸ ਦਿਖਾਏ ਹੈ ॥
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਪੰਚ ਸਬਦ ਗਿਆਨ ਗੰਮਿ,
ਸਰਬ ਸਬਦ ਅਨਹਦ ਸਮਝਾਏ ਹੈ ॥
ਮੰਤ੍ਰ ਉਪਦੇਸ ਪਰਵੇਸ ਕੈ ਅਵੇਸ ਰਿਦੈ,
ਆਦਿ ਕਉ ਅਦੇਸ ਕੈ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਏ ਹੈ ॥
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੋਇ,
ਏਕ ਅਉ ਅਨੇਕ ਕੇ ਬਿਬੇਕ ਪ੍ਰਗਟਾਏ ਹੈ ॥੨੧੪॥

Srī gur daras dhiān khaṭ daras na dekhe,
sakal daras sam daras dikhāe hai.
Srī gur sabad pañch sabad giān gañm(i),
sarab sabad anhad samjhāe hai.
Mañtra updes parves kai aves ridai,
ād(i) kau ades kai brahm brahmāe hai.
Giān dhiān simran prem ras rasik hoe,
ek au anek ke bibek pragṭāe hai.214.

One who has fixed his attention on the vision of the True Guru is not reassured by the six schools of philosophy nor towards other religious sects. He sees all philosophies in the vision of one True Guru.

One who has received Guru's consecration hears melodies of five types of musical instruments deep in his soul because the unstruck music that has appeared in his being due to perpetual meditation on Lord's name has all the melodies in it.

By practicing meditation on loving name of the Lord, He comes and resides in the heart. In this state an initiated disciple sees the all-pervading Lord everywhere.

The Sikh who is blessed with knowledge, contemplation and *Simran* by the True Guru and who relishes the loving elixir, learns the truth of one Lord who pesvades in all despite being one.

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ਸਤਿ ਬਿਨੁ ਸੰਜਮ ਨ ਪਤਿ ਬਿਨੁ ਪੂਜਾ ਹੋਇ,
ਸਚ ਬਿਨੁ ਸੋਚ ਨ ਜਨੇਊ ਜਤ ਹੀਨ ਹੈ ॥
ਬਿਨੁ ਗੁਰ-ਦੀਖਿਆ ਗਿਆਨ, ਬਿਨੁ ਦਰਸਨ ਧਿਆਨ,
ਭਾਉ ਬਿਨੁ ਭਗਤਿ ਨ ਕਥਨੀ ਭੈ ਭੀਨ ਹੈ ॥
ਸਾਂਤਿ ਨ ਸੰਤੋਖ ਬਿਨੁ, ਸੁਖੁ ਨ ਸਹਜ ਬਿਨੁ,
ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਪ੍ਰੇਮ ਨ ਪ੍ਰਬੀਨ ਹੈ ॥
ਬ੍ਰਹਮ ਬਿਬੇਕ ਬਿਨੁ ਹਿਰਦੈ ਨ ਏਕ ਟੇਕ,
ਬਿਨੁ ਸਾਧ ਸੰਗਤਿ ਨ ਰੰਗ ਲਿਵਲੀਨ ਹੈ ॥੨੧੫॥

Sat(i) bin(u) sanjam na pat(i) bin(u) pūjā hoe,
sach bin(u) soch na janeū jat hīn hai.
Bin(u) gur-dīkhiā giān, bin(u) darsan dhiān,
bhāu bin(u) bhagat(i) na kathanī bhai bhīn hai.
Sānt(i) na santokh bin(u), sukh(u) na sahaj bin(u),
sabad surat(i) bin(u) prem na prabīn hai.
Brahm bibek bin(u) hirdai na ek ṭek,
bin(u) sādh sangat(i) na rang livlīn hai.215.

Except the name of the stable and firm Lord, no other deed is righteous. Except for the prayer and worship of Master Lord, worship of gods/goddesses is futile. No piety is beyond the truth and wearing of sacred thread without morality is futile.

Without obtaining initiation from a True Guru, no knowledge is worthwhile. No contemplation is useful except that of the True Guru. No worship is worth anything if not performed in love, nor any view point expressed can invite respect.

Without patience and contentment, peace cannot reside. No true peace and comfort is achievable without acquiring a state of equipoise. Similarly no love can be stable without the union of the word and mind (consciousness).

Without deliberation on His name, one cannot establish faith in the heart and without the holy congregation of divine and saintly persons, engrossment in Lord's name is not possible.

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ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਚਰਨ ਕਮਲ ਤਾਹਿ ਜਗ ਮਧੁਕਰ ਹੈ॥
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਧੁਨਿ ਸੁਨਿ ਗਦ ਗਦ ਹੋਇ,
ਅੰਮ੍ਰਿਤ ਬਚਨ ਤਾਹਿ ਜਗਤ ਉਧਰਿ ਹੈ॥
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਗੁਰ ਦਇਆ ਨਿਧਾਨ,
ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੋਖ ਦੁਖ ਹਰਿ ਹੈ॥
ਸ੍ਰੀ ਗੁਰ ਦਾਸਨ ਦਾਸ, ਦਾਸਨ ਦਾਸਾਨ ਦਾਸ,
ਤਾਸੁ ਨ ਇੰਦ੍ਰਾਦਿ ਬ੍ਰਹਮਾਦਿ ਸਮਸਰਿ ਹੈ॥੨੧੬॥

Charan kamal makrand ras lubhit hue,
charan kamal tāhe jag madhukar hai.
Srī gur sabad dhun(i) sun(i) gad gad hoe,
anmrit bachan tāhe jagat udhar(i) hai.
Kinchat kaṭāchh kripā gur daiā nidhān,
sarab nidhān dān dokh dukh har(i) hai.
Srī gur dāsan dās, dāsan dāsān dās,
tās(u) na indrād(i) brahmād(i) samsar(i) hai.216.

A Sikh who is engrossed in the elixir-like name of the Lord by virtue of the holy dust of the feet of True Guru (due to His company) has the whole world becoming his devotees.

A Sikh of the Guru whose every trichome blooms hearing the melody of True Guru blessed *Naam Simran*, his elixir-like words can sail the world across the worldly ocean.

A Sikh of the Guru who receives even a very small blessing of the True Guru, becomes capable of giving away all the treasures and allaying the distresses of the others.

A Sikh who serves the servants of the slaves of the True Guru (who becomes down to earth humble) cannot even be equated with god Indra, Brahma and all the gods and goddesses put together.

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ਜਬ ਤੇ ਪਰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਏ,
ਚਰਨ ਸਰਨਿ ਲਿਵ ਸਕਲ ਸੰਸਾਰ ਹੈ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਚਰਨਾਮ੍ਰਿਤ ਕੈ,
ਚਾਹਤ ਚਰਨ ਰੇਨੁ ਸਕਲ ਆਕਾਰ ਹੈ॥
ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਹਜ ਘਰਿ,
ਨਿਹਚਲ ਮਤਿ ਪਰਮਾਰਥ ਬੀਚਾਰ ਹੈ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ,
ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕੈ ਨਮਸਕਾਰ ਹੈ॥੨੧੭॥

Jab te param gur charan saran(i) āe,
charan saran(i) liv sakal sansār(i) hai.
Charan kamal makrand charnāmrit kai,
chāhat charan ren(u) sakal ākār hai.
Charan kamal sukh sanpaṭ sahaj ghar(i),
nihchal mat(i) parmārth bīchār hai.
Charan kamal gur mahimā agādh(i) bodh,
net(i) net(i) namo namo kai namaskār hai.217.

Since the time a human being takes the refuge in the holy feet of the True Guru, the people of the world then start contemplating in the refuge of his feet.

By taking the foot-wash of the True Guru while staying in His refuge, the entire mankind desires to be blessed by his holy feet.

By living in the peaceful refuge of the lotus-like feet of the True Guru, one gets absorbed in a state of equipoise. Because of higher spiritual wisdom, they become stable of mind and consciousness.

The glory of the lotus-like feet of the True Guru is beyond comprehension. It is limitless, infinite. He is worthy of salutation again and again.

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ਚਰਨ ਕਮਲ ਗੁਰ ਜਬ ਤੇ ਰਿਦੈ ਬਸਾਏ,
ਤਬ ਤੇ ਅਸਥਿਰ ਚਿਤ ਅਨਤ ਨ ਧਾਵਹੀ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਚਰਨਾਮ੍ਰਿਤ ਕੈ,
ਪ੍ਰਾਪਤਿ ਅਮਰ ਪਦ ਸਹਜਿ ਸਮਾਵਹੀ ॥
ਚਰਨ ਕਮਲ ਸੁਖ ਮਨ ਮੈ ਨਿਵਾਸ ਕੀਓ,
ਆਨ ਸੁਖ ਤਿਆਗਿ ਹਰਿ ਨਾਮ ਲਿਵ ਲਾਵਹੀ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਵਾਸਨਾ ਨਿਵਾਸ,
ਆਨ ਵਾਸ ਫੀਕੀ ਭਈ ਹਿਰਦੇ ਨ ਭਾਵਈ ॥੨੧੮॥

Charan kamal gur jab te ridai basāe,
tab te asthir chit anat na dhāv-hī.
Charan kamal makrand charnāmrit kai,
prāpat(i) amar pad sahaj(i) samāv-hī.
Charan kamal sukh man mai nivās kīo,
ān sukh tiāg(i) har(i) nām liv lāv-hī.
Charan kamal makrand vāsnā nivās,
ān vās phīkī bhaī hirde na bhāvaī.218.

Since the time a human being attachs his mind with the lotus-like feet of the True Guru, his mind becomes stable and it does not wander anywhere.

The refuge of the True Guru's feet provides one with the foot-wash of the True Guru that helps him acquire inimitable state and engrossment in equipoise.

Since the holy feet of the True Guru got lodged in the heart of a devotee (the devotee took His refuge), the mind of the devotee has shed all other comforts and is absorbed in the meditation of His name.

Since the fragrance of the holy lotus-feet of the True Guru got lodged in the mind of the devotee, all other fragrances have become prosaic and indifferent for him.

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ਬਾਰੀ ਬਹੁ-ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਪਿਆਰੀ ਕੇਰੀ,
ਘੇਰੀ ਆਨਿ ਪ੍ਰਬਲ ਹੁਇ ਨਿੰਦ੍ਰਾ ਨੈਨ ਛਾਇ ਕੈ ॥
ਪ੍ਰੇਮਨੀ ਪਤਿਬ੍ਰਤਾ ਚਈਲੀ ਪ੍ਰਿਅ ਆਗਮ ਕੀ,
ਨਿੰਦ੍ਰਾ ਕੋ ਨਿਰਾਦਰ ਕੈ ਸੋਈ ਨ ਭੈ ਭਾਇ ਕੈ ॥
ਸਖੀ ਹੁਤੀ ਸੋਤ ਥੀ ਭਈ, ਗਈ ਸੁਖਦਾਇਕ ਪੈ,
ਜਹਾ ਕੇ ਤਹਾ ਲੇ ਰਾਖੇ ਸੰਗਮ ਸੁਲਾਇ ਕੈ ॥
ਸੁਪਨ ਚਰਿਤ੍ਰ ਮੈ ਨ ਮਿਤ੍ਰਹਿ ਮਿਲਨ ਦੀਨੀ,
ਜਮ ਰੂਪ ਜਾਮਿਨੀ ਨ ਨਿਬਰੈ ਬਿਹਾਇ ਕੈ ॥੨੧੯॥

Bārī bahu-nāik kī nāikā piārī kerī,
gherī ān(i) prabal hue nindrā nain chhāe kai.
Premanī patibratā chaīlī pria āgam kī,
nindra ko nirādar kai soī na bhai bhāe kai.
Sakhī hutī sot thī bhaī, gaī sukhdāik pai,
Jahā ke tahā le rākhe sangam sulāe kai.
Supan charitra mai na mitrah(i) milan dīnī,
jam rūp jāminī na nibrai bihāe kai.219.

Known as favourite and loved one of the Master who has many women, when her turn to receive her Master's blessings came she was over-powered by the sleep of ignorance. The sleep-filled eyes made me unaware of everything.

But those Sikh sentient beings who were filled with love in their hearts when they heard that their Master was coming, they forsake sleep and remained alert in their faith and love for the meeting.

Despite being favourite of my Master, I remained sleeping in ignorance. I remained bereft of meeting my comfort-giving beloved. I remained wherever I was, separated and bereft of His love and blessings. This is what sleep of ignorance did to me.

This dream like happening did not let me meet my beloved. Now the death-like night of separation neither ends nor terminates.

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ਰੂਪ-ਹੀਨ, ਕੁਲ-ਹੀਨ, ਗੁਨ-ਹੀਨ, ਗਿਆਨ-ਹੀਨ,
ਸੋਭਾ-ਹੀਨ, ਭਾਗ-ਹੀਨ, ਤਪ-ਹੀਨ, ਬਾਵਰੀ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ-ਹੀਨ, ਸਬਦ-ਸੁਰਤਿ ਹੀਨ,
ਬੁਧਿ-ਬਲ-ਹੀਨ, ਸੂਧੇ ਹਸਤ ਨ ਪਾਵ ਰੀ ॥
ਪ੍ਰੀਤਿ-ਹੀਨ, ਰੀਤਿ-ਹੀਨ, ਭਾਇ ਭੈ ਪ੍ਰਤੀਤ-ਹੀਨ,
ਚਿਤ-ਹੀਨ, ਬਿਤ-ਹੀਨ, ਸਹਜ ਸੁਭਾਵ ਰੀ ॥
ਅੰਗ ਅੰਗ ਹੀਨ, ਦੀਨਾ-ਧੀਨ, ਪਰਾਚੀਨ ਲਗਿ,
ਚਰਨ ਸਰਨਿ ਕੈਸੇ ਪ੍ਰਾਪਤਿ ਹੁਇ ਰਾਵਰੀ ॥੨੨੦॥

Rūp-hīn, kul-hīn, gun-hīn, giān-hīn,
sobhā-hīn, bhāg-hīn, tap-hīn, bāvarī.
Drisaṭ(i) daras-hīn, sabad-surat(i) hīn,
budh(i)-bal-hin, sūdhe hasat na pāv rī.
Prit(i)-hīn, rit(i)-hīn, bhāe bhai pratīt-hīn,
chit-hīn, bit-hīn, sahaj subhāv rī.
Aṅg aṅg hīn, dīnā-dhīn, parāchīn lag(i),
charan saran(i) kaise prāpat(i) hue rāvarī.220.

I the sentient seeker am without attractive looks, do not belong to high caste as deemed of Sikhs of the Guru, without the virtues of *Naam*, empty of Guru's knowledge, without any praiseworthy traits, unlucky because of vices, bereft of the service of Guru and thus have become crazy beside being unwise.

I am bereft of the kind looks and glimpse of the True Guru, without meditation, weak of power and wisdom, of warpped hands and feet because of not doing service of the Guru.

I am vacuous of my beloved's love, unware of Guru's teachings, hollow of devotion, unstable of mind, poor of the wealth of meditation and even lacking in calmness of nature.

I am inferior from every aspect of life. I don't become humble in order to please my beloved. With all these shortcomings, O my True Guru ! how can I acquire the refuge of your holy feet.

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ਜਨਨੀ ਸੁਤਹਿ ਬਿਖੁ ਦੇਤ, ਹੇਤੁ ਕਉਨ ਰਾਖੈ,
ਘਰੁ ਮੂਸੈ ਪਾਹਰੂਆ, ਕਹੋ ਕੈਸੇ ਰਾਖੀਐ ॥
ਕਰੀਐ ਜਉ ਬੋਰੈ ਨਾਵ, ਕਹੋ ਕੈਸੇ ਪਾਵੈ ਪਾਰੁ,
ਅਗੂਆਊ ਬਾਟ ਪਾਰੈ, ਕਾ ਪੈ ਦੀਨ ਭਾਖੀਐ ॥
ਖੇਤੈ ਜਉ ਖਾਇ ਬਾਰ, ਕਉਨ ਧਾਇ ਰਾਖਨਹਾਰੁ,
ਚਕ੍ਰਵੈ ਕਰੈ ਅਨਿਆਉ, ਪੂਛੈ ਕਉਨੁ ਸਾਖੀਐ ॥
ਰੋਗੀਐ ਜਉ ਬੈਦ ਮਾਰੈ, ਮਿਤ੍ਰ ਜਉ ਕਮਾਵੈ ਦ੍ਰੋਹੁ,
ਗੁਰ ਨ ਮੁਕਤੁ ਕਰੈ, ਕਾ ਪੈ ਅਭਿਲਾਖੀਐ ॥੨੨੧॥

Jannī suteh bikh(u) det, het(u) kaun rākhai,
ghar(u) mūsai pāhrūā, kaho kaise rākhīai.
Karīai jau borai nāv, kaho kaise pāvai par(u),
agūāū bāṭ pārai, kā pai dīn bhākhīai.
khetai jau khāe bār, kaun dhāe rākhanhār(u),
chakravai karai aniāu, pūchhai kaun(u) sākhīai.
Rogīai jau baid mārai, mitra jau kamāvai droh(u),
gur na mukat(u) karai, kā pai abhilākhīai.221.

If a mother poisons her son then who will love him? If a watchman robs the house then how can it be protected?

If a boatman sinks the boat, then how can the passengers reach the shore beyond? If the leader cheats on the way, then who can be prayed for justice?

If the protecting fence starts eating the the crop (caretaker starts destroying the crop) then who will take care of it? If a king becomes unjust who will examine the wittness?

If a physician kills the patient, a friend betrays his friend, then who can be trusted? If a Guru does not bless his disciple with salvation, then who else can be expected to emanicipate?

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ਮਨ ਮਧੁਕਰ ਗਤਿ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ,
ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਮਾਈਐ ॥
ਸੀਤਲ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਅਨੂਪ ਰੂਪ,
ਮਧੁ ਮਕਰੰਦ ਰਸ, ਅਨਤ ਨ ਧਾਈਐ ॥
ਸਹਜ ਸਮਾਧਿ ਉਨਮਨ ਜਗਮਗ ਜੋਤਿ,
ਅਨਹਦ ਧੁਨਿ ਰੁਨ ਝੁਨਿ ਲਿਵ ਲਾਈਐ ॥
ਗੁਰਮੁਖਿ ਬੀਸ ਇਕ ਈਸ ਸੋਹੰ ਸੋਈ ਜਾਨੈ,
ਆਪਾ ਅਪਰੰਪਰ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥੨੨੨॥

Man madhukar gat(i) bhramat chatur kuṅṭ,
charan kamal sukh saṅpaṭ samāīai.
Sītal sugaṅdh at(i) komal anūp rūp,
madhu makraṅd ras, anat na dhāīai.
Sahaj samādh(i) unman jagmag jot(i),
anhad dhun(i) run jhun(i) liv lāīai.
Gurmukh(i) bīs ik īs sohaṅg soī jānai,
āpā aparaṅpar param pad(u) pāīai.222.

The mind wanders like a bumble bee in all four directions. But by coming into the refuge of True Guru and by the blessings of *Naam Simran*, he merges into peace and comfort of equipoise.

Once the calming, scented, delicate and very beautiful elixir-like holy dust of the feet of True Guru is received, the mind does not wander in any direction.

On account of his association with the holy feet of the True Guru, by remaining in a state of divine will and tranquil state of meditation and ever enjoying a glimpse of the light effulgent, he remains engrossed in the melodious unstruck celestial music.

Believe it ! an obedient Sikh of the True Guru becomes aware of the One Lord who is beyond all limits. And thus he reaches the supreme spiritual state.

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ਮਨ-ਮ੍ਰਿਗ ਮ੍ਰਿਗ-ਮਦ ਅਛਤ ਅੰਤਰਗਤਿ,
ਭੂਲਿਓ ਭ੍ਰਮ ਖੋਜਤ ਫਿਰਤ ਬਨ ਮਾਹੀ ਜੀ ॥
ਦਾਦਰ ਸਰੋਜ ਗਤਿ ਏਕੈ ਸਰਵਰ ਬਿਖੈ,
ਅੰਤਰਿ ਦਿਸੰਤਰਿ ਹੁਇ ਸਮਝਤ ਨਾਹੀ ਜੀ ॥
ਜੈਸੇ ਬਿਖਿਆ-ਧਰ ਤਜੈ ਨ ਬਿਖੁ ਬਿਖਮ ਕਉ,
ਅਹਿਨਿਸ ਬਾਵਨ ਬਿਰਖ ਲਪਟਾਹੀ ਜੀ ॥
ਜੈਸੇ ਨਰਪਤਿ ਸੁਪਨੰਤਰਿ ਭੇਖਾਰੀ ਹੋਇ,
ਗੁਰਮੁਖਿ ਜਗਤ ਮੈ ਭਰਮ ਮਿਟਾਹੀ ਜੀ ॥੨੨੩॥

Man-mrig mrig-mad achhat aṅtargat(i),
bhūlio bhram khojat phirat ban māhī jī.
Dādar saroj gat(i) ekai sarvar bikhai,
aṅtar(i) disaṅtar(i) hue samjhat nāhī jī.
Jaise bikhiā-dhar tajai na bikh(u) bikham kau,
aihnis bāvan birakh lapṭāhī jī.
Jaise narpat(i) supanaṅtar(i) bhekhārī hoe,
gurmukh(i) jagat mai bharam miṭāhī jī.223.

Human mind is like a fast running deer who has *Naam*-like musk within him. But under various doubts and misgivings, he keeps searching it in forest.

Frog and lotus flower live in the same pond but despite that the frog-like mind does not know lotus as if he is residing in a foreign land. The frog eats moss and not lotus flower. Such is the state of mind who is not aware of the *Naam Amrit* co-existing with it, and stays indulged in vices.

As a snake never sheds his venom although he keeps coiled around a sandalwood tree so is the state of that person who does not shed his vices even in the holy congregation.

The sate of our wandering mind is like a king who becomes a beggar in his dream. But the mind of a Sikh of the Guru dispels all his doubts and misgivings with the power of *Naam Simran* and recognising his self, lives a purposeful, contented and a happy life.

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ਬਾਇ ਹੁਇ ਬਘੂਲਾ ਬਾਇ-ਮੰਡਲ ਫਿਰੈ ਤਉ ਕਹਾ,
ਬਾਸਨਾ ਕੀ ਆਗਿ ਜਾਗਿ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ॥
ਕੂਪ ਜਲੁ ਗਰੋ ਬਾਧੇ ਨਿਕਸੈ ਨ ਹੁਇ ਸਮੁੰਦ੍ਰ,
ਚੀਲ ਹੁਇ ਉਡੈ ਨ ਖਗਪਤਿ ਉਨਮਾਨੀਐ ॥
ਮੂਸਾ ਬਿਲ ਖੋਦਿ ਨ ਜੋਗੀਸੁਰ ਗੁਫਾ ਕਹਾਵੈ,
ਸਰਪ ਹੁਇ ਚਿਰੰਜੀਵ ਬਿਖੁ ਨ ਬਿਲਾਨੀਐ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਚੀਤ ਹੁਇ ਅਤੀਤ,
ਹਉਮੈ ਖੋਇ ਹੋਇ ਰੇਨੁ ਕਾਮਧੇਨੁ ਮਾਨੀਐ ॥੨੨੪॥

Bāe hue baghūlā bāe-manḍal phirai tau kahā,
bāsnā kī āg(i) jāg(i) jugat(i) na jānīai.
Kūp jal(u) garo bādhe niksai na hue samundra,
chīl hue uḍai na khagpat(i) unmānīai.
mūsā bil khod(i) na jogīsur guphā kahāvai,
sarap hue chiranjīv bikh(u) na bilānīai.
Gurmukh(i) trigun atīt, chīt hue atīt,
haumai khoe hoe ren(u) kāmdhen(u) mānīai.224.

So what if someone through spiritual powers become a whirlwind of air and wanders in the atmosphere when all desires are kindered in his mind and he does not know how to get rid of them?

Just as water drawn out of a well with a pitcher tied to a rope does not become an ocean and a vulture, who roams about in the sky looking for corpses, cannot be accepted as god of birds, similarly, an evil-filled man cannot claim to be a spiritually awakened.

A rat living in a burrow cannot be called a saint in a cave. Similarly, a person who has done no good to anyone is like a rat even if he puts himself through rigorous penance to realise his beloved God. If one acquires long life like a snake, one cannot dispel the venom of vices and desires from one's mind.

But an obedient Sikh of the Guru keeps himself clear from the effect of tri-traits of *maya* and is a recluse by heart. He loses his ego and becomes an epitome of humility by serving all and accomplishing others' tasks admirably.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ,
ਆਤਮ ਅਵੇਸ ਪ੍ਰਮਾਤਮ ਪ੍ਰਬੀਨ ਹੈ॥
ਤਤੈ ਮਿਲਿ ਤਤ ਸ੍ਵਾਂਤ ਬੂੰਦ ਮੁਕਤਾਹਲ ਹੋਇ,
ਪਾਰਸ ਕੈ ਪਾਰਸ ਪਰਸਪਰ ਕੀਨ ਹੈ॥
ਜੋਤੀ ਮਿਲਿ ਜੋਤਿ ਜੈਸੇ ਦੀਪਕੈ ਦਿਪਤ ਦੀਪ,
ਹੀਰੈ ਹੀਰਾ ਬੇਧੀਅਤਿ ਆਪੈ ਆਪਾ ਚੀਨ ਹੈ॥
ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਸਨਾ ਸੁਬਾਸ ਗਤਿ,
ਚਤੁਰ ਬਰਨ ਜਨ ਕੁਲ ਅਕੁਲੀਨ ਹੈ॥੨੨੫॥

Sabad surat(i) liv gur sikh sandh(i) mile,
ātam aves pramātam prabīn hai.
Tatai mil(i) tat svānt būnd muktāhal hoe,
pāras kai pāras parspar kīn hai.
Jotī mil(i) jot(i) jaise dīpkai dipat dīp,
hīrai hīrā bedhīat(i) āpai āpā chīn hai.
Chandan banāspatī bāsnā subās gat(i),
chatur baran jan kul akulīn hai.225.

With the union of a disciple coming in the refuge of True Guru and when his mind is engrossed in the divine word, he becomes an adept in uniting his self with the Supreme soul.

As the mythical rain-drop *(Swati)* turns into a pearl when it falls on an Oyster shell and becomes highly valuable, so would a person become when his heart is filled with the elixir-like *Naam* of the Lord. Uniting with Supreme, he too becomes like Him. Like philosopher-stone, the True Guru makes a Sikh like Himself.

As an oil lamp lights the other, so does a true devotee (Gursikh) meeting with True Guru becomes an embodiment of His light and shines in the diamond like a diamond. He reckons his self then.

All the vegetation around a sandalwood tree becomes fragrant. Similarly the people of all the four castes become of higher caste after meeting with True Guru.

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ਗੁਰਮਤਿ ਸਤਿ ਰਿਦੈ, ਸਤਿ ਰੂਪ ਦੇਖੇ ਦ੍ਰਿਗ,
ਸਤਿ-ਨਾਮ ਜਿਹਬਾ ਕੈ, ਪ੍ਰੇਮ ਰਸ ਪਾਏ ਹੈ ॥
ਸਬਦ ਬਿਬੇਕ ਸਤਿ, ਸ੍ਰਵਨ ਸੁਰਤਿ ਨਾਦ,
ਨਾਸਿਕਾ ਸੁਗੰਧਿ ਸਤਿ, ਆਘ੍ਰਨ ਅਘਾਏ ਹੈ ॥
ਸੰਤ ਚਰਨਾਮ੍ਰਿਤ ਹਸਤ ਅਵਿਲੰਬ ਸਤਿ,
ਪਾਰਸ ਪਰਸਿ ਹੋਇ ਪਾਰਸ ਦਿਖਾਏ ਹੈ ॥
ਸਤਿ ਰੂਪ ਸਤਿ-ਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਅਲਖ ਲਖਾਏ ਹੈ ॥੨੨੬॥

Gurmat(i) sat(i) ridai. sat(i) rūp dekhe drig,
sat(i)-nām jibbā kai, prem ras pāe hai.
Sabad bibek sat(i), sravan surat(i) nād,
nāsikā sugandh(i) sat(i), āghran aghāe hai.
Sant charnāmrit hasat avilanb sat(i),
pāras paras(i) hoe pāras dikhāe hai.
Sat(i) rūp sat(i)-nām sat(i)gur giān dhiān,
gur sikh sandh(i) mile alakh lakhāe hai.226.

By lodging the teachings of the True Guru in the heart, the eyes of the Sikh of the Guru sees the True Lord pervading in everyone everywhere. He repeats the name of the Lord incessantly and relishes the loving nectar of *Naam Simran* all the time.

Having listened to the true words of wisdom from the Guru, the ears of a disciple remain engrossed in listening to that tune. Smelling the fragrance of the *Naam*, his nostrils are satiated by the sweet smell of the *Naam*.

With the hands getting a touch of the feet of the True Guru, a Sikh of the Guru is seen to have become a philosopher-stone like the True Guru Himself.

Thus relishing the words of the Guru with all five senses and his becoming one with the True Guru, a Sikh of the Guru becomes aware of the Lord whose form and name is eternal. All this happens through the knowledge dispensed by the True Guru.

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ਆਤਮ ਤ੍ਰਿਬਿਧੀ ਜਤ੍ਰ ਕਤ੍ਰ ਸੈ ਇਕਤ੍ਰ ਭਏ,
ਗੁਰਮਤਿ ਸਤਿ ਨਿਹਚਲ ਮਨ ਮਾਨੇ ਹੈ ॥
ਜਗਜੀਵਨ ਜਗ, ਜਗ ਜਗਜੀਵਨ ਮੈ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ, ਉਰ ਆਨੇ ਹੈ ॥
ਸੂਖਮ ਸਥੂਲ ਮੂਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ,
ਗੋਰਸ ਗੋਬੰਸ ਗਤਿ ਪ੍ਰੇਮ ਪਹਿਚਾਨੇ ਹੈ ॥
ਕਾਰਨ ਮੈ ਕਾਰਨ-ਕਰਨ, ਚਿਤ੍ਰ ਮੈ ਚਿਤੇਰੋ,
ਜੰਤ੍ਰ ਧੁਨਿ ਜੰਤ੍ਰੀ, ਜਨ ਕੈ ਜਨਕ ਜਾਨੇ ਹੈ ॥੨੨੭॥

Ātam tribidh(i) jatra katra sai ikatra bhae,
gurmat(i) sat(i) nihchal man māne hai.
Jagjīvan jag, jag jagjīvan mai,
pūran brahm giān dhiān, ur āne hai.
Sūkham sathūl mūl ek hī anek mek,
goras gobans gat(i) prem paihchāne hai.
Kāran mai kāran-karan, chitra mai chitero,
jantra dhun(i) jantrī, jan kai janak jāne hai.227.

With the acquisition of True Guru's consecration and His wisdom, the mind wandering in three traits of *maya* becomes stable and then it feels reassured in the words of the Guru.

One who has received the elixir-like Name of the Lord, practiced it, sees the Lord and the world intermingled. That Sikh of the Guru imbibes the knowledge in his heart since it has been blessed by the complete God-like True Guru.

In the loving hue of Lord's name, the Sikh of the Guru recognises the presence of the Lord in gross and imperceptible species just as well species of cows yield same type of milk.

He realises that the Lord is permeated in His creation as is a painter in his painting, a tune in the musical instrument and qualities of father in his son.

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ਨਾਇਕੁ ਹੈ ਏਕੁ ਅਰੁ ਨਾਇਕਾ ਅਸਟ ਤਾ ਕੈ,
ਏਕ ਏਕ ਨਾਇਕਾ ਕੇ ਪਾਂਚ ਪਾਂਚ ਪੂਤ ਹੈ॥
ਏਕ ਏਕ ਪੂਤ ਗ੍ਰਿਹ ਚਾਰਿ ਚਾਰਿ ਨਾਤੀ,
ਏਕੈ ਏਕੈ ਨਾਤੀ ਦੋਇ ਪਤਨੀ ਪ੍ਰਸੂਤ ਹੈ॥
ਤਾਹੂ ਤੇ ਅਨੇਕ ਪੁਨਿ, ਏਕੈ ਏਕੈ ਪਾਂਚ ਪਾਂਚ,
ਤਾ ਤੈ ਚਾਰਿ ਚਾਰਿ ਸੁਤ ਸੰਤਤਿ ਸਭੂਤ ਹੈ॥
ਤਾ ਤੇ ਆਠ ਆਠ ਸੁਤਾ, ਸੁਤਾ ਸੁਤਾ ਆਠ ਸੁਤ,
ਐਸੋ ਪਰਵਾਰੁ ਕੈਸੇ ਹੋਇ ਏਕ ਸੂਤ ਹੈ॥੨੨੮॥

Nāik(u) hai ek(u) ar(u) nāikā asaṭ tā kai,
ek ek nāikā ke pānch pānch pūt hai.
Ek ek pūt grih chār(i) chār(i) nātī,
ekai ekai nātī doe patnī prasūt hai.
tāhū te anek pun(i), ekai ekai pānch pānch,
tā tai chār(i) chār(i) sut santat(i) sabhūt hai.
Tā te āṭh āṭh sutā, sutā sutā āṭh sut,
aiso parvār(u) kaise hoe ek sūt hai.228.

There is only one master of the house. He has eight wives and each wife has five sons.

Every son has four sons. Thus every grandson of the master has two child-bearing wives.

Then several children were born of those wives. Each bore five sons and then four more sons.

Each of these sons produced eight daughters and then eight sons came forth from each daughter. One who has such a big family, how can he be stringed in one thread. This is the spread of the mind. Its expanse has no end. How can a mind with such vast spread be concentrated?

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ਏਕ ਮਨੁ ਆਠ ਖੰਡ, ਖੰਡ ਖੰਡ ਪਾਂਚ ਟੂਕ
ਟੂਕ ਟੂਕ ਚਾਰਿ ਫਾਰਿ, ਫਾਰਿ ਦੋਇ ਫਾਰ ਹੈ ॥
ਤਾਹੂ ਤੇ ਪਈਸੇ, ਅਉ ਪਈਸਾ ਏਕ ਪਾਂਚ ਟਾਂਕ
ਟਾਂਕ ਟਾਂਕ ਮਾਸੇ ਚਾਰਿ, ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ॥
ਮਾਸਾ ਏਕ ਆਠ ਰਤੀ, ਰਤੀ ਆਠ ਚਾਵਰ ਕੀ,
ਹਾਟ ਹਾਟ ਕਨੁ ਕਨੁ ਤੋਲ ਤੁਲਾਧਾਰ ਹੈ ॥
ਪੁਰ ਪੁਰ ਪੂਰਿ ਰਹੇ ਸਕਲ ਸੰਸਾਰ ਬਿਖੈ,
ਬਸਿ ਆਵੈ ਕੈਸੇ ਜਾ ਕੋ ਏਤੋ ਬਿਸਥਾਰ ਹੈ ॥੨੨੯॥

Ek man(u) āṭh khaṅḍ, khaṅḍ khaṅḍ pāṅch ṭūk,
ṭūk ṭūk chār(i) phār(i), phār(i) doe phār hai.
Tāhū te paīse, au paīsā ek pāṅch ṭāṅk,
ṭāṅk ṭāṅk māse chār(i), anik prakār hai.
Māsā ek āṭh ratī, ratī āṭh chāvar kī,
hāṭ hāṭ kan(u) kan(u) tol tulādhār hai.
Pur pur pūr(i) rahe sakal saṅsār bikhai,
bas(i) āvai kaise jā ko eto bisthār hai.229.

A *maund* (Indian weight measure of past) divided into eight parts makes eight parts of five seer each. Each part when divided into five parts make five pieces of one seer (Indian weight measure) each. If each seer divided into four parts, then each quarters will be a *pao*. Each *pao* when divided into half become half *pao* each. (All the weight measuers mentioned are old Indian weight measures).

These half *pāos* are then reduced to *Sarsāhī*. Each *Sarsāhī* contains five *Tānk*. Each *Tānk* has four *Māshās*. Thus these weight measures have much spread.

One *māshā* contains eight *ratīs* (a small red and black seed of Allarams, used as a weight measure by jewellers for weighing gold) and one *ratī* has eight grains of rice. Thus are being weighed items in a shop.

This is the spread of a *maund* in the cities of the world. A mind which has such an expanse of lust, anger, avarice attachment, arrogance, desires and other vices, how can that mind be controlled?

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ਖਗਪਤਿ ਪ੍ਰਬਲ ਪਰਾਕ੍ਰਮੀ ਪਰਮ-ਹੰਸ,
ਚਾਤੁਰ ਚਤੁਰ-ਮੁਖ ਚੰਚਲਾ ਚਪਲ ਹੈ ॥
ਭੁਜ-ਬਲੀ ਅਸਟ-ਭੁਜਾ, ਤਾ ਕੇ ਚਾਲੀਸ ਕਰ,
ਏਕ ਸਉ ਸਾਠ ਪਾਉ, ਚਾਲ ਚਲਾਚਲ ਹੈ ॥
ਜਾਗ੍ਰਤ ਸੁਪਨ ਅਹਿਨਿਸਿ ਦਹਿਦਿਸ ਧਾਵੈ,
ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ ਹੋਇ ਆਵੈ ਏਕ ਪਲ ਹੈ ॥
ਪਿੰਜਰੀ ਮੈ ਅਛਤ ਉਡਤ ਪਹੁੰਚੈ ਨ ਕੋਊ,
ਪੁਰ ਪੁਰ ਪੂਰ ਗਿਰ ਤਰ ਥਲ ਜਲ ਹੈ ॥੨੩੦॥

Khagpat(i) prabal prākramī param-hans,
chātur chatur-mukh chanchlā chapal hai.
Bhuj-balī ast-bhujā, tā ke chālīs kar,
ek sau sāṭh pāu, chāl chalāchal hai.
Jāgrat supan aihnis(i) daihdis dhāvai,
tribhavan prati hoe āvai ek pal hai.
pinjarī mai achhat uḍat pahunchai na koū,
pur pur pūr gir tar thal jal hai.230.

Mind is like a large *Garud* (a bird that according to Hindu mythology is the transport of Lord Vishnu) that has very sharp flight, is very powerful, shrewd, clever, well aware of happenings in all four directions and is brisk like electricity.

Like a *maund*, the mind is also powerful with eight arms, (eight arms of *maund*—each of 5 *seers*) 40 hands (each hand is one *seer* of a *maund*). Thus it has 160 feet (each feet of a *maund* is of one *pāo*). Its gait is very sharp and not likely to stop anywhere.

This mind awake or asleep, day or night keeps wandering in all ten directions all the time. It visits all the three worlds in no time.

A bird in a cage cannot fly, but mind though in cage of the body flies to places where no one can reach. It has reach to the cities, mountains, jungles, in the water and even in the deserts.

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ਜੈਸੇ ਪੰਛੀ ਉਡਤ ਫਿਰਤ ਹੈ ਅਕਾਸਚਾਰੀ,
ਜਾਰੀ ਡਾਰਿ ਪਿੰਜਰੀ ਮੈ ਰਾਖੀਅਤਿ ਆਨਿ ਕੈ ॥
ਜੈਸੇ ਗਜਰਾਜ ਗਹਿਬਰ ਬਨ ਮੈ ਮਦੋਨ,
ਬਸਿ ਹੁਇ ਮਹਾਵਤ ਕੇ ਅੰਕੁਸਹਿ ਮਾਨਿ ਕੈ ॥
ਜੈਸੇ ਬਿਖਿਆਧਰ ਬਿਖਮ ਬਿਲ ਮੈ ਪਾਤਾਲ,
ਗਹੇ ਸਾਪਹੇਰਾ ਤਾਹਿ ਮੰਤ੍ਰਨ ਕੀ ਕਾਨਿ ਕੈ ॥
ਤੈਸੇ ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ ਭ੍ਰਮਤ ਚੰਚਲ ਚਿਤ,
ਨਿਹਚਲ ਹੋਤ ਮਤਿ ਸਤਿਗੁਰ ਗਿਆਨ ਕੈ ॥੨੩੧॥

Jaise pañchhī uḍat phirat hai akāschārī,
jārī ḍār(i) piñjarī mai rākhīat(i) ān(i) kai.
Jaise gajrāj gaihbar ban mai madon,
bas(i) hue mahāvat ke aṅkusah(i) mān(i) kai.
Jaise bikhiādhar bikham bil mai pātāl,
gahe sāp-herā tāhe mantran kī kān(i) kai.
Taise tribhavan prat(i) bhramat chañchal chit,
nihchal hot mat(i) sat(i)gur giān kai.231.

Just as a high flying bird keep flying to distant places, but once it is caught with the help of a net and put in a cage, it cannot fly anymore.

Just as a frolicsome elephant roams about in the dense jungle excitedly, it is brought under control under the fear of a goad once captured.

Just as a snake lives in deep and winding burrow is caught by snake-charmer with mystic incantations.

Similarly the mind that wanders in all the three worlds become calm and steady with teachings and advice of the True Guru. By practicing meditation on the *Naam* obtained from the True Guru, its wandering ends.

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ਰਚਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਏਕ ਮੈ ਅਨੇਕ ਭਾਂਤਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ॥
ਲੋਚਨ ਮੈ ਦ੍ਰਿਸਟਿ, ਸ੍ਰਵਨ ਮੈ ਸੁਰਤਿ ਰਾਖੀ,
ਨਾਸਕਾ ਸੁਬਾਸ, ਰਸ ਰਸਨਾ ਉਚਾਰ ਹੈ॥
ਅੰਤਰ ਹੀ ਅੰਤਰ ਨਿਰੰਤਰੀਨ ਸ੍ਰੋਤਨ ਮੈ,
ਕਾਹੂ ਕੀ ਨ ਕੋਊ ਜਾਨੈ, ਬਿਖਮ ਬੀਚਾਰ ਹੈ॥
ਅਗਮ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ, ਜਾਨੀਐ ਚਿਤੇਰੋ ਕੈਸੋ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰ ਹੈ ॥੨੩੨॥

Rachan charitra chitra bisam bachitra-pan,
Ek mai anek bhāṅt(i) anik prakār hai.
Lochan mai drisṭ(i), sravan mai surat(i) rākhī,
nāskā subās, ras rasnā uchār hai.
aṅtar hī aṅtar niraṅtrīn srotan mai,
kābū kī na koū jānai, bikham bīchār hai.
Agam charitra chitra, jānīai chitero kaiso,
net(i) net(i) net(i) namo namo namaskār hai.232.

The picture of miraculous creation of the Lord is full of astonishment and wonder. How has He spread such countless variations and diversities in this one picture.

He has filled energy in the eyes to see, in the ears to hear, in the nostrils to smell and in the tongue to taste and relish.

What is difficult to understand is that each of these senses has so much difference in them that one does not know how the other is engaged.

The picture of creation of the Lord that is beyond comprehension, how can then its creator and His creation be understood ? He is limitless, infinite in all the three periods and is worthy of salutations repeatedly.

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ਮਾਇਆ ਛਾਇਆ ਪੰਚ ਦੂਤ ਭੂਤ ਉਦਮਾਦ ਠਟ,
ਘਟ ਘਟ ਘਟਿਕਾ ਮੈ ਸਾਗਰ ਅਨੇਕ ਹੈ॥
ਅਉਧ ਪਲ ਘਟਿਕਾ ਜੁਗਾਦਿ ਪਰਜੰਤ ਆਸਾ,
ਲਹਿਰ ਤਰੰਗ ਮੈ ਨ ਤ੍ਰਿਸਨਾ ਕੀ ਟੇਕ ਹੈ॥
ਮਨ ਮਨਸਾ ਪ੍ਰਸੰਗ ਧਾਵਤ ਚਤੁਰ ਕੁੰਟ,
ਛਿਨਕ ਮੈ ਖੰਡ ਬ੍ਰਹਮੰਡ ਜਾਵਦੇਕ ਹੈ॥
ਆਧਿ ਕੈ ਬਿਆਧਿ ਕੈ ਉਪਾਧਿ ਕੈ ਅਸਾਧ ਮਨ,
ਸਾਧਬੇ ਕਉ ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਹੈ॥੨੩੩॥

Māiā chhāiā panch dūt bhūt udmād ṭhaṭ,
ghaṭ ghaṭ ghaṭikā mai sāgar anek hai.
Audh pal ghaṭikā jugād(i) parjant āsā,
lahir tarang mai na trisnā kī ṭek hai.
Man mansā prasang dhāvat chatur kunṭ,
chhinak mai khanḍ brahmanḍ jāvdek hai.
ādh(i) kai biādh(i) kai upādh(i) kai asādh man,
sādhbe kau charan saran(i) gur ek hai.233.

Lust, anger etc., the five vices are shadows of *maya* (mammon). These have created turbulence in human beings like demons. Many oceans of vices and evils are in rage in the mind of a human being as a result of these.

Human life is very brief but his expectations and desires are of aeons. There are waves of vices in the ocean-like mind whose cravings are unimaginable.

Under the influence of all these cravings and desires, the mind roams about in all four directions and reaches regions beyond in split second time.

Despite its engrossment in worries, physical ailments and many types of other maladies, it cannot be stopped from wandering. The refuge of the True Guru is the only means of controlling it.

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ਜੈਸੋ ਮਨੁ ਲਾਗਤ ਹੈ ਲੇਖਕ ਕੋ ਲੇਖੈ ਬਿਖੈ,
ਹਰਿ ਜਸੁ ਲਿਖਤ ਨ ਤੈਸੋ ਠਹਿਰਾਵਈ॥
ਜੈਸੋ ਮਨੁ ਬਨਜ ਬਿਉਹਾਰ ਕੇ ਬਿਥਾਰ ਬਿਖੈ,
ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਨ ਭਾਵਈ॥
ਜੈਸੋ ਮਨੁ ਕਨਿਕ ਅਉ ਕਾਮਨੀ ਸਨੇਹ ਬਿਖੈ,
ਸਾਧ ਸੰਗਿ ਤੈਸੋ ਨੇਹੁ ਪਲ ਨ ਲਗਾਵਈ॥
ਮਾਇਆ ਬੰਧ ਧੰਧ ਬਿਖੈ ਆਵਧ ਬਿਹਾਇ ਜਾਇ,
ਗੁਰ-ਉਪਦੇਸ ਹੀਨ ਪਾਛੇ ਪਛੁਤਾਵਈ॥੨੩੪॥

Jaiso man(u) lāgat hai lekhak ko lekhai bikhai,
har(i) jas(u) likhat na taiso ṭhaihrāvaī.
Jaiso man(u) banaj biuhār ke bithār bikhai,
sabad surat(i) avgāhan na bhāvaī.
Jaiso man(u) kanik au kāmnī saneh bikhai,
sādh saṅg(i) taiso neh(u) pal na lagāvaī.
Māiā baṅdh dhaṅdh bikhai āvadh bihāe jāe,
gur-updes hīn pāchhe pachhutāvaī.234.

Just as the mind of an accountant is ever engrossed in maintaining and writing accounts of worldly affairs, it does not focus on writing the paeans of the Lord.

As the mind is engrossed in trading and business, it does not like to involve and engross itself in the meditation of Lord's name.

Just as a man is enamored by gold and love of woman, he does not show that type of love in his heart for a moment for the congregation of holymen.

Life is spent in the worldly bondages and affairs. One bereft of practicing and following the teachings of True Guru repents when one's time to depart from this world draws near.

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ਜੈਸੇ ਮਨੁ ਧਾਵੈ ਪਰ-ਤਨ ਧਨ ਦੂਖਨ ਲਉ,
ਸ੍ਰੀ ਗੁਰ ਸਰਨਿ ਸਾਧ ਸੰਗਿ ਲਉ ਨ ਆਵਈ ॥
ਜੈਸੋ ਮਨੁ ਲਾਗੈ ਪਰਾਧੀਨ ਹੀਨ ਦੀਨਤਾ ਮੈ,
ਸਾਧ ਸੰਗਿ ਸਤਿਗੁਰ ਸੇਵਾ ਨ ਲਗਾਵਈ ॥
ਜੈਸੋ ਮਨੁ ਕਿਰਤਿ ਬਿਰਤਿ ਮੈ ਮਗਨ ਹੋਇ,
ਸਾਧ ਸੰਗਿ ਕੀਰਤਨ ਮੈ ਨ ਠਹਿਰਾਵਈ ॥
ਕੂਕਰ ਜਿਉ ਚਉਚ ਕਾਢਿ, ਚਾਕੀ ਚਾਟਿਬੇ ਕਉ ਜਾਇ,
ਜਾ ਕੇ ਮੀਠੀ ਲਾਗੀ ਦੇਖੈ, ਤਾਹੀ ਪਾਛੇ ਧਾਵਈ ॥੨੩੫॥

Jaiso man(u) dhāvai par-tan dhan dūkhan lau,
Srī gur saran(i) sādh sang(i) lau na āvaī.
Jaiso man(u) lāgai parādhīn hīn dīntā mai,
sādh sang(i) sat(i)gur sevā na lagāvaī.
Jaiso man(u) kirat(i) birat(i) mai magan hoe,
sādh sang(i) kīrtan mai na ṭhaihrāvaī.
Kūkar jio chauch kāḍh(i), chākī chāṭibe kau jāe,
jā ke mīṭhī lāgī dekhai, tāhī pāchhe dhāvaī.235.

Just as the mind runs after other's woman, other's wealth and vituperation of others, it does not come to the refuge of the True Guru and assembly of noble people.

Just as the mind remains involved in inferior, disrespectful service of others, it does not do similar service of the True Guru and holy assembly of saintly persons.

Just as the mind remains engrossed in the worldly affairs, it does not attach itself with the adulations of God and pious congregation.

Just as a dog runs to lick the millstone, so does a greedy person run after him with whom he sees the sweet avarice of *maya* (mammon).

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ਸਰਵਰ ਮੈ ਨ ਜਾਨੀ ਦਾਦਰ ਕਮਲ ਗਤਿ,
ਮ੍ਰਿਗ ਮ੍ਰਿਗ-ਮਦ ਗਤਿ ਅੰਤਰਿ ਨ ਜਾਨੀ ਹੈ॥
ਮਣਿ ਮਹਿਮਾ ਨ ਜਾਨੀ ਅਹਿ ਬਿਖੁ ਬਿਖਮ ਕੈ,
ਸਾਗਰ ਮੈ ਸੰਖ ਨਿਧਿ ਹੀਨ ਬਕ ਬਾਨੀ ਹੈ॥
ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਂਸ ਨਿਰਗੰਧ ਕੰਧ,
ਉਲੂਐ ਅਲਖ ਦਿਨ ਦਿਨਕਰ ਧਿਆਨੀ ਹੈ॥
ਤੈਸੇ ਬਾਂਝ ਬਧੂ ਮਮ, ਸ੍ਰੀ ਗੁਰ ਪੁਰਖ ਭੇਟਿ,
ਨਿਹਫਲ ਸੇਬਲ ਜਿਉ ਹਉਮੈ ਅਭਿਮਾਨੀ ਹੈ॥੨੩੬॥

Sarvar mai na jānī dādar kamal gat(i),
mrig mrig-mad gat(i) antar(i) na jānī hai.
Maṇ(i) mahimā na jānī aih bikh(u) bikham kai,
sāgar mai sankh nidh(i) hīn bak bānī hai.
Chandan samīp jaise bāns nirgandh kandh,
ulūai alakh din dinkar dhiānī hai.
Taise bānjh badhū mam, srī gur purakh bheṭ(i),
nihphal sebal jio haumai abhimānī hai.236.

A frog living in a pool is unaware of the presence of a lotus flower growing in the same pool. Even a deer is unaware of the musk pod that he is carrying within his body.

Just as a poisonous snake because of its poison is not aware of the invaluable pearl that he carries in his hood and a conch shell keeps wailing although it lives in the ocean but unaware of the wealth stored therein.

As a bamboo plant remains bereft of fragrance despite living in the close proximity of a Sandalwood tree, and as an owl keeps his eyes shut during the day behaving ignorantly of the Sun,

Similarly, because of my ego and pride, I like an infertile woman remained fruitless despite acquiring the touch of True Guru. I am no better than the tall fruitless tree like silk Cotton *(Bombax heptaphylum).*

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ਬਰਖਾ ਚਤੁਰ-ਮਾਸ ਭਿਦੈ ਨ ਪਖਾਨ ਸਿਲਾ,
ਨਿਪਜੈ ਨ ਧਾਨ ਪਾਨ ਅਨਿਕ ਉਪਾਵ ਕੈ ॥
ਉਦਿਤ ਬਸੰਤ ਪਰਫੁਲਿਤ ਬਨਾਸਪਤੀ,
ਮਉਲੈ ਨ ਕਰੀਰੁ ਆਦਿ ਬੰਸ ਕੇ ਸੁਭਾਵ ਕੈ ॥
ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਨਿਸਫਲ ਬਾਂਝ ਬਧੂ,
ਹੋਇ ਨ ਅਧਾਨ, ਦੁਖੋ ਦੁਬਿਧਾ ਦੁਰਾਵ ਕੈ ॥
ਤੈਸੇ ਮਮ ਕਾਗ ਸਾਧ ਸੰਗਤਿ ਮਰਾਲ-ਸਭਾ,
ਰਹਿਓ ਨਿਰਾਹਾਰ ਮੁਕਤਾਹਲ ਅਪਿਆਵ ਕੈ ॥੨੩੭॥

Barkhā chatur-mās bhidai na pakhān silā,
nipjai na dhān pān anik upāv kai.
Udit basant parphulit banāspatī,
maulai na karīr(u) ād(i) bans ke subhāv kai.
Sihjā sanjog bhog nisphal bānjh badhū,
hoe na adhān, dukho dubidhā durāv kai.
Taise mam kāg sādh sangat(i) marāl-sabhā,
rahio nirāhār muktāhal apiāv kai.237.

Just as a stone accumulates no water even during monsoon rains and does not become soft, it can yield no crop despite diligent efforts,

Just as all the trees and bushes blossom in the spring season, but due to peculiarity of the species, (Acacia arabica) *Keekar* trees do not flower,

Just as an infertile woman remains bereft of pregnancy despite enjoying nuptial bed with her husband, and she keeps hiding her distress.

Similarly I, a crow (used to eating filth) remained bereft of pearl-like food of *Naam Simran* even in the company of swans.

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ਕਪਟ ਸਨੇਹ ਜੈਸੇ ਢੇਕੁਲੀ ਨਿਵਾਵੈ ਸੀਸ,
ਤਾ ਕੈ ਬਸਿ ਹੋਇ ਜਲੁ ਬੰਧਨ ਮੈ ਆਵਈ ॥
ਡਾਰਿ ਦੇਤ ਖੇਤ, ਹੁਇ ਪ੍ਰਫੁਲਿਤ ਸਫਲ ਤਾ ਤੇ,
ਆਪਿ ਨਿਹਫਲ ਪਾਛੈ ਬੋਝ ਉਕਤਾਵਈ ॥
ਅਰਧ ਉਰਧ ਹੁਇ ਅਨੁਕ੍ਰਮ ਕੈ,
ਪਰਉਪਕਾਰ ਅਬਿਕਾਰ ਨ ਮਿਟਾਵਈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ,
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸੁਖ ਦੁਖ ਪਾਵਈ ॥੨੩੮॥

Kapaṭ saneh jaise ḍhekulī nivāvai sīs,
tā kai bas(i) hoe jal(u) bandhan mai āvaī.
Ḍār(i) det khet, hue praphulit saphal tā te,
āp(i) nihphal pāchhai bojh uktāvaī.
Ardh urdh hue anukram kai,
parupkār abikār na miṭāvaī.
Taise hī asādh sādh saṅgat(i) subhāv gat(i),
gurmat(i) durmat(i) sukh dukh pāvaī.238.

Just as *Dhekuli* (an improvised bag like contraption made of leather in which a long log is used as a lever to draw water from shallow wells) bends displaying false humility, seeing which the water is entrapped in its love;

It spills the water in the field and as a result of benevolent nature of the water, the crop becomes green and fruit-bearing, but *Dhekuli* of fake humility remains empty and tires itself lifting its own weight;

Thus the *Dhekuli* keeps going up and down continuously, the water does not shed its benevolent nature nor does the *Dhekuli* leave its nature of displaying fake love.

So would we face distress in the company of self-oriented, self-willed people while association with Guru-conscious people enlightens the mind with Guru's wisdom which is highly comforting.

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ਜੈਸੇ ਤਉ ਕੁਚੀਲ ਪਵਿਤ੍ਰਤਾ-ਅਤੀਤ ਮਾਖੀ,
ਰਾਖੀ ਨ ਰਹਿਤ, ਜਾਇ ਬੈਠੇ ਇਛਾਚਾਰੀ ਹੈ॥
ਪੁਨਿ ਜਉ ਅਹਾਰ ਸਨਬੰਧ ਪਰਵੇਸੁ ਕਰੈ,
ਜਰੈ ਨ ਅਜਰ ਉਕਲੇਦੁ ਖੇਦੁ ਭਾਰੀ ਹੈ॥
ਬਧਿਕ ਬਿਧਾਨ ਜਿਉ ਉਦਿਆਨ ਮੈ ਟਾਟੀ ਦਿਖਾਇ,
ਕਰੈ ਜੀਵ-ਘਾਤ ਅਪਰਾਧ ਅਧਿਕਾਰੀ ਹੈ॥
ਹਿਰਦੈ ਬਿਲਾਉ ਅਰੁ ਨੈਨ ਬਗ ਧਿਆਨੀ ਪ੍ਰਾਨੀ,
ਕਪਟ ਸਨੇਹੀ ਦੇਹੀ ਅੰਤਿ ਹੁਇ ਦੁਖਾਰੀ ਹੈ ॥੨੩੯॥

Jaise tau kuchīl pavitratā-atīt mākhī,
rākhī na rahit, jāe baiṭhe ichhāchārī hai.
Pun(i) jau ahār sanbandh parves(u) karai,
jarai na ajar ukled(u) khed(u) bhārī hai.
Badhik bidhān jio udiān mai ṭāṭī dikhāe,
karai jīv-ghāt aprādh adhikārī hai.
Hirdai bilāo ar(u) nain bag dhiānī prānī,
kapaṭ sanehī dehī ant(i) hue dukhārī hai.239.

Just as a dirty and defiled fly sits here and there at its will and does not stop even when made to fly away repeatedly, so do dross-filled and evil-doers come to the holy congregation and impose their will on others;

And then if the same fly enters our stomach alongwith food, being indigestable, makes us vomit causing much distress. Like fly, unauthorised persons cause much disturbance in the holy company.

Just as a hunter uses a mock contraption to hunt wild animals, he becomes eligible for punishment of his sins. So would a deceitful person be punished who keep deceiving gullible people in his garb of a saint or a loving devotee.

Similarly one whose heart (like a he-cat) is ever engrossed in avarice, who harbours ill intentions and fake love in his eyes like a heron, falls a prey to the angels of death and is put through untold sufferings.

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ਗਊ ਮੁਖ ਬਾਘੁ ਜੈਸੇ ਬਸੇ ਮ੍ਰਿਗ-ਮਾਲ ਬਿਖੈ,
ਕੰਗਨਾ ਪਹਿਰਿ ਜਿਉ ਬਿਲਈਆ ਖਗ ਮੋਹਈ ॥
ਜੈਸੇ ਬਗ ਧਿਆਨ ਧਾਰਿ ਕਰਤ ਅਹਾਰ ਮੀਨ,
ਗਨਿਕਾ ਸਿੰਗਾਰ ਸਾਜਿ, ਬਿਭਚਾਰ ਜੋਹਈ ॥
ਪੰਚ ਬਟਵਾਰੋ ਭੇਖਧਾਰੀ ਜਿਉ ਸਘਾਤੀ ਹੋਇ,
ਅੰਤਿ ਫਾਸੀ ਡਾਰਿ ਮਾਰੈ ਦ੍ਰੋਹ ਕਰ ਦ੍ਰੋਹਈ ॥
ਕਪਟ ਸਨੇਹ ਕੈ ਮਿਲਤ ਸਾਧ ਸੰਗਤਿ ਮੈ,
ਚੰਦਨ ਸੁਗੰਧ ਬਾਂਸੁ ਗਠੀਲੋ ਨ ਬੋਹਈ ॥੨੪੦॥

Gaū mukh bāgh(u) base mrig-māl bikhai,
kangnā pahir(i) jio bilaīā khag mohaī.
Jaise bag dhiān dhār(i) karat ahār mīn,
ganikā singār sāj(i), bibhchār johaī.
panch baṭvāro bhekhdhārī jio saghātī hoe,
ant(i) phāsī ḍār(i) mārai droh kar drohaī.
Kapaṭ saneh kai milat sādh sangat(i) mai,
chandan sugandh bāns(u) gaṭhīlo na bohaī.240.

Just as a lion posing cowlike innocence enters a herd of deer, or a cat deceives the birds impressing upon them that she has just returned from pilgrimage and thus holy,

Just as a heron shows himself contemplating standing on one leg in water but pounces on small fish as these come near him, a whore adores herself like married woman and waits for a lust-filled person to visit her,

Just as a dacoit adopts the garb of a noble person and become a murderer and kills others with a noose around their neck, turning out to be untrusting and treacherous.

Similarly, if a person with mock and fake love comes to the company of saintly persons, he does not acquire or assimilate the good influence of the holy congregation, just as a knotted bamboo tree acquire no fragrance despite growing in the near proximity of a Sandalwood tree.

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ਆਦਿ ਹੀ ਅਧਾਨ ਬਿਖੈ ਹੋਇ ਨਿਰਮਾਨ ਪ੍ਰਾਣੀ,
ਮਾਸ ਦਸ ਗਨਤ ਹੀ ਗਨਤ ਬਿਹਾਤ ਹੈ॥
ਜਨਮਤ ਸੁਤ ਸਬ ਕੁਟੰਬ ਅਨੰਦ-ਮਈ,
ਬਾਲ ਬੁਧਿ ਗਨਤ ਬਿਤੀਤ ਨਿਸਿ ਪ੍ਰਾਤ ਹੈ॥
ਪਢਤ ਬਿਵਾਹੀਅਤ ਜੋਬਨ ਮੈ ਭੋਗ ਬਿਖੈ,
ਬਨਜ ਬਿਉਹਾਰ ਕੇ ਬਿਥਾਰ ਲਪਟਾਤ ਹੈ॥
ਬਢਤਾ ਬਿਆਜ ਕਾਜ ਗਨਤ ਅਵਧ ਬੀਤੀ,
ਗੁਰ-ਉਪਦੇਸ ਬਿਨੁ ਜਮਪੁਰ ਜਾਤ ਹੈ॥੨੪੧॥

Ād(i) hī adhān bikhai hoe nirmān prāṇī,
mās das ganat hī ganat bihāt hai.
Janmat sut sab kuṭanb anand-maī,
bāl budh(i) ganat bitīt nis(i) prāt hai.
paḍhat bivāhīat joban mai bhog bikhai,
banaj biuhār ke bithār lapṭāt hai.
Baḍhtā biāj kāj ganat avadh bītī,
gur-updes bin(u) jampur jāt hai.241.

A human form is first created in the mother's womb and the ten months period of conception just role by;

With the birth of a son the whole family rejoices. The days of fun and frolic of his childhood and infancy just pass with everyone enjoying his pranks.

He then studies, marries and gets entangled in the enjoyments of youth, looking after his business and other mundane worldly affairs.

He thus spends his life involved in worldly affairs. As a result, the interest on all his bad deeds and subtle impressions of past birth increases. And so he leaves for his abode in the other world without acquiring initiation/consecration at the hands of Guru.

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ਜੈਸੇ ਚਕਈ ਚਕਵਾ ਬੰਧਿਕ ਇਕਤ੍ਰ ਕੀਨੇ,
ਪਿੰਜਰੀ ਮੈ ਬਸੇ ਨਿਸਿ ਦੁਖ ਸੁਖ ਮਾਨੇ ਹੈ ॥
ਕਹਤ ਪਰਸਪਰ ਕੋਟਿ ਸੁਰ-ਜਨ ਵਾਰਉ,
ਓਟ ਦੁਰਜਨ ਪਰ ਜਾਹਿ ਗਹਿ ਆਨੇ ਹੈ ॥
ਸਿਮਰਨ ਮਾਤ੍ਰ ਕੋਟਿ ਆਪਦਾ ਸੰਪਦਾ ਕੋਟਿ,
ਸੰਪਦਾ ਆਪਦਾ ਕੋਟਿ ਪ੍ਰਭੁ ਬਿਸਰਾਨੇ ਹੈ ॥
ਸਤਿ-ਰੂਪ ਸਤਿ-ਨਾਮੁ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਸਤਿਗੁਰ ਮਤਿ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਨੇ ਹੈ ॥੨੪੨॥

Jaise chakaī chakvā bandhik ikatra kīne,
pinjarī mai base nis(i) dukh sukh māne hai.
Kahat parspar koṭ(i) sur-jan vārao,
Oṭ durjan par jāhe gah(i) āne hai.
Simran matra koṭ(i) āpdā sanpdā koṭ(i),
sanpdā āpdā koṭ(i) prabh(u) bisrāne hai.
Sat(i)-rūp sat(i)-nām(u) sat(i)gur giān dhiān,
sat(i)gur mat(i) sat(i) sat(i) kar(i) jāne hai.242.

As a bird-catcher catches male and female ruddy sheldrake *(Chakvi, Chakva)* and put them in the same cage where they remain together for the night, they happily bear the pain of being prisoners because they are spared the pangs of separation for the night.

They feel so grateful to the hunter for catching them together and lodging them in the same cage that they sacrifice millions of good people unto him who has given them both a shelter.

If millions of distresses fall upon a person who is a regular practitioner of *Naam Simran*, he considers them as having come to aid in his meditation and union with Lord. And if God is slipping out of the memory, then all the luxurious items of life that give pleasure are like millions of sufferings.

The practitioner of Lord's name regard His name that the True Guru has blessed him with as the eternal truth and living for ever. He regards and accepts the teachings of True Guru as true and true only. He meditates on *Naam* with complete devotion.

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ਪੁਨਿ ਕਤ ਪੰਚ ਤਤ ਮੇਲੁ ਖੇਲੁ ਹੋਇ ਕੈਸੇ,
ਭ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਕੁਟੰਬ ਸੰਜੋਗ ਹੈ ॥
ਪੁਨਿ ਕਤ ਮਾਨਸ ਜਨਮ ਨਿਰਮੋਲ ਹੋਇ,
ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਰਸ ਕਸ ਭੋਗ ਹੈ ॥
ਪੁਨਿ ਕਤ ਸਾਧ-ਸੰਗੁ ਚਰਨ ਸਰਨਿ ਗੁਰ,
ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਪ੍ਰੇਮ ਮਧੁ ਪ੍ਰਜੋਗ ਹੈ ॥
ਸਫਲ ਜਨਮੁ ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਚਾਖਿ,
ਜੀਵਨ ਮੁਕਤਿ ਹੋਇ ਲੋਗ ਮੈ ਅਲੋਗ ਹੈ ॥੨੪੩॥

Pun(i) kat panch tat mel(u) khel(u) hoe kaise,
bhramat anek jon(i) kuṭanb sanjog hai.
Pun(i) kat mānas janam nirmol hoe,
drisṭ(i) sabad surat(i) ras kas bhog hai.
pun(i) kat sādh-sang(u) charan saran(i) gur,
giān dhiān simran prem madh(u) prajog hai.
Saphal janam(u) gurmukh(i) sukh phal chākh(i),
jīvan mukat(i) hoe log mai alog hai.243.

After wandering in many species of life, I have been able to get a chance of living a family life as a human being. When will I get this body of five elements again?

When will I get this invaluable birth as human being again? A birth when I shall be able to enjoy the relishments of sight, taste, hearing etc.

This is an opportunity of uniting into the knowledge, contemplation, meditation and enjoying the loving elixir-like *Naam* that the True Guru has blessed me with.

An obedient Sikh of the True Guru endeavours to make this birth a success by living his worldly life and yet remaining aloof. He relishes and repeatedly drink deep the elixir-like *Naam* that the True Guru has blessed him with and thus he becomes emancipated while still alive.

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ਰਚਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਚਿਤ੍ਰਹਿ ਚਿਤੈ ਚਿਤੈ ਚਿਤੇਰਾ ਉਰ ਆਨੀਐ॥
ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ,
ਸੁਨਿ ਧੁਨਿ ਜੰਤ੍ਰ ਜੰਤ੍ਰਧਾਰੀ ਉਨਮਾਨੀਐ॥
ਅਸਨ ਬਸਨ ਧਨ ਸਰਬ ਨਿਧਾਨ ਦਾਨ,
ਕਰੁਨਾ-ਨਿਧਾਨ ਸੁਖਦਾਈ ਪਹਿਚਾਨੀਐ॥
ਕਥਤਾ ਬਕਤਾ ਸ੍ਰੋਤਾ ਦਾਤਾ ਭੁਗਤਾ ਸ੍ਰਬਗਿ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਾਧ ਸੰਗਿ ਜਾਨੀਐ॥੨੪੪॥

Rachan charitra chitra bisam bachitra-pan,
chitrah chitai chitai chiterā ur āniai.
Bachan bibek ṭek ek hī anek mek,
sun(u) dhun(i) jantra jantradhārī unmāniai.
Asan basan dhan sarab bidhān dān,
karunā-nidhān sukhdāī paihchāniai.
Kathtā baktā srotā dātā bhugtā srabag(i),
pūran brahm gur sādh sang(i) jāniai.244.

The process and event of creation is full of wonder, marvel, colourful and picturesque. Watching and appreciating the beautiful and picturesque creation, one should lodge the Creator in the heart.

By the support of the words of Guru, and practicing of these words, one should see the presence of the Almighty in everything; just as listening to the tune of a musical instrument one feels the presence of the player in that melody.

One should recognise the provider of peace and comfort, the treasure-house of kindness from the food, bedding, wealth and donation of all other treasures that He has blessed us with.

The utterer of all words, demonstrator of everything, the listener, the donor of all things and relisher of all pleasures, the Omnipotent complete Lord like True Guru is known in the holy congregation of saintly people only.

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ਲੋਚਨ ਸ੍ਰਵਨ ਮੁਖ ਨਾਸਿਕਾ ਹਸਤ ਪਗ,
ਚਿਹਨ ਅਨੇਕ, ਮਨ ਮੇਕ ਜੈਸੇ ਜਾਨੀਐ ॥
ਅੰਗ ਅੰਗ ਪੁਸ਼ਟ ਤੁਸ਼ਟਮਾਨ ਹੋਤ ਜੈਸੇ,
ਏਕ ਮੁਖ ਸ੍ਵਾਦ ਰਸ ਅਰਪਤਿ ਮਾਨੀਐ ॥
ਮੂਲ ਏਕ ਸਾਖਾ ਪਰ-ਸਾਖਾ ਜਲ ਜਿਉ ਅਨੇਕ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਜਾਵਦੇਕ ਉਰ ਆਨੀਐ ॥
ਗੁਰਮੁਖਿ ਦਰਪਨ ਦੇਖੀਅਤ ਆਪਾ ਆਪੁ,
ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਗਿਆਨੀਐ ॥੨੪੫॥

Lochan sravan mukh nāsikā hast pag,
chihan anek, man mek jaise jānīai.
Ang ang pushaṭ tusṭmān hot jaise,
ek mukh svād ras arpat(i) mānīai.
mūl ek sākhā par-sākhā jal jio anek,
brahm bibek jāvdek ur ānīai.
Gurmukh(i) darpan dekhīat āpā āp(u),
ātam aves parmātam giānīai.245.

As the mind is associated with eyes, ears, mouth, nose, hand, feet etc., and other limbs of the body; it is the driving force behind them.

As tasty and wholesome food is eaten by the mouth that makes every limb of the body strong, and blooming;

As watering the trunk of a tree conveys water to its many big or small branches. So far as the question of the universe arises, one should bring to mind the thought of one Lord who is all-pervading.

As one sees self in the mirror, so does an obedient disciple of the Guru focuses his mind in his self (a miniscule part of the Lord—soul) and recognises the all-pervading Lord.

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ਜਤ ਸਤ ਸਿੰਘਾਸਨ, ਸਹਜ ਸੰਤੋਖ ਮੰਤ੍ਰੀ,
ਧਰਮ ਧੀਰਜ ਧੁਜਾ, ਅਬਿਚਲ ਰਾਜ ਹੈ ॥
ਸਿਵ ਨਗਰੀ ਨਿਵਾਸ, ਦਇਆ ਦੁਲਹਨੀ ਮਿਲੀ,
ਭਾਗ ਤਉ ਭੰਡਾਰੀ, ਭਾਉ ਭੋਜਨ ਸਕਾਜ ਹੈ ॥
ਅਰਥ ਬੀਚਾਰ ਪਰਮਾਰਥ ਕੈ ਰਾਜਨੀਤਿ,
ਛਤ੍ਰਪਤਿ ਛਿਮਾ ਛਤ੍ਰ ਛਾਇਆ ਛਬਿ ਛਾਜ ਹੈ ॥
ਆਨਦ ਸਮੂਹ ਸੁਖ ਸਾਂਤਿ ਪਰਜਾ ਪ੍ਰਸੰਨ,
ਜਗਮਗ ਜੋਤਿ ਅਨਹਦ-ਧੁਨਿ ਬਾਜ ਹੈ ॥੨੪੬॥

Jat sat siṅghāsan, sahaj saṅtokh maṅtrī,
dharam dhīraj dhujā, abichal rāj hai.
Siv nagrī nivās, daiā dulhanī milī,
bhāg tau bhaṅḍārī, bhāo bhojan sakāj hai.
Arth bīchār parmārth kai rājnīt(i),
chhatrapat(i) chhimā chhatra chhāiā chhab(i) chhāj hai.
Ānad samūh sukh sāṅt(i) parjā prasaṅn,
jagmag jot(i) anhad-dhun(i) bāj hai.246.

The obedient Gursikh of the True Guru has truth and true morals as his throne while patience and contentment are his ministers. His flag is the eternal persevering righteousness.

That Sikh of the Guru resides in the tenth opening like capital of his body.. Kindness is his prime queen. His past deeds and fortune is his treasurer while love is his royal feast and food. He is not a slave of worldly delicacies.

His policy of reigning is to establish a kingdom of humility and righteousness. Forgiveness is his canopy under which he sits. The comforting and peace giving shade of his canopy is known all around.

Peace and comfort to all are his happy subjects. By the practice of *Naam Simran* and his capital being in the tenth door where the divine radiance is ever effulgent, the unstruck melody is constantly playing in his capital.

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ਪਾਂਚੋ ਮੁੰਦ੍ਰਾ ਚਕ੍ਰ ਖਟ ਭੇਦਿ ਚਕ੍ਰਵੈ ਕਹਾਏ,
ਉਲੰਘਿ ਤ੍ਰਿਬੇਨੀ ਤ੍ਰਿਕੁਟੀ ਤ੍ਰਿਕਾਲ ਜਾਨੇ ਹੈ ॥
ਨਵ ਘਰ ਜੀਤਿ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ ਮੈ,
ਨਗਰ ਅਗਮ-ਪੁਰ ਜਾਇ ਠਹਿਰਾਨੇ ਹੈ ॥
ਆਨ ਸਰ ਤਿਆਗਿ ਮਾਨਸਰ ਨਿਹਚਲ ਹੰਸ,
ਪਰਮ ਨਿਧਾਨ ਬਿਸਮਾਹਿ ਬਿਸਮਾਨੇ ਹੈ ॥
ਉਨਮਨ ਮਗਨ ਗਗਨ ਅਨਹਦ ਧੁਨਿ,
ਬਾਜਤ ਨੀਸਾਨ ਗਿਆਨ ਧਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ॥੨੪੭॥

Pāṅcho muṅdrā chakra khaṭ bhed(i) chakravai kahāe,
ulaṅgh(i) tribenī trikuṭī trikāl jāne hai.
Nav ghar jīt(i) nij āsan siṅghāsan mai,
nagar agam-pur jāe ṭhaihrāne hai.
Ān sar tiāg(i) mānsar nihchal haṅs,
param nidhān bismāh(i) bismāne hai.
Unman magan gagan anhad dhun(i),
bājat nisān giān dhiān bisrāne hai.247.

By the perpetual practice of *Naam Simran*, a Guru-conscious person discards the five ear-rings and six stages of spiritual planes of the *Yogi* and is known as a an emperor. He crosses the stages of *Tribeni* and *Trikuti* and becomes aware of the happenings in the three periods.

Controlling all the nine sensual organs he reaches the tenth gate–the throne of highest spiritual realm. The place that is difficult to reach, he reaches there very conveniently.

Such a Guru-conscious swan-like disciple gives up company of the self-willed people and resides in the *Mansarover* lake like congregation of holy persons. He practices the *Naam* like treasure there and achieves marvellous and astonishing spiritual state.

He thus gets absorbed in the highest spiritual state. He listens to such melodious tunes in his tenth door that he forgets and discards all other worldly interests.

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ਅਵਘਟ ਉਤਰਿ ਸਰੋਵਰਿ ਮਜਨੁ ਕਰੈ,
ਜਪਤ ਅਜਪਾ ਜਾਪੁ, ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ॥
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅਕਾਸ ਬਾਸ,
ਜਗਮਗ ਜੋਤਿ, ਅਨਹਦ ਅਬਿਨਾਸੀ ਹੈ ॥
ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਕੈ,
ਅਧਿਆਤਮ ਗਿਆਨ ਧਿਆਨ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਦਾਸੀ ਹੈ ॥
ਜੀਵਨ ਮੁਕਤਿ ਜਗ-ਜੀਵਨ ਜੁਗਤਿ ਜਾਨੀ,
ਸਲਿਲ ਕਮਲ ਗਤਿ ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਹੈ ॥੨੪੮॥

Avghaṭ utar(i) sarovar(i) majan(u) karai,
japat ajapā jāp(u), anbhai abhiāsī hai.
Nijhar apār dhār barkhā akās bās,
jagmag jot(i), anhad abināsī hai.
Ātam aves parmātam praves kai,
adhiātam giān dhiān ridh(i) sidh(i) dāsī hai.
Jīvan mukat(i) jag-jīvan jugat(i) jānī,
salil kamal gat(i) māiā mai udāsī hai.248.

Crossing the difficult discipline of the *Yog*, a Guru-oriented person bathes himself in the mystical tenth door of the spiritual realm. He dwells in the elixir-like *Naam* and becomes practitioner of fearless Lord.

He experiences a continuous flow of the celestial nectar in the mystical tenth opening. He experiences light divine and continuous playing of celestial unstruck melody.

A Guru-oriented person settles in self and gets absorbed in the Lord God. By virtue of his spiritual knowledge all the miraculous powers now become his slaves.

One, who, in this life has learnt the means of reaching the Lord is liberated while still alive. He remains unaffected by worldly matters *(maya)*, like a lotus flower that lives in water and is not affected by it.

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ਚਰਨ ਕਮਲ ਸਰਨਿ ਗੁਰ, ਕੰਚਨ ਭਏ ਮਨੂਰ,
ਕੰਚਨ ਪਾਰਸ ਭਏ, ਪਾਰਸੁ ਪਰਸ ਕੈ ॥
ਬਾਇਸ ਭਏ ਹੈ ਹੰਸ, ਹੰਸ ਤੇ ਪਰਮ-ਹੰਸ,
ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਸੁ-ਰਸ ਕੈ ॥
ਸੇਂਬਲ ਸਕਲ ਫਲ, ਸਕਲ ਸੁਗੰਧ ਬਾਂਸ,
ਸੂਕਰੀ ਸੈ ਕਾਮਧੇਨ ਕਰੁਨਾ ਬਰਸ ਕੈ ॥
ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰਜ ਮਹਿਮਾ ਅਗਾਧ ਬੋਧ,
ਲੋਗ ਬੇਦ ਗਿਆਨ ਕੋਟਿ ਬਿਸਮ ਨਮਸ ਕੈ ॥੨੪੯॥

Charan kamal saran(i) gur, kañchan bhae manūr,
kañchan pāras bhae, pāras(u) paras kai.
Bāis bhae hai hañs, hañs te param-hañs,
charan kamal charnāmrit su-ras kai.
Señbal sakal phal, sakal sugañdh bāñs,
sūkrī sai kāmdhen karunā baras kai.
Srī gur charan raj mahimā agādh bodh,
log bed giān koṭ(i) bisam namas kai.249.

By acquiring the philosophical stone-like art of *Naam Simran* in the refuge of the lotus-like feet of True Guru, the mammon-entangled living beings who are like iron sludge turn into bright and shining gold. They become like the True Guru Himself.

By enjoying the nectar-like union with True Guru's feet, crow-like low people also become wise and rational like swans, and then attain wise and supreme intelligence.

With the blessings of True Guru, life of a Silk cotton tree-like deceitful person becomes fruitful. Egoistic person like bamboo becomes fragrant with humility and submissive sentiments. From a filth eating pig with polluted intelligence, he becomes a kind-hearted and does good to all like the heavenly cow called *Kamdhenu.*

Understanding grandeur of the dust of *Satguru's* lotus feet is very difficult. Millions of marvellous knowledge of Vedas are astonished too and bow before such knowledge.

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ਕੋਟਿਨ ਕੋਟਾਨਿ, ਅਸਚਰਜ ਅਸਚਰਜ-ਮੈ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਬਿਸਮਾਦ ਬਿਸਮਾਦ ਹੈ ॥
ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਹੁਇ ਕੋਟਾਨਿ ਕੋਟਿ,
ਗਦ ਗਦ ਹੋਤ ਕੋਟਿ ਅਨਹਦ ਨਾਦ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਉਨਮਨੀ ਗਨੀ ਜਾਤ ਨਹੀ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਕੋਟਿ ਸੁੰਨ ਮੰਡਲਾਦਿ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ,
ਅੰਤ ਕੈ ਅਨੰਤ ਪ੍ਰਭੁ ਆਦਿ ਪਰਮਾਦਿ ਹੈ ॥੨੫੦॥

Koṭin koṭān(i), ascharaj ascharaj-mai,
koṭin koṭān(i) bismād bismād hai.
adbhut paramadbhut hue koṭān(i) koṭ(i),
gad gad hot koṭ(i) anhad nād hai.
Koṭin koṭān(i) unmanī ganī jāt nahī,
koṭin koṭān(i) koṭ(i) suṅn maṅḍlād(i) hai.
Gurmukh(i) sabad surat(i) liv sādh saṅg(i),
aṅt kai anaṅt prabh(u) ād(i) parmād(i) hai.250.

Millions of astonishments are feeling astonished at the grandeur of a Guru-conscious person who has been able to achieve union of mind and Guru's words in the holy gathering. Millions of trances are feeling surprised and astonished.

Millions of strangenesses are feeling astonished. Millions of tunes are feeling pleasure and ecstasy listening to the unstruck melody of the word in the consciousness.

Millions of state of knowledge become redundant before the ecstasy of the engrossment of the united state of the word and consciousness.

A Guru-oriented person practices union of Guru's blessed words in his consciousness in the company of saintly persons. He focuses his mind on the Lord who is infinite and sans beginning.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧ ਸੰਗਿ,
ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਹੈ ॥
ਸੋਹੰ ਸੋ ਅਜਪਾ ਜਾਪ ਚੀਨੀਅਤ ਆਪਾ ਆਪ,
ਉਨਮਨੀ ਜੋਤਿ ਕੋ ਉਦੋਤ ਹੁਇ ਪ੍ਰਬਲ ਹੈ ॥
ਅਨਹਦ ਨਾਦ ਬਿਸਮਾਦ ਰੁਨ-ਝੁਨ ਸੁਨਿ,
ਨਿਝਰ ਝਰਨਿ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਹੈ ॥
ਅਨਭੈ ਅਭਿਆਸ ਕੋ ਪ੍ਰਗਾਸ ਅਸਚਰਜ-ਮੈ,
ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਬਾਸ ਬ੍ਰਹਮ ਸਥਲ ਹੈ ॥੨੫੧॥

Gurmukh(i) sabad surat(i) liv sādh sang(i),
ulaṭ(i) pavan man mīn kī chapal hai.
Sohang so ajapā jāp chīnīat āpā āp,
unmanī jot(i) ko udot hue prabal hai.
Anhad nād bismād run-jhun sun(i),
nijhar jharan(i) barkhā anmrit jal hai.
Anbhai abhiās ko pragās ascharaj-mai,
bisam bisvās bās brahm sathal hai.251.

Practicing *Naam Simran* in the holy congregation and inverting the breaths, the wind-like frolicsome mind who is very swift like a fish reaches the tenth mystical door where he engrosses himself in perpetual union of words and consciousness. He does not have to go through the encumbrances of *Yog* practices.

And likewise, due to the philosopher-stone like perpetual meditation that he remains engrossed in without any conscious effort, he becomes aware of himself. In the state when the mind is God-oriented, the bright effulgence of the Lord's name appears.

In this state of strong God-oriented reffulgence, he hears the melodious tunes of the unstruck music and remains in a state of trance.

This experience that is felt in the tenth opening of the body, its radiance is astonishing and full of ecstasy. The stay of the mind in the mystical tenth door is of strange faith.

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ਦ੍ਰਿਸਟਿ ਦਰਸ ਸਮ-ਦਰਸ ਧਿਆਨ ਧਾਰਿ,
ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਏਕ ਟੇਕ ਗਹਿ ਲੀਜੀਐ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਸਤੁਤਿ ਨਿੰਦਾ ਛਾਡਿ,
ਅਕਥ ਕਥਾ ਬੀਚਾਰਿ ਮੋਨ ਬ੍ਰਤ ਕੀਜੀਐ ॥
ਜਗ-ਜੀਵਨ ਮੈ ਜਗੁ, ਜਗ ਜਗਜੀਵਨ ਕੈ,
ਜਾਨੀਐ ਜੀਵਨ-ਮੂਲ ਜੁਗ ਜੁਗ ਜੀਜੀਐ ॥
ਏਕ ਹੀ ਅਨੇਕ ਅਉ ਅਨੇਕ ਏਕ ਸਰਬ ਮੈ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਪ੍ਰੇਮ ਰਸੁ ਪੀਜੀਐ ॥੨੫੨॥

Drisṭ(i) daras sam-daras dhiān dhār(i),
dubidhā nivār(i) ek ṭek gaih lījīai.
Sabad surat(i) liv astut(i) nindā chhāḍ(i),
akath kathā bīchār(i) maun brat kījīai.
Jag-jīvan mai jag(u), jag jagjīvan kai,
jānīai jīvan-mūl jug jug jījīai.
Ek hī anek au anek ek sarab mai,
brahm bibek ṭek prem-ras(u) pījīai.252.

With harbouring the thought of seeing all alike and equal, behold the Lord and discarding feelings of I, my or me from the mind, acquire the support of the Lord.

Leaving praise and slender of others, one should endeavour to unite the divine words of the Guru in the mind, feel engrossed in it. Its contemplation is beyond description. So, it is best to remain quiet.

Consider God, the Creator and the Universe—His creation as one. And once God is known thus, then one lives for many aeons.

If one understands that His light pervades in all the living beings and light of all living beings pervades in Him, then this knowledge of the Lord dispenses loving elixir to the seeker.

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ਅਬਿਗਤਿ ਗਤਿ ਕਤ ਆਵਤ ਅੰਤਰਿ-ਗਤਿ,
ਅਕਥ ਕਥਾ ਸੁ ਕਹਿ, ਕੈਸੇ ਕੈ ਸੁਨਾਈਐ ॥
ਅਲਖ ਅਪਾਰ ਕਿਧੌਂ, ਪਾਈਅਤਿ ਪਾਰੁ ਕੈਸੇ,
ਦਰਸੁ ਅਦਰਸ ਕੋਂ, ਕੈਸੇ ਕੈ ਦਿਖਾਈਐ ॥
ਅਗਮ ਅਗੋਚਰੁ ਅਗਹੁ ਗਹੀਐ ਧੌਂ ਕੈਸੇ,
ਨਿਰਾਲੰਬੁ ਕਉਨ ਅਵਲੰਬ ਠਹਿਰਾਈਐ ॥
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੈ,
ਬਿਸਮ ਬਿਦੇਹ ਜਲ ਬੂੰਦ ਹੁਇ ਸਮਾਈਐ ॥੨੫੩॥

Abigat(i) gat(i) kat āvat antar(i)-gat(i),
akath kathā su kaih, kaise kai sunāīai.
Alakh apār kidhau, pāīat(i) pār(u) kaise,
daras(u) adaras ko, kaise kai dikhāīai
Agam agochar(u) agoh gahīai dhau kaise,
nirālanb(u) kaun avlanb ṭhahrāīai.
Gurmukh(i) sandh(i) milai soī jānai jā mai bītai,
bisam bideh jal būnd hue samāīai.253.

How can the mysteries of the eternal Lord be brought into mind? He cannot be described. How can He be explained through words?

How can we reach the beyond end of the infinite Lord? How can the invisible Lord be shown?

The Lord who is beyond the reach of the senses and perception, how can the Lord who cannot be caught be held and known? The Lord Master need no support. Who can be assigned as His support?

Only the Guru-conscious seeker experiences the infinite Lord who himself goes through that state and who is completely immersed in the True Guru blessed elixir-like words of the Guru. Such a Guru-conscious person feels free of his body bondages. He merges with Guru Lord like a drop falling in water.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਸਾਧ ਸੰਗਿ ਮਿਲਿ,
ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰੇਮ-ਭਗਤਿ ਬਿਬੇਕ ਹੈ॥
ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ, ਅਤਿ ਅਸਚਰਜ-ਮੈ,
ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਟਰਤ ਨ ਟੇਕ ਹੈ॥
ਰਾਗ ਨਾਦ ਬਾਦ, ਬਿਸਮਾਦ ਕੀਰਤਨ ਸਮੈ,
ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ-ਗੋਸਟਿ ਅਨੇਕ ਹੈ॥
ਭਾਵਨੀ ਭੈ ਭਾਇ ਚਾਇ, ਚਾਹ ਚਰਨਾਮ੍ਰਿਤ ਕੀ,
ਆਸ ਪ੍ਰਿਅ ਸਦੀਵ, ਅੰਗ ਅੰਗ ਜਾਵਦੇਕ ਹੈ॥੨੫੪॥

Gurmukh(i) sabad surat(i) sādh sang(i) mil(i),
pūran brahm prem-bhagat(i) bibek hai.
Rūp kai anūp rūp, at(i) ascharaj-mai,
drisṭ(i) daras liv ṭarat na ṭek hai.
Rāg nād bād, bismād kīrtan samai,
sabad surat(i) giān-gosṭ(i) anek hai.
Bhāvanī bhai bhāe chāe, chāh charnāmrit kī,
ās pria sadīv, ang ang jāvdek hai.254.

Guru-conscious persons assemble in the company of saintly persons and meditating on the loving name of the Lord acquire knowledge of his loving worship.

He who is amazing and most beautiful being of the form of the True Guru, a Guru-conscious person cannot cast his eyes away even if he tries doing it.

For a Guru-conscious person, the melody of wonder and astonishment is the singing of paeans of the Lord to the accompaniment of musical instruments. Engrossing the mind in the divine word is like participating in many debates and discussions.

With devotion, respect and love for the Lord and craze for meeting Him, Guru-oriented person is ever desirous of obtaining the elixir of the feet of the True Guru. Every limb of such a devotee craves and hopes to meet the dear Lord.

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ਹੋਮ ਜਗ ਨਈਬੇਦ ਕੈ ਪੂਜਾ ਅਨੇਕ,
ਜਪ ਤਪ ਸੰਜਮ ਅਨੇਕ ਪੁੰਨ ਦਾਨ ਕੈ ॥
ਜਲ ਥਲ ਗਿਰਿ ਤਰੁ ਤੀਰਥ ਭਵਨ ਭੂਅ,
ਹਿਮਾਚਲ ਧਾਰਾ ਅਗ੍ਰ ਅਰਪਨ ਪ੍ਰਾਨ ਕੈ ॥
ਰਾਗ ਨਾਦ ਬਾਦ ਸਾਅੰਗੀਤ ਬੇਦ ਪਾਠ ਬਹੁ,
ਸਹਜ ਸਮਾਧਿ ਸਾਧਿ, ਕੋਟਿ ਜੋਗ ਧਿਆਨ ਕੈ ॥
ਚਰਨ ਸਰਨ ਗੁਰ ਸਿਖ ਸਾਧ ਸੰਗਿ ਪਰਿ,
ਵਾਰਿ ਡਾਰਉ ਨਿਗ੍ਰਹ ਹਠ ਜਤਨ ਕੋਟਾਨਿ ਕੈ ॥੨੫੫॥

Hom jag naibed kai pūjā anek,
jap tap sanjam anek punn dān kai.
jal thal gir(i) tar(u) tīrath bhavan bhūa,
himāchal dhārā agra arpan prān kai.
rāg nād bād sāangīt bed pāṭh bahu,
sahaj samādh(i) sādh(i), koṭ(i) jog dhiān kai.
Charan saran gur sikh sādh sang(i) par(i),
vār(i) ḍārau nigrah haṭh jatan koṭān(i) kai.255.

Performing ritualistic worships, making offerings to the gods, performing worship of many kind, living life in penance and strict discipline, making charity;

Roaming in deserts, water bodies mountains, places of pilgrimage and wasteland, giving up life while approaching the snow clad summits of Himalaya;

Performing recitation of Vedas, singing in modes to the accompaniment of musical instruments, practicing obstinate exercises of *Yog*, and indulging in millions of contemplations of *Yogic* discipline;

Abstaining the senses from vices and trying other obstinate practices of *Yog*, all this is sacrified by a Guru-conscious person over the company of saintly persons and the refuge of the True Guru. All these practices are trivial and inane.

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ਮਧੁਰ ਬਚਨ ਸਮਸਰਿ ਨ ਪੁਜਸਿ ਮਧੁ,
ਕਰਕ ਸਬਦ ਸਰਿ ਬਿਖੁ ਨ ਬਿਖਮ ਹੈ॥
ਮਧੁਰ ਬਚਨ ਸੀਤਲਤਾ ਮਿਸਟਾਨ ਪਾਨ,
ਕਰਕ ਸਬਦ ਸ-ਤਪਤ ਕਟੁ ਕਮ ਹੈ॥
ਮਧੁਰ ਬਚਨ ਕੈ ਤ੍ਰਿਪਤਿ ਅਉ ਸੰਤੋਖ ਸਾਂਤਿ,
ਕਰਕ ਸਬਦ ਅਸੰਤੋਖ ਦੋਖ ਸ੍ਰਮ ਹੈ॥
ਮਧੁਰ ਬਚਨ ਲਗਿ ਅਗਮ ਸੁਗਮ ਹੋਇ,
ਕਰਕ ਸਬਦ ਲਗਿ ਸੁਗਮ ਅਗਮ ਹੈ॥੨੫੬॥

Madhur bachan samsar(i) na pujas(i) madhu,
karak sabad sar(i) bikh(u) na bikham hai.
madhur bachan sītaltā misṭān pān,
karak sabad sa-tapat kaṭ(u) kam hai.
madhur bachan kai tripat(i) au santokh sānt(i),
karak sabad asantokh dokh sram hai.
madhur bachan lag(i) agam sugam hoe,
karak sabad lag(i) sugam agam hai.256.

Sweetness of honey cannot match the sweetness of sweetly spoken words. No poison is as discomforting as bitter words.

Sweet words cools the mind as cold drinks cool the body and provide comfort (during summer), but highly bitter thing is nothing compared to very sharp and harsh words.

Sweet words render one with peace, satiation and contentment whereas harsh words create restlessness, vice and fatigue.

Sweet words make a difficult task easy to perform whereas harsh and bitter words make an easy task difficult to accomplish.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਸਾਧ ਸੰਗਿ ਮਿਲਿ,
ਭਾਨੁ ਗਿਆਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਪ੍ਰਗਟਾਇਓ ਹੈ॥
ਨਾਭ ਸਰਵਰ ਬਿਖੈ ਬ੍ਰਹਮ ਕਮਲ ਦਲ,
ਹੋਇ ਪ੍ਰਫੁਲਿਤ ਬਿਮਲ ਜਲ ਛਾਇਓ ਹੈ॥
ਮਧੁ ਮਕਰੰਦ ਰਸ ਪ੍ਰੇਮ ਪਰਿਪੂਰਨ ਕੈ,
ਮਨੁ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਇਓ ਹੈ॥
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਮੋਦ ਅਮੋਦ ਲਿਵ,
ਉਨਮਨ ਹੋਇ ਮਨੋਦ, ਅਨਤ ਨ ਧਾਇਓ ਹੈ॥੨੫੭॥

Gurmukh(i) sabad surat(i) sādh sańg(i) mil(i),
bhān(u) giān jot(i) ko udot pragṭāio hai.
Nābh sarvar bikhai brahm kamal dal,
hoe praphulit bimal jal chhāio hai.
Madhu makrańd ras prem pripūran kai,
man(u) madhukar sukh sańpaṭ samāio hai.
Akath kathā binod mod amod liv,
unman hoe manod, anat na dhāio hai.257.

An obedient Sikh of the Guru unites the divine word with his consciousness in the company of saintly persons. That illuminates a light of Guru's knowledge in his mind.

As a lotus flower blooms with the rise of the Sun, so does the lotus in the navel-region pond of a Sikh of the Guru blossoms with the rising of the Sun of Guru's knowledge that helps him make spiritual progress. Meditation of *Naam* then progresses with every breathe.

With the development as described above, the bumble bee-like mind absorbs in the peace-giving fragrant elixir of *Naam* captured by love. He is engrossed in the bliss of *Naam Simran.*

The description of the ecstatic state of a Guru oriented person absorbed in His name is beyond words. Intoxicated in this higher spiritual state, his mind does not wander anywhere else.

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ਜੈਸੇ ਕਾਚੋ ਪਾਰੋ ਮਹਾ ਬਿਖਮ, ਖਾਇਓ ਨ ਜਾਇ,
ਮਾਰੇ ਨਿਹਕਲੰਕ ਹੁਇ, ਕਲੰਕਨ ਮਿਟਾਵਈ ॥
ਤੈਸੇ ਮਨ ਸਬਦ ਬੀਚਾਰਿ ਮਾਰਿ ਹਉਮੈ ਮੇਟਿ,
ਪਰਉਪਕਾਰੀ ਹੁਇ ਬਿਕਾਰਨ ਘਟਾਵਈ ॥
ਸਾਧ ਸੰਗਿ ਅਧਮੁ ਅਸਾਧੁ ਹੁਇ ਮਿਲਤ,
ਚੂਨਾ ਜਿਉ ਤੰਬੋਲ ਰਸ ਰੰਗੁ ਪ੍ਰਗਟਾਵਈ ॥
ਤੈਸੇ ਹੀ ਚੰਚਲ ਚਿਤ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ,
ਚਰਨ ਕਮਲ ਸੁਖ-ਸੰਪਟ ਸਮਾਵਈ ॥੨੫੮॥

Jaise kācho pāro mahā bikham, khāio na jāe,
māre nihkalaṅk hue, kalaṅkan miṭāvaī.
Taise man sabad bīchār(i) mār(i) haumai meṭ(i),
parupkārī hue bikāran ghaṭāvaī.
Sādh saṅg(i) adham(u) asādh(u) hue milat,
chūnā jio taṅbol ras raṅg(u) pragṭāvaī.
Taise hī chaṅchal chit bhramat chatur kuṅṭ,
charan kamal sukh-saṅpaṭ samāvaī.258.

Just as raw mercury is very harmful to eat but when treated and processed, it becomes edible and a medicine to cure many ailments.

So should the mind be treated with the words of wisdom of the Guru. Dispelling ego and pride, then becoming benevolent it reduces other vices. It frees the evil and vice-ridden people from evil deeds.

When a lowly person joins the saintly congregation, he too becomes superior just as lime when joined by a betle leaf and other ingredients yield beautiful red colour.

So would a base and frolicsome mind wandering in four directions get absorbed in the blissful spiritual state by coming into the refuge of the holy feet of the True Guru and the blessing of the saintly assembly.

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ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਧਾਵਤ ਬਰਜਿ ਰਾਖੈ,
ਸਹਜਿ ਬਿਸ੍ਰਾਮ ਧਾਮ ਨਿਹਚਲ ਬਾਸੁ ਹੈ ॥
ਚਰਨ ਸਰਨਿ ਰਜ, ਰੂਪ ਕੈ ਅਨੂਪ ਊਪ,
ਦਰਸੁ ਦਰਸਿ ਸਮ-ਦਰਸਿ ਪ੍ਰਗਾਸੁ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ,
ਅਨਹਦ ਨਾਦ ਬਿਸਮਾਦ ਕੋ ਬਿਸਵਾਸੁ ਹੈ ॥
ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਅਲੇਖ ਲੇਖ ਕੈ ਅਲੇਖ ਭਏ,
ਪਰਦਛਨਾ ਕੈ ਸੁਖ ਦਾਸਨ ਕੇ ਦਾਸ ਹੈ ॥੨੫੯॥

Gurmukh(i) mārag hue dhāvat baraj(i) rākhai,
sahaj(i) bisrām dhām nihchal bās(u) hai.
Charan saran(i) raj, rūp kai anūp ūp,
daras(u) daras(i) sam-daras(i) pragās(u) hai.
Sabad surat(i) liv bajar kapāṭ khule,
anhad nād bismād ko bisvās(u) hai.
Aṅmrit bānī alekh lekh kai alekh bhae,
pardachhanā kai sukh dāsan ke dās hai.259.

A Guru-conscious person is able to arrest the wandering of the mind by following the teachings of the Guru. He is thus able to live in stable, peaceful and equipoise state.

Coming into the refuge of the True Guru and feeling the holy dust of the True Guru's feet, a Guru-conscious person becomes beautiful of radiance. Beholding a glimpse of the True Guru, he is enlightened with the rare quality of treating all living beings alike.

By the union of Guru's teachings with consciousness and achieving absorption in *Naam*, his ego and arrogance of self-assertion is destroyed. Hearing the sweet tune of *Naam Simran,* he experiences an astonishing state.

By imbibing the unreachable teachings of the Guru in mind, a Guru-conscious person is freed from rendering account of his life before God. By the circumambulation of the True Guru, he achieves spiritual comfort. Living in humility, he serves as servant of the servants of the True Guru.

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ਗੁਰਸਿਖ ਸਾਧ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ,
ਦੇਹ ਕੈ ਬਿਦੇਹ ਅਉ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੈ ॥
ਦਰਸ ਦਰਸਿ ਸਮਦਰਸਿ ਬ੍ਰਹਮ ਧਿਆਨ,
ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ਹੈ ॥
ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਲੇਖ ਕੈ ਅਲੇਖ,
ਚਰਨ ਸਰਨਿ ਕੈ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਹੈ ॥
ਪ੍ਰਦਛਨਾ ਕੈ ਬ੍ਰਹਮਾਦਿਕ ਪਰਿਕ੍ਰਮਾਦਿ,
ਪੂਰਨ ਬ੍ਰਹਮ ਅਗ੍ਰਭਾਗ ਆਗਿਆਕਾਰੀ ਹੈ ॥੨੬੦॥

Gursikh sādh rūp raṅg aṅg aṅg chhab(i),
deh kai bideh au saṅsārī niraṅkārī hai.
Daras daras(i) samdaras(i) brahm dhiān,
sabad surat(i) gur brahm bīchārī hai.
Gur updes parves lekh kai alekh,
charan saran(i) kai bikārī upkārī hai.
Pradachhanā kai brahmādik prikramād(i),
pūran brahm agrabhāg āgiākārī hai.260.

An obedient Sikh of the True Guru becomes divinely of form and complexion. Every limb of his body radiates the glow of the Guru. He becomes free of all external adorations. He acquires celestial traits and gives up worldly characteristics.

By beholding a glimpse of the True Guru, he becomes uniform of behaviour and all knowing. By the union of Guru's words with his mind, he becomes contemplator of the Lord.

With the acquisition of True Guru's teachings and lodging it in the heart, he is freed from rendering all accounts of his life. By the refuge of the True Guru, he becomes benevolent from vice-ridden.

The Guru's disciple who becomes obedient of complete God-like True Guru, and is always at His service; he is respected and sacrificed unto by all the gods just because he has sacrificed himself over his True Guru.

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ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਭ੍ਰਮਨ ਕੋ ਭ੍ਰਮ ਖੋਇਓ,
ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਟੇਕ ਧਾਰੀ ਹੈ ॥
ਦਰਸ ਦਰਸਿ ਸਮਦਰਸਿ ਧਿਆਨ ਧਾਰਿ,
ਸਬਦ ਸੁਰਤਿ ਕੈ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੈ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਿ ਸੁਰਿ ਨਰ ਸੇਵਕ ਹ੍ਵੈ,
ਮਾਨਿ ਗੁਰ ਆਗਿਆ ਸਭ ਜਗੁ ਆਗਿਆਕਾਰੀ ਹੈ ॥
ਪੂਜਾ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਸਰਬ ਨਿਧਾਨ ਦਾਨ,
ਪਾਰਸ ਪਰਸਿ ਗਤਿ ਪਰਉਪਕਾਰੀ ਹੈ ॥੨੬੧॥

Gurmukh(i) mārag hue bhraman ko bhram khoio,
charan saran(i) gur ek ṭek dhārī hai.
Daras daras(i) samdaras(i) dhiān dhār(i),
sabad surat(i) kai saṅsārī niraṅkārī hai.
Sat(i)gur sevā kar(i) sur(i) nar sevak hvai,
mān(i) gur āgiā sabh jag(u) āgiākārī hai.
pūjā prān prānpat(i) sarab nidhān dān,
pāras paras(i) gat(i) parupkārī hai.261.

By becoming a traveller on the path set by the True Guru, disciple of the Guru sheds the illusion of wandering at places and takes the refuge of the holy feet of the True Guru.

Concentrating his mind on the True Guru, he starts looking at others as equal. By the union of the True Guru's blessed teaching in his consciousness, he becomes divine from being worldly.

By serving the True Guru diligently, gods and other humans become his servants. Having obeyed the command of the True Guru, the whole world then starts obeying him.

By worshipping the life granting and bestower of all treasures of the world, he becomes like a philosopher-stone. Whosoever comes in his contact, he does good turn to him.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ, ਮਹਿਮਾ ਕਹੈ ਸੁ ਥੋਰੀ,
ਕਥਨੀ ਬਦਨੀ ਬਾਦਿ, ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰੁ, ਪੂਰਨ ਸਰਬ-ਮਈ,
ਨਿੰਦਾ ਕਰੀਐ ਸੁ ਕਾਂ ਕੀ, ਨਮੋ ਨਮੋ ਹੇਤ ਹੈ ॥
ਤਾਹੀ ਤੇ ਬਿਵਰਜਿਤ ਅਸਤੁਤਿ ਨਿੰਦਾ ਦੋਊ,
ਅਕਥ ਕਥਾ ਬੀਚਾਰਿ ਮੋਨਿ ਬ੍ਰਤ ਲੇਤ ਹੈ ॥
ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਕਰਿ, ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ,
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ, ਬਿਸਮ ਸੁਚੇਤ ਹੈ ॥੨੬੨॥

Pūran brahm gur, mahimā kahai su thorī,
kathanī badanī bād(i), net(i) net(i) net(i) hai.
Pūran brahm gur(u), pūran Sarab-maī,
nindā karīai su kāṅ kī, namo namo het hai.
Tāhī te bivarjit astut(i) nindā doū,
akath kathā bīchār(i) mon(i) brat let hai.
Bāl budh(i) sudh(i) kar(i), deh kai bideh bhae,
jīvan mukat(i) gat(i), bisam suchet hai.262.

How much one may praise the True Guru, the embodiment of the complete God on the Earth, is still not enough. It is futile to say in words because He is infinite, limitless and fathomless.

True Guru the embodiment of all-pervading Lord is completely manifested in all living beings. Then who should be cursed and slandered? He is worthy of salutation again and again.

And it is for this reason that a Guru-conscious person is forbidden to praise or slander anyone. He remains engrossed in the contemplation of the indescribable True Guru of unique form.

A disciple of the Guru advances towards the state of living dead by leading a life of childlike innocence and discarding all external adorations. But he is ever alert and conscious of mind in a strange way.

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ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਅਤਿ,
ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਬਿਸਮ ਸਥਾਨ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਕੈ, ਦਰਸ ਕੈ ਦ੍ਰਿਸਟਿ ਹਰੀ,
ਹੇਰਤ ਹਿਰਾਤ ਸੁਧਿ, ਰਹਤ ਨ ਧਿਆਨ ਹੈ ॥
ਸਬਦ ਕੈ ਸੁਰਤਿ, ਸੁਰਤਿ ਕੈ ਸਬਦ ਹਰੇ,
ਕਹਤ ਸੁਨਤ ਗਤਿ ਰਹਤ ਨ ਗਿਆਨ ਹੈ ॥
ਅਸਨ ਬਸਨ ਤਨ ਮਨ ਬਿਸਿਮਰਨ ਹੁਇ,
ਦੇਹ ਕੈ ਬਿਦੇਹ, ਉਨਮਨ ਮਧੁ-ਪਾਨ ਹੈ ॥੨੬੩॥

Gursikh saṅgat(i) milāp ko pratāp(u) at(i),
prem kai parspar bisam sathān hai.
Drisṭ(i) daras kai, daras kai drisṭ(i) harī,
herat hirāt sudh(i), rahat na dhiān hai.
Sabad kai surat(i), surat(i) kai sabad hare,
kahat sunat gat(i) rahat na giān hai.
Asan basan tan man bisimran hue,
deh kai bideh, unman madhu-pān hai.263.

The importance of assembling in the company of obedient disciples of the True Guru is very significant. Because of love with the True Guru, this place is wonderful.

The disciple of the Guru looks for a glimpse of the True Guru. Because of a sight of the True Guru, his attention from other interests wane away. By His glimpse, he becomes unaware of all that is around him.

In the company of Guru's disciples, one hears the melody of Guru's words and that dispels listening of other melodies from the mind. In the listening and uttering of Guru's words, one does not like to listen to or hear any other knowledge.

In this divine state, a Guru's Sikh forgets all his physical needs of eating, wearing, sleeping etc. He becomes free from physical adorations and relishes the *Naam Amrit, ever* living in an ecstatic state.

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ਜੈਸੇ ਲਗ ਮਾਤ੍ਰ-ਹੀਨ ਪੜਤ ਅਉਰ ਕਉ ਅਉਰ,
ਪਿਤਾ ਪੂਤ, ਪੂਤ ਪਿਤਾ, ਸਮਸਰਿ ਜਾਨੀਐ ॥
ਸੁਰਤਿ ਬਿਹੂਨ ਜੈਸੇ ਬਾਵਰੋ ਬਖਾਨੀਅਤ,
ਅਉਰ ਕਹੇ ਅਉਰ ਕਛੁ ਹਿਰਦੈ ਮੈ ਆਨੀਐ ॥
ਜੈਸੇ ਗੁੰਗ ਸਭਾ ਮਧਿ ਕਹਿ ਨ ਸਕਤ ਬਾਤ,
ਬੋਲਤ ਹਸਾਇ ਹੋਇ ਬਚਨ ਬਿਧਾਨੀਐ ॥
ਗੁਰਮੁਖਿ ਮਾਰਗ ਮੈ ਮਨਮੁਖ ਥਕਤ ਹੁਇ,
ਲਗਨ ਸਗਨ ਮਾਨੇ ਕੈਸੇ ਮਨ ਮਾਨੀਐ ॥੨੬੪॥

Jaise lag mātra-hīn paṛat aur kau aur,
pitā pūt, pūt pitā, samsar(i) jānīai.
Surat(i) bihūn jaise bāvro bakhānīat,
aur kahe aur kachh(u) hirdai mai ānīai.
Jaise guṅg sabhā madh(i) kaih na sakat bāt,
bolat hasāe hoe bachan bidhānīai.
Gurmukh(i) mārag mai manmukh thakat hue,
lagan sagan māne kaise man mānīai.264.

Just as a word devoid of vowel symbol would sound different, word '*pita*-ਪਿਤਾ' and '*putt*-ਪੁੱਤ' would be read alike.

Just as a person is called demented when not in his full senses, he understands different than what is being said.

Just as a mute person cannot express himself in any gathering, even if he tries to utter a word, he becomes a laughing stock for all,

No self-oriented or self-willed person can tread the path of Guru-conscious persons. How can one feel persuaded to tread the path of Guru-conscious people when one is bound by the omens–good or bad.

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ਕੋਟਿਨ ਕੋਟਾਨਿ ਛਬਿ ਰੂਪ ਰੰਗ ਸੋਭਾ-ਨਿਧਿ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਕੋਟਿ ਜਗਮਗ ਜੋਤਿ ਕੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਰਾਜ ਭਾਗ ਪ੍ਰਭੁਤਾ ਪ੍ਰਤਾਪੁ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਸੁਖ ਆਨੰਦ ਉਦੋਤ ਕੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਰਾਗ ਨਾਦ ਬਾਦ, ਗਿਆਨ ਗੁਨ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਜੋਗ ਭੋਗ ਓਤਿ ਪੋਤਿ ਕੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਤਿਲ ਮਹਿਮਾ, ਅਗਾਧਿ ਬੋਧ,
ਨਮੋ ਨਮੋ ਦ੍ਰਿਸਟਿ ਦਰਸ, ਸਬਦ ਸ੍ਰੋਤ ਕੈ ॥੨੬੫॥

Koṭin koṭān(i) chhab(i) rūp rang sobhā-nidh(i),
koṭin koṭān(i) koṭ(i) jagmag jot(i) kai.
Koṭin koṭān(i) rāj bhāg prabhutā pratāp(u),
koṭin koṭān(i) sukh ānand udot kai.
Koṭin koṭān(i) rāg nād bād, giān gun,
koṭin koṭān(i) jog bhog ot(i) pot(i) kai.
Koṭin koṭān(i) til mahimā, agādh(i) bodh,
namo namo drisṭ(i) daras, sabad srot kai.265.

Despite presence of millions of beauties, forms, complexions, treasure-houses of splendour and glory, presence of lights effulgents;

Appearing of kingdoms, rules, grandeurs and glory, comforts and peace;

Despite presence of millions of tunes and melodies of music, classical knowledge, pleasures and relishments integrated like weft and woof,

All these glories are paltry. The glory of merging once consciousness in the words of Guru, a glimpse of and a graceful look of the True Guru is beyond expression. Salutations to Him again and again.

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ਅਹਿਨਿਸਿ ਭ੍ਰਮਤ ਕਮਲ ਕੁਮਦਨੀ ਕੋ ਸਸਿ,
ਮਿਲਿ ਬਿਛੁਰਤ ਸੋਗ ਹਰਖ ਬਿਆਪਹੀ ॥
ਰਵਿ ਸਸਿ ਉਲੰਘਿ ਸਰਨਿ ਸਤਿਗੁਰ ਗਹੀ,
ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਮਿਲਾਪਹੀ ॥
ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਸੁਬਾਸਨ ਕੈ,
ਮਧੁ ਮਕਰੰਦ ਰਸੁ ਲੁਭਿਤ ਅਜਾਪਹੀ ॥
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੁਇ, ਬਿਸ੍ਰਾਮ ਨਿਹਕਾਮ ਧਾਮ,
ਉਨਮਨ ਮਗਨ ਅਨਾਹਦ ਅਲਾਪਹੀ ॥੨੬੬॥

Aihnis(i) bhramat kamal kumadanī ko sas(i),
mil(i) bichhurat sog harakh biāp-hī.
Rav(i) sas(i) ulaṅgh(i) saran(i) sat(i)gur gahī,
charan kamal sukh saṅpaṭ milāp-hī.
Sahaj samādh(i) nij āsan subāsan kai,
madhu makraṅd ras(u) lubhit ajāp-hī.
Trigun atīt hue, bisrām nihkām dhām,
unman magan anāhad alāp-hī.266.

The lotus flower keeps waiting for a glimpse of the Sun during the day while Nymphea lotus *(kumudini)* is ever eager to behold the moon. Lotus flower feels happy to meet the Sun during the day while at night, it feels distressed. On the contrary a Nymphea lotus feels pleased to meet Moon during the night but sad during the day when the Moon is not there.

Going beyond the attitude of the Sun and Moon where they meet or separate from their beloved, a Guru-conscious person takes the refuge of the True Guru, and remains absorbed in the tranquil and comforting holy feet of the True Guru.

Just as a bumble bee is enamored by the fragrance of a flower and remains enticed in its love, so does a Guru-oriented person remains engrossed in the frangrance of elixir-like *Naam* in the seat of the mystical tenth door.

Free from the influence of three traits of the *maya* (mammon), a Guru-conscious person is ever absorbed in singing the melody of the *Naam* in the mystical tenth door—a state of high spirituality.

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ਰਵਿ ਸਸਿ ਦਰਸ ਕਮਲ ਕੁਮਦਨੀ ਹਿਤ,
ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਮਨੁ ਸੰਜੋਗੀ ਬਿਓਗੀ ਹੈ॥
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਗੁਰ ਚਰਨ ਕਮਲ ਰਸ,
ਮਧੁ ਮਕਰੰਦ ਰੋਗ ਰਹਤ ਅਰੋਗੀ ਹੈ॥
ਨਿਹਚਲ ਮਕਰੰਦ ਸੁਖ ਸੰਪਟ ਸਹਜ ਧੁਨਿ,
ਸਬਦ ਅਨਾਹਦ ਕੈ ਲੋਗ ਮੈ ਅਲੋਗੀ ਹੈ॥
ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ,
ਜੋਗ ਭੋਗ ਅਲਖ ਨਿਰੰਜਨ ਪ੍ਰਜੋਗੀ ਹੈ॥੨੬੭॥

Rav(i) sas(i) daras kamal kumadnī hit,
bhramat bhramat man(u) sanjogī biogī hai.
Trigun atīt gur charan kamal ras,
madhu makrand rog rahat arogī hai.
Nihchal makrand sukh sanpaṭ sahaj dhun(i),
sabad anāhad kai log mai alogī hai.
Gurmukh(i) sukh-phal mahimā agādh(i) bodh,
jog bhog alakh niranjan prajogī hai.267.

Both lotus and Nymphea lotus crave for a sight of The Sun and The Moon respectively. Because of their meeting and separating frequently, their love is besmirched.

A Guru-conscious person is ever engrossed in the elixir-like relishment of True Guru's feet after freeing himself from the influence of three traits of *maya* (mammon). His love is blemishless.

Such a God-oriented person stays free from the worldly affairs and remains engrossed in the mystical tenth door because of the unstruck music melody that keeps playing there.

The wondrous state and glory of such a Guru-oriented person is beyond explanation and description. Guru-oriented person remains absorbed in the Lord who is imperceptible, beyond worldly pleasures, yet who is a *yogi* and a relisher *(Bhogi)* as well.

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ਜੈਸੇ ਦਰਪਨ ਬਿਖੈ ਬਦਨੁ ਬਿਲੋਕੀਅਤ,
ਐਸੇ ਸਰਗੁਨ ਸਾਖੀ-ਭੂਤ ਗੁਰ ਧਿਆਨ ਹੈ ॥
ਜੈਸੇ ਜੰਤ੍ਰ ਧੁਨਿ ਬਿਖੈ ਬਾਜਤ ਜੰਤ੍ਰੀ ਕੋ ਮਨੁ,
ਤੈਸੇ ਘਟ ਘਟ ਗੁਰ ਸਬਦ ਗਿਆਨ ਹੈ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਜਤ੍ਰ ਕਤ੍ਰ ਸੈਂ ਇਕਤ੍ਰ ਭਏ,
ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਹੈ ॥
ਉਨਮਨ ਮਗਨ ਗਗਨ ਅਨਹਦ ਧੁਨਿ,
ਸਹਜ ਸਮਾਧਿ ਨਿਰਾਲੰਬ ਨਿਰਬਾਨ ਹੈ ॥੨੬੮॥

Jaise darpan bikhai badan(u) bilokīat,
aise sargun sākhī-bhūt gur dhiān hai.
Jaise jantra dhun(i) bikhai bājat jantrī ko man(u),
taise ghaṭ ghaṭ gur sabad giān hai.
Man bach kram jatra katra saiṅ ikatra bhae,
pūran pragās prem param nidhān hai.
Unman magan gagan anhad dhun(i),
sahaj samādh(i) nirālaṅb nirbān hai.268.

As one sees one's face in the mirror, so is the True Guru, the image of Transcendental God that can be comprehended by concentrating the mind on True Guru.

Just as the player's mind is in harmony with the tune that he is playing on his musical instrument, so is the knowledge of absolute God merged in the words of the True Guru.

By virtue of contemplation on the lotus feet of the True Guru and practicing his teachings in life, concentrating the mind that wanders about due to spurious utterances and deeds, a Guru-conscious person becomes a lover of the great treasure of Lord's name. That enlightens him and his inner self.

By contemplation on the lotus feet and practicing of Guru's teachings, a disciple of the Guru acquires higher spiritual state. He then remains engrossed in the melodious tune that keeps playing in his mystical tenth door. In the state of equipoise that he achieves then, he acquires a state of eternal being destroying all his wants and desires.

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ਕੋਟਿਨ ਕੋਟਾਨਿ ਧਿਆਨ ਦ੍ਰਿਸਟਿ ਦਰਸ ਮਿਲਿ,
ਅਤਿ ਅਸਚਰਜ-ਮੈ ਹੇਰਤ ਹਿਰਾਏ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਗਿਆਨ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਮਹਿਮਾ ਮਹਾਤਮ ਨ ਅਲਖ ਲਖਾਏ ਹੈ ॥
ਤਿਲ ਕੀ ਅਤੁਲ ਸੋਭਾ, ਤੁਲਤ ਨ ਤੁਲਾਧਾਰ,
ਪਾਰ ਕੈ ਅਪਾਰ, ਨ ਅਨੰਤ ਅੰਤ ਪਾਏ ਹੈ ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਚੰਦ੍ਰ ਭਾਨ ਜੋਤਿ ਕੋ ਉਦੋਤ,
ਹੋਤ ਬਲਿਹਾਰ ਬਾਰੰਬਾਰ, ਨ ਅਘਾਏ ਹੈ ॥੨੬੯॥

Koṭin koṭān(i) dhiān drisṭ(i) daras mil(i),
at(i) ascharaj-mai herat hirāe hai.
Koṭin koṭān(i) giān sabad surat(i) mil(i),
mahimā mahātam na alakh lakhāe hai.
Til kī atul sobhā, tulat na tulādhār,
pār kai apār, na anaṅt aṅt pāe hai.
Koṭin koṭān(i) chaṅdra bhān jot(i) ko udot,
hot balihār bāraṅbār, na aghāe hai.269.

The wondrous and marvellous state that befalls upon a Sikh of the True Guru when he integrates his vision in that of the Lord, defeats millions of other contemplations.

The importance of union of Guru's words in the consciousness of a Guru-devoted Sikh is beyond comprehension. That glory and grandeur cannot be reached by the knowledge of millions of books and tomes.

Even a little glory equivalent to a sesame seed in respect of a Sikh who has achieved union of Guru's words and mind beside keeping his mind focused for a glimpse of the Guru is beyond assessment and evaluation. That grandeur cannot be weighed. Its beyond is infinite, nor that limitless praise can ever be assessed.

As a result of the light effulgence in the Sikh of the Guru who has perpetually practiced in his mind the contemplation on the words of the Guru millions of Moons and Suns go sacrifice unto him again and again.

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ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਜਾਂ ਕੇ ਏਕ ਰੋਮ ਅਗ੍ਰਭਾਗਿ,
ਪੂਰਨ ਪ੍ਰਗਾਸ ਤਾਸ ਕਹਾ ਧੌ ਸਮਾਵਈ॥
ਜਾਂ ਕੇ ਏਕ ਤਿਲ ਕੋ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧ,
ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਕੈਸੇ ਕਹਿ ਆਵਈ॥
ਜਾ ਕੇ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰ ਕੀ ਅਪਾਰ ਗਤਿ,
ਸਬਦ ਬਿਬੇਕ ਏਕ ਜੀਹ ਕੈਸੇ ਗਾਵਈ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਮਹਮਾ ਅਕਥ ਕਥਾ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ, ਨਮੋ ਨਮੋ ਕਰਿ ਆਵਈ॥੨੭੦॥

Koṭ(i) brahmāṅḍ jāṅ ke ek rom agrabhāg(i),
pūran pragās tās kahā dhau samāvaī.
Jāṅ ke ek til ko mahātam agādh(i) bodh,
pūran brahm jot(i) kaise kaih āvaī.
Jā ke oaṅkār ke bithār kī apār gat(i),
sabad bibek ek jīh kaise gāvaī.
pūran brahm gur mahmā akath kathā,
net(i) net(i) net(i), namo namo kar(i) āvaī.270.

The Lord who has millions of Universes existing in the tip of His each trichome, to what extent is His complete radiance spread?

The Lord—significance of whose marvellous and wonderful radiance equal to a sesame seed is beyond description, how can His complete light be described?

The Lord whose complete extent and expanse is infinite, how can a tongue describe His divine word and His divine form—the True Guru?

Praise and panegyrics of the True Guru who is an image of the complete Lord is beyond mention and elucidation. The best way to express one's love and respect for Him is to salute Him again and again while addressing Him— "O Lord, Master! You are infinite, infinite."

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ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਮਨੁ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ॥
ਪਰਮ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਸੀਤਲਤਾ ਕੈ,
ਬਿਮਲ ਸਥਲ ਨਿਹਚਲ ਨ ਡੁਲਾਨੇ ਹੈ ॥
ਸਹਜ ਸਮਾਧਿ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਲਿਵ,
ਅਨਹਦ ਰੁਨਝੁਨ, ਧੁਨਿ ਉਰ ਗਾਨੇ ਹੈ ॥
ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮ ਨਿਧਾਨ ਦਾਨ,
ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਬਿਸਰਾਨੇ ਹੈ ॥੨੭੧॥

Charan kamal makrand ras lubhit hue,
man(u) madhukar sukh sanpaṭ samāne hai.
Param sugandh at(i) komal sītaltā kai,
bimal sathal nihchal na ḍulāne hai.
Sahaj samādh(i) at(i) agam agādh(i) liv,
anhad runjhun, dhun(i) ur gāne hai.
Pūran param jot(i) param nidhān dān,
ān giān dhiān simran bisrāne hai.271.

The bumble bee-like mind of a Guru-oriented person acquires strange comfort and peace by meditating on the nectar-like dust of the feet of the True Guru.

Because of the influence of strange fragrance and very delicate calmness in the elixir-like Name of the Lord, he resides in the mystical tenth door in such a stable state that he does not wander any more.

In a state of equipoise and by virtue of inaccessible and immeasurable concentration, he keeps repeating the sweet tune of *Naam* continuously.

By acquiring the great treasure of the Lord's name who is light supreme and complete in all respects, he forgets all other forms of remembrances, contemplations and worldly awarenesses.

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ਰਜ ਤਮ ਸਤ, ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਹੰਕਾਰ,
ਹਾਰਿ ਗੁਰ ਗਿਆਨ ਬਾਨ ਕ੍ਰਾਂਤਿ ਨਿਹਕ੍ਰਾਂਤਿ ਹੈ ॥
ਕਾਮ ਨਿਹਕਾਮ, ਨਿਹਕਰਮ ਕਰਮ ਗਤਿ,
ਆਸਾ ਕੈ ਨਿਰਾਸ ਭਏ, ਭ੍ਰਾਂਤਿ ਨਿਹਭ੍ਰਾਂਤਿ ਹੈ ॥
ਸ੍ਵਾਦ ਨਿਹ-ਸ੍ਵਾਦ ਅਰੁ ਬਾਦ ਨਿਹ-ਬਾਦ ਭਏ,
ਅਸੰਪ੍ਰੇਹ ਨਿਸਪ੍ਰੇਹ, ਦੇਹ ਗੇਹ ਪਾਂਤਿ ਹੈ ॥
ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਬਿਦੇਹ ਸਿਖ,
ਮਾਇਆ ਮੈ ਉਦਾਸ ਬਾਸ ਏਕਾਕੀ ਏਕਾਂਤਿ ਹੈ ॥੨੭੨॥

Raj tam sat, kām krodh lobh moh hankār,
hār(i) gur giān bān krant(i) nihkrānt(i) hai.
Kām nihkām, nihkarm karm gat(i),
āsā kai nirās bhae, bhrant(i) nihbhrānt(i) hai.
Svād nih-svād ar(u) bād nih-bād bhae,
asanpreh nispreh, deh geh pānt(i) hai.
Gurmukh(i) prem ras bisam bideh sikh,
māiā mai udās bās ekākī ekānt(i) hai.272.

By virtue of initiation by the Guru and practicing of meditation on the Lord's name, all the traits of *maya (Rajo, Sato, Tamo)* and vices like lust, anger, avarice, attachment and pride are defeated. Their influence also becomes negligible.

With the acquisition of Guru's knowledge, a Guru-oriented person loses attachment with all desires, and all his actions become benevolent. All his worldly desires end and his wandering stops.

A Guru-oriented person becomes free of all attachments and relishments by virtue of Guru's teachings. Engrossed in *Naam Simran*, he does not indulge in other debates and arguments. He becomes totally desireless and contended. His attachment with worldly attractions ends.

By virtues of *Naam Simran*, a follower of Guru's teachings become free of all his body needs. He remains in a state of trance and unsullied in *maya*. He is ever engrossed in the memory of the Lord.

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ਪ੍ਰਿਥਮ ਹੀ ਤਿਲ ਬੋਏ ਧੂਰਿ ਮਿਲਿ ਬੂਟੁ ਬਾਧੈ,
ਏਕ ਸੈ ਅਨੇਕ ਹੋਤ ਪ੍ਰਗਟ ਸੰਸਾਰ ਮੈ ॥
ਕੋਊ ਲੈ ਚਬਾਇ ਕੋਊ ਖਾਲ ਕਾਢੈ ਰੇਵਰੀ ਕੈ,
ਕੋਊ ਕਰੈ ਤਿਲਵਾ ਮਿਲਾਇ ਗੁਰ ਬਾਰ ਮੈ ॥
ਕੋਊ ਉਖਲੀ ਡਾਰਿ ਕੁਟਿ ਤਿਲ-ਕੁਟ ਕਰੈ,
ਕੋਊ ਕੋਲ੍ਹੂ ਪੀਰਿ ਦੀਪ ਦਿਪਤਿ ਅੰਧਿਆਰ ਮੈ ॥
ਜਾ ਕੇ ਏਕ ਤਿਲ ਕੋ ਬੀਚਾਰੁ ਨ ਕਹਿਤ ਆਵੈ,
ਅਬਿਗਤਿ ਗਤਿ ਕਤ ਆਵਤ ਬੀਚਾਰ ਮੈ ॥੨੭੩॥

Pritham hī til boe dhūr(i) mil(i) būṭ(u) bādhai,
ek sai anek hot pragaṭ sańsār mai.
Koū lai chabāe koū khāl kāḍhai revrī kai,
koū karai tilvā milāe gur bār mai.
Koū ukhlī ḍār(i) kuṭ(i) til-kuṭ karai,
koū kohlū pīr(i) dīp dipat(i) ańdhiār mai.
Jā ke ek til ko bīchār(u) na kahit āvai,
abigat(i) gat(i) kat āvat bīchār mai.273.

A sesame seed is sown that mixes with earth to become a plant. One seed gives several seeds and spreads in the world in many forms.

Some munch them (sesame seeds), some coat sugar balls with them *(Rewari)* while others mix them with jaggery syrup and make cake/biscuit like eatables.

Some grind them and mix them with milk paste to make a form of sweet-meat, some squeeze them to extract oil and use it for burning lamp and lighting up their homes.

When multiplicity of one sesame seed of the creator cannot be explained, how can the unknowable, formless Lord be known ?

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ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਏਕ ਚੀਟੀ ਕੋ ਚਰਿਤ੍ਰ ਕਹਤ ਨ ਆਵਈ॥
ਪ੍ਰਥਮ ਹੀ ਚੀਟੀ ਕੇ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਦੇਖੋ,
ਸਹਸ ਅਨੇਕ ਏਕ ਬਿਲ ਮੈ ਸਮਾਵਈ॥
ਅਗ੍ਰਭਾਗੀ ਪਾਛੈ ਏਕੈ ਮਾਰਗਿ ਚਲਤ ਜਾਤ,
ਪਾਵਤ ਮਿਠਾਸ ਬਾਸੁ, ਤਹੀ ਮਿਲਿ ਧਾਵਈ॥
ਭ੍ਰਿੰਗੀ ਮਿਲਿ ਤਾਤਕਾਲ ਭ੍ਰਿੰਗੀ ਰੂਪ ਹੁਇ ਦਿਖਾਵੈ,
ਚੀਟੀ ਚਿਤ੍ਰ ਅਲਖ, ਚਿਤੇਰੈ ਕਤ ਪਾਵਈ॥੨੭੪॥

Rachnā charitra chitra bisam bachitra-pan,
ek chīṭī ko charitra kahat na āvaī.
Pratham hī chīṭī ke milāp ko pratāp(u) dekho,
sahas anek ek bil mai samāvaī.
Agrabhāgī pāchhai ekai mārag(i) chalat jāt,
pāvat miṭhās bās(u), tahī mil(i) dhāvaī.
bhringī mil(i) tātkāl bhringī rūp hue dikhāvai,
chīṭī chitra alakh, chiterai kat pāvaī.274.

The picture of miraculous creation of the Creator-God is full of wonder and awe. We cannot even describe the deeds of a small ant created by Him.

Just see how thousands of ants get organised in a small burrow/hole.

All of them tread and walk on the same path that is defined by the leading ant. Wherever they smell sweetness, they all reach there.

Meeting an insect with wings, they adopt their life-style. When we are unable to know the wonders of a small ant, how can we know the supernaturalness of the Creator who has created countless things in this universe?

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ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤੁ ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਘਟ ਘਟ ਏਕ ਹੀ ਅਨੇਕ ਹੁਇ ਦਿਖਾਏ ਹੈ ॥
ਉਤ ਤੇ ਲਿਖਤ, ਇਤ ਪਢਤ ਅੰਤਰਗਤਿ,
ਇਤ ਹੂੰ ਤੇ ਲਿਖਿ ਪ੍ਰਤਿ-ਉਤਰ ਪਠਾਏ ਹੈ ॥
ਉਤ ਤੇ ਸਬਦ ਰਾਗ ਨਾਦ ਕੋ ਪ੍ਰਸੰਨੁ ਕਰਿ,
ਇਤ ਸੁਨਿ ਸਮਝਿ ਕੈ ਉਤ ਸਮਝਾਏ ਹੈ ॥
ਰਤਨ ਪਰੀਖਯਾ ਪੇਖਿ ਪਰਮਿਤਿ ਕੈ ਸੁਨਾਵੈ,
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਅਲਖ ਲਖਾਏ ਹੈ ॥੨੭੫॥

Rachnā charitra chit(u) bisam bachitra-pan,
ghaṭ ghaṭ ek hī anek hue dikhāe hai.
Ut te likhat, it paḍhat aṅtrgat(i),
it hūṅ te likh(i) prat(i)-utar paṭhāe hai.
Ut te sabad rāg nād ko prasaṅn(u) kar(i)
it sun(i) masajh(i) kai ut samjhāe hai.
Ratan parīkhyā pekh(i) parmit(i) kai sunāvai,
gurmukh(i) saṅdh(i) mile alakh lakhāe hai.275.

Creation of the wonderful play of the creator's creation is amazing and astonishing. He alone resides in all in several shapes and forms.

Just as a letter is written by somebody who sends it to someone in another city, it is read there and after understanding it sends back a reply.

Just as a singer sings a song in a mode and tune that pleases someone who understands it and educate others about it.

Just as a jewel evaluator inspects a jewel, learns about its characteristics and educate others about it, so would a Guru-oriented Sikh who has become one with True Guru by virtue of His teachings and words, he alone can brief and educate others about the imperceptible Lord.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਦੀਨੋ,
ਸਾਚ ਉਪਦੇਸ ਰਿਦੈ, ਨਿਹਚਲ ਮਤਿ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ-ਲੀਨ ਜਲ ਮੀਨ ਭਏ,
ਪੂਰਨ ਸਰਬ-ਮਈ ਪੈ ਘ੍ਰਿਤ ਜੁਗਤਿ ਹੈ ॥
ਸਾਚੁ ਰਿਦੈ ਸਾਚੁ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਗੰਧ ਰਸ,
ਪੂਰਨ ਪਰਸਪਰ ਭਾਵਨੀ ਭਗਤਿ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਦ੍ਰੁਮ ਸਾਖਾ ਪਤ੍ਰ ਫੂਲ ਫਲ,
ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ, ਸਤਿਗੁਰ ਸਤਿ ਹੈ ॥੨੭੬॥

Pūran Brahm gur Pūran kripā kai dīno,
sāch updes ridai, nihchal mat(i) hai.
Sabad surat(i) liv-līn jal mīn bhae,
pūran sarab-maī pai ghrit jugat(i) hai.
Sāch(u) ridai sāch(u) dekhai sunai bolai gandh ras,
pūran parspar bhāvnī bhagat(i) hai.
Pūran brahm drum sākhā patra phūl phal,
ek hī anek mek, sat(i)gur sat(i) hai.276.

Perfect Guru, embodiment of complete Lord becoming kind lodges true sermon in the heart of a disciple of the Guru. That makes him stable of intelligence and saves him from wanderings.

Engrossed in the word, his condition becomes like that of a fish enjoying the bliss of his surroundings. He then realises the presence of God in everyone just as fat, that is present in all milks.

God, the true Master resides in the heart of a Sikh who is ever engrossed in the word of the Guru. He sees the presence of the Lord everywhere. He hears Him with his ears, enjoys the sweet smell of His presence with his nostrils, and relishes the name of the Lord with his tongue. Feeling the presence of the perfect Lord, loving worship resides in his heart.

True Guru who is eternal of form has dispensed this knowledge that just as the seed resides in the trees, plants, branches, flowers etc, one God who is perfect and all-knowing pervades in all.

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ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਪਰਮ ਜੋਤਿ,
ਓਤਿ ਪੋਤਿ ਸੂਤ੍ਰ ਗਤਿ ਏਕ ਹੀ ਅਨੇਕ ਹੈ॥
ਲੋਚਨ ਸ੍ਰਵਨ ਸ੍ਰੋਤ ਏਕ ਹੀ ਦਰਸ ਸਬਦ,
ਵਾਰ ਪਾਰ ਕੂਲ ਗਤਿ ਸਰਿਤਾ ਬਿਬੇਕ ਹੈ॥
ਚੰਦਨ ਬਨਾਸਪਤੀ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ,
ਪਾਰਸ ਪਰਸਿ ਜਾਨੀਅਤ ਜਾਵਦੇਕ ਹੈ॥
ਗਿਆਨ ਗੁਰ ਅੰਜਨ, ਨਿਰੰਜਨ ਅੰਜਨ ਬਿਖੈ,
ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਗੁਰਮਤਿ ਏਕ ਟੇਕ ਹੈ॥੨੭੭॥

Pūran brahm gur pūran param jot(i),
ot(i) pot(i) sūtra gat(i) ek hī anek hai.
Lochan sravan srot ek hī daras sabad,
vār pār kūl gat(i) saritā bibek hai.
Chaṅdan banāspatī kanik anik dhāt(u),
pāras paras(i) jānīat jāvdek hai.
Giān gur aṅjan, niraṅjan aṅjan bikhai,
dubidhā nivār(i) gurmat(i) ek ṭek hai.277.

The complete Lord has permeated Himself in His creation like weft and woof of a cloth. Despite being one, He has manifested Himself into many forms. The complete light of the perfect Lord resides in the consummate Guru like weft and woof.

Although eyesight and hearing power of ears is different, yet their engrossment in divine words is alike. Just as both banks of a river are alike, so is the True Guru and the Lord.

Plants of various variety growing in the close proximity of sandalwood tree are alike for the reason that they all acquire fragrance of sandalwood. Also by the touch of philosopher-stones, all metals whatever they are, become gold and therefore alike. Similarly God and True Guru are one despite being different.

A seeker disciple of the Guru who gets collorium of knowledge in his eyes from the True Guru, is free of all blemishes of *maya* even while living in it. He sheds all duality and takes refuge in the wisdom of the Guru.

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ਦਰਸ ਧਿਆਨ ਲਿਵ ਦ੍ਰਿਸਟਿ ਅਚਲ ਭਈ,
ਸਬਦ ਬਿਬੇਕ ਸ੍ਰੁਤਿ ਸ੍ਰਵਨ ਅਚਲ ਹੈ॥
ਸਿਮਰਨ ਮਾਤ੍ਰ ਸੁਧਾ ਜਿਹਬਾ ਅਚਲ ਭਈ,
ਗੁਰ-ਮਤਿ ਅਚਲ ਉਨਮਨ ਅਸਥਲ ਹੈ॥
ਨਾਸਿਕਾ ਸੁਬਾਸੁ, ਕਰ ਕੋਮਲਤਾ ਸੀਤਲਤਾ ਕੈ,
ਪੂਜਾ ਪ੍ਰਣਾਮ ਪਰਸ ਚਰਨ ਕਮਲ ਹੈ॥
ਗੁਰਮੁਖਿ ਪੰਥ ਚਰ ਅਚਰ ਹੁਇ, ਅੰਗ ਅੰਗ,
ਪੰਗ ਸਰਬੰਗ ਬੂੰਦ ਸਾਗਰ ਸਲਿਲ ਹੈ॥੨੭੮॥

Daras dhiān liv drisaṭ(i) achal bhaī,
sabad bibek srut(i) sravan achal hai.
Simran mātra sudhā jibbā achal bhaī,
gur-mat(i) achal unman asthal hai.
Nāsikā subās(u), kar komlatā sītaltā kai,
pūjā praṇām paras charan kamal hai.
Gurmukh(i) panth char achar hue, ang ang,
pang sarbang būnd sāgar salil hai.278.

By engrossment of his mind in the vision of True Guru, a true servant disciple of Guru achieves stability of mind. By the sound of exposition of Guru's words and *Naam Simran*, his power of reflection and recollection also stabilizes.

By relishing the elixir-like *Naam* with tongue, his tongue desires nothing else. By virtue of his initiation and Guru's wisdom, he stays attached with his spiritual side of life.

The nostrils enjoy the fragrance of the dust of True Guru's holy feet. Touching and sensing the tenderness and coolness of His holy feet and the head touching the holy feet, he becomes stable and tranquil.

The feet become still following the path of the True Guru. Every limb becomes pious and like a drop of water mixing with the water of the ocean, he is absorbed in the service of the True Guru.

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ਦਰਸਨ ਸੋਭਾ ਦ੍ਰਿਗ, ਦ੍ਰਿਸਟਿ ਗਿਆਨ ਗੰਮਿ,
ਦ੍ਰਿਸਟਿ ਧਿਆਨ ਪ੍ਰਭ, ਦਰਸ ਅਤੀਤ ਹੈ ॥
ਸਬਦ ਸੁਰਤਿ ਪਰੈ, ਸੁਰਤਿ ਸਬਦ ਪਰੈ,
ਜਾਸ ਬਾਸੁ ਅਲਖ, ਸੁਬਾਸੁ ਨਾਸ ਰੀਤ ਹੈ ॥
ਰਸ ਰਸਨਾ ਰਹਿਤ, ਰਸਨਾ ਰਹਿਤ ਰਸ,
ਕਰ ਅਸਪਰਸ, ਪਰਸਨ ਕਰਾਜੀਤ ਹੈ ॥
ਚਰਨ ਗਵਨ ਗੰਮਿ, ਗਵਨ ਚਰਨ ਗੰਮਿ,
ਆਸ ਪਿਆਸ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਪ੍ਰਿਅ ਪ੍ਰੀਤ ਹੈ ॥੨੭੯॥

Darsan sobhā drig, drist(i) giān gaṁm(i),
drisṭ(i) dhiān prabh, daras atīt hai.
Sabad surat(i) parai, surat(i) sabad parai,
jās bās(u) alakh, subās(u) nās rīt hai.
Ras rasnā rahit, rasnā rahit ras,
kar asparas, parsan karājīt hai.
Charan gavan gaṁm(i), gavan charan gaṁm(i),
ās piās bisam bisvās pria prīt hai.279.

Seeing the well adored God-like True Guru with one's eyes, the devoted Sikh of the True Guru acquires the divine knowledge. By the focusing of mind in the vision of Lord Guru, one is freed from watching the worldly merriments.

When the sound of *Naam Simran* enters the ears, the ability of concentration of a Guru's disciple turns away from other sounds and modes. The fragrance of the Guru's words that is so supernatural, the nostrils become free of all other smells.

The tongue of practitioner of meditation becomes engrossed in the pleasure of *Naam Simrān* and it becomes bereft of all other worldly tastes. The hands when able to touch and feel the untouchable Lord are freed from the impressions of touching worldly things.

The feet of a Guru-oriented person tread towards the path of the True Guru. They give up travelling or going in other directions. For him his lone desire of meeting the beloved Lord is unique and marvellous.

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ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਹਉਮੈ ਮਾਰਿ ਮਰੈ,
ਜੀਵਨ ਮੁਕਤਿ, ਜਗਜੀਵਨ ਕੈ ਜਾਨੀਐ ॥
ਅੰਤਰਿ ਨਿਰੰਤਰਿ, ਅੰਤਰ ਪਟ ਘਟਿ ਗਏ,
ਅੰਤਰਜਾਮੀ ਅੰਤਰਾਗਤਿ ਉਨਮਾਨੀਐ ॥
ਬ੍ਰਹਮ-ਮਈ ਹੈ ਮਾਇਆ, ਮਾਇਆ-ਮਈ ਹੈ ਬ੍ਰਹਮ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਪਹਿਚਾਨੀਐ ॥
ਪਿੰਡ ਬ੍ਰਹਮੰਡ, ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਓਤਿ-ਪੋਤਿ,
ਜੋਤੀ ਮਿਲਿ ਜੋਤਿ, ਗੋਤ ਬ੍ਰਹਮ-ਗਿਆਨੀਐ ॥੨੮੦॥

Gurmukh(i) sabad surat(i) haumai mār(i) marai,
jīvan mukat(i), jagjīvan kai jānīai.
Aṅtar(i) niraṅtar(i), aṅtar paṭ ghaṭ(i) gae,
aṅtarjāmī aṅtrāgat(i) unmānīai.
Brahm-maī hai māiā, māiā-maī hai brahm,
brahm bibek ṭek ekai paihchānīai.
Piṅḍ brahmaṅḍ, brahmaṅḍ piṅḍ ot(i)-pot(i),
jotī mil(i) jot(i), got(i) brahm-giānīai.280.

A Guru-conscious person is freed from his self and ego by engrossment in *Naam Simran*. He is liberated from the worldly bonds and develops close association with the life-giving Lord.

All his differences, doubts and suspicions are destroyed by virtue of *Naam Simran*. He is ever enjoying His memory in his heart.

To a Guru-oriented person, the spread of *maya* is like God and He Himself becomes visible using it. He thus recognises the Lord by the support of the divine knowledge.

Since he is aware of the divine knowledge, he is then known to belong to the family of the 'Savants of God' (ਬ੍ਰਹਮਗਿਆਨੀ). He mingles his own light with light eternal of the Lord and realises that his self and universe are woven with each other like weft and woof.

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ਚਰਨ ਸਰਨਿ ਗੁਰ ਧਾਵਤ ਬਰਜਿ ਰਾਖੈ,
ਨਿਹਚਲ ਚਿਤ, ਸੁਖ ਸਹਜਿ ਨਿਵਾਸ ਹੈ ॥
ਜੀਵਨ ਕੀ ਆਸਾ ਅਰੁ ਮਰਨ ਕੀ ਚਿੰਤਾ ਮਿਟੀ,
ਜੀਵਨ ਮੁਕਤਿ ਗੁਰਮਤਿ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ॥
ਆਪਾ ਖੋਇ, ਹੋਨਹਾਰੁ ਹੋਇ ਸੋਈ ਭਲੋ ਮਾਨੈ,
ਸੇਵਾ ਸਰਬਾਤਮ ਕੈ ਦਾਸਨ ਕੋ ਦਾਸ ਹੈ ॥
ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਸਬਦ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ,
ਪੂਰਨ ਸਰਬ-ਮਈ ਬ੍ਰਹਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੨੮੧॥

Charan saran(i) gur dhāvat baraj(i) rākhai,
nihchal chit, sukh sahaj(i) nivās hai.
Jīvan kī āsā ar(u) maran kī chintā miṭī,
jīvan mukat(i) gurmat(i) ko pragās hai.
Āpā khoe, honhār(u) hoe soī bhalo mānai,
sevā sarbātam kai dāsan ko dās hai.
Srī gur daras sabad brahm giān dhiān,
pūran sarab-maī brahm bisvās hai.281.

The unique servant of the True Guru keeps the wandering mind under control by taking the refuge of the Guru and practicing meditation on the consecrated words of the Guru. His mind becomes stable and he rests in the comfort of his self (soul).

He loses the desire for a long life and fear of death disappears. He becomes free of all worldly bonds while still alive. The teachings and wisdom of the Guru takes over his mind.

He discards and destroys his self-assertion and accepts the dispensation of the Almighty as fair and just. He serves all living beings and thus becomes a slave of the slaves.

By practicing the words of Guru, he acquires the divine knowledge and contemplation. And thus he is assured that the perfect God Lord pervades in all.

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ਗੁਰਮੁਖਿ ਸੁਖ-ਫਲ ਕਾਮ ਨਿਹਕਾਮ ਕੀਨੇ,
ਗੁਰਮੁਖਿ ਉਦਮ ਨਿਰੁਦਮ. ਉਕਤਿ ਹੈ॥
ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਦੁਬਿਧਾ ਭਰਮ ਖੋਏ,
ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਹਚਲ ਮਤਿ ਹੈ॥
ਦਰਸਨ ਪਰਸਤ ਆਸਾ ਮਨਸਾ ਥਕਿਤ,
ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਹੈ॥
ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਚਿਤ੍ਰ ਮੈ ਚਿਤੇਰਾ ਕੋ ਬਸੇਰਾ ਸਤਿ ਸਤਿ ਹੈ ॥੨੮੨॥

Gurmukh(i) sukh-phal kām nihkām kīne,
gurmukh(i) udam nirudam ukat(i) hai.
Gurmukh(i) mārag hue dubidhā bharam khoe,
charan saran(i) gahe nihchal mat(i) hai.
Darsan parsat āsā mansā thakit(i),
sabad surat(i) giān prān prānpat(i) hai.
Rachnā charitra chitra bisam bachitra-pan,
chitra mai chiterā ko baserā sat(i) sat(i) hai.282.

A disciple coming face to face of the Guru frees himself from all desires and wants by receiving the unique and comforting words of the True Guru. Thus he frees himself from the worldly encumbrances with the strength of his meditation and consecration.

Treading the path of Guru, he destroys all his duality and doubts. The refuge of the True Guru makes his mind stable.

By the glimpse of the True Guru, all his desires and sensualities get tired and become ineffective. Remembering the Lord with every breath, he becomes totally aware of the Lord, the master of our lives.

The multiform creations of the Lord are wondrous and astonishing. The Guru-oriented disciple realises the presence of the Lord in this whole picture as true and eternal.

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ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਸੁਨਿ ਸ੍ਰਵਨ ਕਪਾਟ ਖੁਲੇ,
ਨਾਦੈ ਮਿਲਿ ਨਾਦ ਅਨਹਦ ਲਿਵ ਲਾਈ ਹੈ॥
ਗਾਵਤ ਸਬਦ ਰਸੁ ਰਸਨਾ ਰਸਾਇਨ ਕੈ,
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਭਾਠੀ ਕੈ ਚੁਆਈ ਹੈ॥
ਹਿਰਦੈ ਨਿਵਾਸ ਗੁਰ ਸਬਦ ਨਿਧਾਨ ਗਿਆਨ,
ਧਾਵਤ ਬਰਜਿ ਉਨਮਨਿ ਸੁਧਿ ਪਾਈ ਹੈ॥
ਸਬਦ ਅਵੇਸ ਪਰਮਾਰਥ ਪ੍ਰਵੇਸ ਧਾਰਿ,
ਦਿਬਿ ਦੇਹ ਦਿਬਿ ਜੋਤਿ ਪ੍ਰਗਟ ਦਿਖਾਈ ਹੈ॥੨੮੩॥

Srī gur sabad sun(i) sravan kapāṭ khule,
nādai mil(i) nād anhad liv lāī hai.
Gāvat sabad ras(u) rasnā rasāin kai,
nijhar apār dhār bhāṭhī kai chuāī hai.
Hirdai nivās gur sabad nidhān giān,
dhāvat baraj(i) unman(i) sudh(i) pāī hai.
Sabad aves parmārth praves dhār(i),
dib(i) deh dib(i) jot(i) pragaṭ dikhāī hai.283.

Listening to the sermon of the True Guru, ignorance of a Guru-conscious disciple is removed. He is then absorbed in the amalgamation of the melodies of Guru's words and divine mystical tunes of the unstruck music, perpetually playing in the tenth door.

Reciting the Lord's name that is the treasure-house of all the pleasures, a continuous flow of elixir takes place from the furnace-like tenth door.

Guru's words are the source of all knowledge. By its installation in the mind, a Guru-oriented person stops wandering in ten directions and acquire awareness of the mind that is God-oriented.

Becoming one with Guru's words, a Guru-oriented person achieves salvation. The divine light of the Lord then glows and radiates in him.

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ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਅਤਿ,
ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਪੂਰਨ ਪ੍ਰਗਾਸ ਹੈ॥
ਦਰਸ ਅਨੂਪ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ,
ਹੇਰਤ ਹਿਰਾਨੇ ਦ੍ਰਿਗ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ॥
ਸਬਦ ਨਿਧਾਨ ਅਨਹਦ ਰੁਨ-ਝੁਨ ਧੁਨਿ,
ਸੁਨਤ ਸੁਰਤਿ ਮਤਿ ਹਰਨ ਅਭਿਆਸ ਹੈ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਪਰਮਦਭੁਤ ਗਤਿ ਪੂਰਨ ਬਿਲਾਸ ਹੈ॥੨੮੪॥

Gur sikh sangat milāp ko pratāp(u) at(i),
prem kai parspar pūran pragās hai.
Daras anūp rūp rang ang ang chhab(i),
herat hirāne drig bisam bisvās hai.
Sabad nidhān anhad run-jhun dhun(i),
sunat surat(i) mat(i) haran abhiās hai.
Drisṭ(i) daras ar(u) sabad surat(i) mil(i),
paramadbhut gat(i) pūran bilās hai.284.

Significance of meeting of Guru and Guru-oriented men is limitless. Because of deep love in the heart of the Sikh of the Guru, light divine then glows in him.

Seeing the beauty of the True Guru, His form, colour and image of His every limb, the eyes of a Guru-loving person are astonished. It also generates craving in his mind to see and behold the True Guru.

By inexhaustible practicing of meditation on Guru's words, a soft and mellow tune of unstruck music appears in the mystical tenth door. Perpetual hearing of it causes him to remain in a state of trance.

By focusing his vision in the True Guru and keeping the mind engrossed in the teachings and sermons of the Guru, he acquires a state of perfect and complete bloom.

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ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਅਤਿ,
ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰੇਮ ਨੇਮ ਕੈ ਪਰਸਪਰ ਹੈ ॥
ਚਰਨ ਕਮਲ ਰਜ ਬਾਸਨਾ ਸੁਬਾਸ ਰਸਿ,
ਸੀਤਲਤਾ ਕੋਮਲ, ਪੂਜਾ ਕੋਟਿ ਨ ਸਮਸਰਿ ਹੈ ॥
ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ, ਅਤਿ ਅਸਚਰਜ-ਮੈ
ਨਾਦ ਬਿਸਮਾਦ, ਰਾਗ ਰਾਗਨੀ ਨ ਪਟੰਤਰ ਹੈ ॥
ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਪਰਮਦਭੁਤ ਗਤਿ, ਆਨ ਨਾਹੀ ਸਮਸਰਿ ਹੈ ॥੨੮੫॥

Gurmukh(i) saṅgat(i) milāp ko pratāp at(i),
pūran pragās prem nem kai parspar hai.
Charan kamal raj bāsnā subās ras(i),
Sītaltā komal, pūjā koṭ(i) na samsar(i) hai.
Rūp kai anūp rūp, at(i) ascharaj-mai,
nād bismād, rāg rāgnī na paṭantar hai.
Nijhar apār dhār aṅmrit nidhān pān.
paramadbhut gat(i), ān nāhī samsar(i) hai.285.

Significance of an obedient disciple of True Guru meeting with His congregation is highly astonishing. Having adhered to all conditions and code of mutual love, light divine of the perfect Lord glows in him.

With the acquisition of elixir-like *Naam* in the fragrant presence of True Guru, he experiences such tranquility that no worship of the world can equate with.

Because of spiritual beauty, a Guru-oriented person is beautiful of form. In a state of awe and wonder, he is absorbed in trance-giving melody that cannot be compared with any form or mode of singing in the world.

By perpetual practicing of meditation on elixir-like *Naam*, a perpetual flow of the divine elixir takes place from the mystical tenth door. This state is incomparable with any other in the world for its shear ecstasy and bliss.

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ਨਵਨ ਗਵਨ ਜਲ ਸੀਤਲ ਅਮਲ ਜੈਸੇ,
ਅਗਨਿ ਉਰਧ ਮੁਖ ਤਪਤ ਮਲੀਨ ਹੈ ॥
ਬਰਨ ਬਰਨ ਮਿਲਿ ਸਲਿਲ ਬਰਨ ਸੋਈ,
ਸਿਆਮ ਅਗਨਿ ਸਰਬ ਬਰਨ ਛਬਿ ਛੀਨ ਹੈ ॥
ਜਲ ਪ੍ਰਤਿਬਿੰਬ ਪਾਲਕ ਪ੍ਰਫੁਲਿਤ ਬਨਾਸਪਤੀ,
ਅਗਨਿ ਪ੍ਰਦਗਧ ਕਰਤ ਸੁਖ ਹੀਨ ਹੈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਮ ਸੁਭਾਵ ਗਤਿ,
ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸੁਖ ਦੁਖ ਹੀਨ ਹੈ ॥੨੮੬॥

Navan gavan jal sītal amal jaise,
agan(i) uradh mukh tapat malīn hai.
Baran baran mil(i) salil baran soī,
siām agan(i) sarab baran chhab(i) chhīn hai.
Jal pratibinb pālak praphulit banāspatī,
agan(i) pradagdh karat sukh hīn hai.
Taise hi asādh sādh sangam subhāv gat(i),
gurmat(i) durmat(i) sukh dukh hīn hai.286.

As water flows downwards and consequently remains cold and clear, but fire goes upward and therefore burns and causes pollution.

Water when mixed with different colours also turns into same shades but fire that blackens ruin the complexion and beauty of all that comes in its contact.

Water is like mirror, clean and good doer. It helps in the growth of vegetation, plants and trees. Fire consumes and burns the vegetation and destroys them. Therefore, it is distressing.

Similar are the behaviour patterns of Guru-oriented and self-oriented people. A Guru-oriented person gives peace and comfort to all since he lives under the refuge and direction of Guru; whereas a self-willed person is cause of sufferings for all because of his base wisdom.

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ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਮੇਵ ਕੈ ਅਸਾਧ,
ਸਾਧ ਸਤ ਧਰਮ ਦਇਆਰਥ ਸੰਤੋਖ ਕੈ ॥
ਗੁਰਮਤਿ ਸਾਧ ਸੰਗਿ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ,
ਦੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸੰਗਿ ਦੁਖ ਦੋਖ ਕੈ ॥
ਜਨਮ ਮਰਨ ਗੁਰ ਚਰਨ ਸਰਨਿ ਬਿਨੁ,
ਮੋਖ ਪਦ ਚਰਨ ਕਮਲ ਚਿਤ ਚੋਖ ਕੈ ॥
ਗਿਆਨ ਅੰਸ ਹੰਸ ਗਤਿ ਗੁਰਮੁਖਿ ਬੰਸ ਬਿਖੈ,
ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਖੀਰ ਨੀਰ ਸੋਖ ਪੋਖ ਕੈ ॥੨੮੭॥

Kām krodh lobh moh ahanmev kai asādh,
sādh sat dharam daiārath santokh kai.
Gurmat(i) sādh sang(i) bhāvanī bhagat(i) bhāe,
durmat(i) kai asādh sang(i) dukh dokh kai.
Janam maran gur charan saran(i) bin(u),
mokh pad charan kamal chit chokh kai.
Giān ans hans gat(i) gurmukh(i) bans bikhai,
dukrit sukrit khīr nīr sokh pokh kai.287.

Self-willed persons remain engrossed in vices like lust, anger, greed, attachment, pride; whereas Guru-conscious persons are kind, sympathetic and contented.

In the company of saintly persons, one attains faith, love and devotion; whereas in the company of base and fake people, one gets pain, suffering and base wisdom.

Without the refuge of the True Guru self-oriented persons fall in the cycle of birth and death. Obedient Sikhs of the Guru drink deep the nectar of Guru's words, imbibe them in their heart and thus achieve salvation.

In the clan of Guru-conscious persons, knowledge is clean and invaluable like swans. Just as a swan is capable of separating milk from water, so do the Guru-oriented Sikhs discard all that is base and feel satiated with superior deeds.

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ਹਾਰਿ ਮਾਨੀ ਝਗਰੋ ਮਿਟਤ, ਰੋਸ ਮਾਰੇ ਸੈ ਰਸਾਇਨ ਹੁਇ,
ਪੋਟ ਡਾਰੇ ਲਾਗਤ ਨ ਡੰਡੁ ਜਗ ਜਾਨੀਐ ॥
ਹਉਮੈ ਅਭਿਮਾਨ ਅਸਥਾਨ ਊਚੇ ਨਾਹਿ ਜਲੁ,
ਨਿਮਤ ਨਵਨ ਥਲਿ ਜਲੁ ਪਹਿਚਾਨੀਐ ॥
ਅੰਗ ਸਰਬੰਗ ਤਰਹਰ ਹੋਤ ਹੈ ਚਰਨ,
ਤਾ ਤੇ ਚਰਨਾਮ੍ਰਿਤ ਚਰਨ-ਰੇਨੁ ਮਾਨੀਐ ॥
ਤੈਸੇ ਹਰਿ ਭਗਤ ਜਗਤ ਮੈ ਨਿੰਮਰੀ-ਭੂਤ,
ਜਗ ਪਗ ਲਗਿ ਮਸਤਕਿ ਪਰਵਾਨੀਐ ॥੨੮੮॥

Hār(i) mānī jhagro miṭat, ros māre sai rasāin hue,
poṭ ḍāre lāgat na ḍaṅḍ(u) jag jānīai.
Haumai abhimān asthān ūchai nāhe jal(u),
nimat navan thal(i) jal(u) paihchānīai.
Aṅg sarbaṅg tarhar hot hai charan,
tā te charnāmrit charan-ren(u) mānīai.
Taise har(i) bhagat(i) jagat mai niṅmrī-bhūt,
jag pag lag(i) mastak(i) parvānīai.288.

Accepting defeat ends all discords. Shedding anger gives much peace. If we discard the results/income of all our deeds/business, we are never taxed. This fact is known to the whole world.

The heart where ego and pride dwells is like a high ground where no water can accumulate. Lord cannot stay either.

Feet are located at the lowest end of the body. That is why the dust of the feet and the foot wash are regarded sacred and thus respected.

So is the devotee and worshipper of God who is sans pride and full of humility. The whole world falls at his feet and consider their forehead blessed.

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ਪੂਜੀਐ ਨ ਸੀਸੁ ਈਸ ਊਚੋ ਦੇਹੀ ਮੈ ਕਹਾਵੈ,
ਪੂਜੀਐ ਨ ਲੋਚਨ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਾਂਤ ਕੈ ॥
ਪੂਜੀਐ ਨ ਸ੍ਰਵਨ ਸੁਰਤਿ ਸਨਬੰਧ ਕਰਿ,
ਪੂਜੀਐ ਨ ਨਾਸਿਕਾ ਸੁਬਾਸ ਸ੍ਵਾਸ ਕ੍ਰਾਂਤ ਕੈ ॥
ਪੂਜੀਐ ਨ ਮੁਖ ਸ੍ਵਾਦ ਸਬਦ ਸੰਜੁਗਤਿ ਕੈ,
ਪੂਜੀਐ ਨ ਹਸਤ ਸਕਲ ਅੰਗ ਪਾਂਤ ਕੈ ॥
ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਗੰਧ ਰਸ ਰਹਿਤ ਹੁਇ,
ਪੂਜੀਐ ਪਦਾਰਬਿੰਦ ਨਵਨ ਮਹਾਂਤ ਕੈ ॥੨੮੯॥

Pūjīai na sīs(u) īs ūcho dehī mai kahāvai,
pūjīai na lochan drist(i) drisṭānt kai.
Pūjīai na sravan surat(i) sanbandh kar(i),
pūjīai na nāsikā subās svās krānt kai.
Pūjīai na mukh svād sabad sanjugat(i) kai,
pūjīai na hasat sakal ang pāt kai.
Drisṭ(i) sabad surat(i) gandh ras rahit hue,
pūjīai padārbind navan mahānt kai.289.

Head is located above all other parts of the body but is not worshipped. Nor are eyes worshipped which see far in the distance.

Ears are not worshipped for their power of hearing nor nostrils for their ability to smell and breathe.

Mouth which enjoys all the tastes and make speech, is not worshipped nor the hands which nourish all other limbs.

Feet which are devoid of ability to see, talk, hear, smell or taste are worshipped for their traits of humility.

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ਨਵਨ ਗਵਨ ਜਲ, ਨਿਰਮਲ ਸੀਤਲ ਹੈ,
ਨਵਨ ਬਸੁੰਧਰਾ ਸਰਬ ਰਸ ਰਾਸਿ ਹੈ ॥
ਉਰਧ ਤਪਸਿਆ ਕੈ ਸ੍ਰੀਖੰਡ ਬਾਸੁ ਬੋਹੈ ਬਨ,
ਨਵਨ ਸਮੁੰਦ੍ਰ ਹੋਤ ਰਤਨ ਪ੍ਰਗਾਸ ਹੈ ॥
ਨਵਨ ਗਵਨ ਪਗ ਪੂਜੀਅਤ ਜਗਤ ਮੈ,
ਚਾਹੇ ਚਰਨਾਮ੍ਰਿਤ ਚਰਨ-ਰਜ ਤਾਸ ਹੈ ॥
ਤੈਸੇ ਹਰਿ ਭਗਤ ਜਗਤ ਮੈ ਨਿੰਮਰੀ-ਭੂਤ,
ਕਾਮ ਨਿਹਕਾਮ ਧਾਮ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੨੯੦॥

Navan gavan jal, nirmal sītal hai,
navan basundhrā sarab ras rās(i) hai.
Uradh tapasiā kai srikhanḍ bās(u) bohai ban.
navan samundra hot ratan pragās hai.
Navan gavan pag pūjiat jagat mai,
chāhe charnāmrit charan-raj tās hai.
Taise har(i) bhagat jagat mai ninmrī-bhūt,
kām nihkām dhām bisam bisvās hai.290.

Water that flows downward is always cool and clear. The earth that remains under the feet of all is the treasure-house of all the goods that are pleasurable and worth relishing.

Sandalwood tree wilted under the weight of its branches and leaves as if in supplication, spreads its fragrance and makes all the vegetation in the near vicinity fragrant.

Of all the limbs of body, feet which remain on earth and at the lowest end of the body are worshipped. The whole world desires nectar and dust of holy feet.

Similarly the worshippers of the Lord live as humble human beings in the world. Unsullied by the worldly sensualities, they remain stable and unmoved in unique love and devotion.

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ਸਬਦ ਸੁਰਤਿ ਲਿਵ-ਲੀਨ ਜਲ ਮੀਨ ਗਤਿ,
ਸੁਖਮਨਾ ਸੰਗਮ ਹੁਇ ਉਲਟ ਪਵਨ ਕੈ॥
ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਬਿਖੈ ਅਨਭੈ ਅਭਿਆਸ ਰਸ,
ਪ੍ਰੇਮ ਮਧੁ ਅਪਿਉ ਪੀਵੈ ਗੁਹਜ ਗਵਨ ਕੈ॥
ਸਬਦ ਕੈ ਅਨਹਦ ਸੁਰਤਿ ਕੈ ਉਨਮਨੀ,
ਪ੍ਰੇਮ ਕੈ ਨਿਝਰ ਧਾਰ, ਸਹਜ ਰਵਨ ਕੈ॥
ਤ੍ਰਿਕੁਟੀ ਉਲੰਘਿ, ਸੁਖ ਸਾਗਰ ਸੰਜੋਗ ਭੋਗ,
ਦਸਮ ਸਥਲ ਨਿਹਕੇਵਲ ਭਵਨ ਕੈ॥੨੯੧॥

Sabad surat(i) liv-līn jal mīn gat(i),
sukhmanā saṅgam hue ulaṭ pavan kai.
Bisam bisvās bikhai anbhai abhiās ras,
prem madh(u) apio pīvai guhaj gavan kai.
Sabad kai anhad surat(i) kai unmani,
prem kai nijhar dhār, sahaj ravan kai.
Trikuṭī ulaṅgh(i), sukh sāgar saṅjog bhog,
dasam sathal nihkeval bhavan kai.291.

Just as a fish swims through towards upstream swiftly, so does a disciple of Guru engrossed in the Guru's word crosses the confluence of all the three veins *(Irba, Pingla and Sukhmana)* with the methodology of reverse breathing/air.

Becoming fearless in the strange devotion and love, engrossed in the practice of *Naam Simran* and reaching there through strangely mysterious ways, one drinks deep the loving eternal nectar.

By plentiful practicing of meditation on Guru's teachings, the mind starts listening to the unstruck melody. As a result, it changes its stance and becomes God-oriented. Then one relishes the continuous flow of the divine nectar that is produced as a result of celestial love.

By crossing the confluence of three nerves, one enjoys the bliss of meeting the Lord. The mystical door there is the unique place of enjoying peace, union, relishment and pleasure.

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ਜੈਸੇ ਜਲ ਜਲਜ ਅਉ ਜਲ ਦੁਧ, ਸੀਲ ਮੀਨ,
ਚਕਈ ਕਮਲ ਦਿਨਕਰ ਪ੍ਰਤਿ ਪ੍ਰੀਤਿ ਹੈ॥
ਦੀਪਕ ਪਤੰਗ, ਅਲਿ ਕਮਲ, ਚਕੋਰ, ਸਸਿ,
ਮ੍ਰਿਗ ਨਾਦ ਬਾਦ, ਘਨ ਚਾਤ੍ਰਿਕ ਸੁਚੀਤ ਹੈ॥
ਨਾਰਿ ਅਉ ਭਤਾਰ, ਸੁਤ ਮਾਤ, ਜਲ ਤ੍ਰਿਖਾਵੰਤ,
ਖੁਧਿਆਰਥੀ ਭੋਜਨ, ਦਾਰਿਦ੍ਰ ਧਨ ਮੀਤ ਹੈ॥
ਮਾਇਆ ਮੋਹ ਦ੍ਰੋਹ ਦੁਖਦਾਈ, ਨ ਸਹਾਈ ਹੋਤ,
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੈ ॥੨੯੨॥

Jaise jal jalaj au jal dudh, sīl mīn,
chakaī kamal dinkar prati prīt(i) hai.

Dīpak patang, al(i) kamal, chakor, sas(i),
mrig nād bād, ghan chātrik suchīt hai.

Nār(i) au bhatār, sut māt, jal trikhāvant,
khudhiārthī bhojan, dāridra dhan mīt hai.

Māiā moh droh dukhdāī, na sahāī hot,
gur sikh sandh(i) mile trigun atīt hai.292.

Just as a lotus flower loves water, water has affinity for milk, fish loves water, ruddy sheldrake and lotus love the sun;

A winged insect *(patanga)* is attracted to the flame of the light, a black bee is crazy of the fragrance of the lotus flower, a red legged partridge is ever craving for a glimpse of the moon, a deer has affinity for music, while a rain-bird is ever alert for the *swati* drop.

As a wife loves her husband, a son is deeply attached with his mother, a thirsty man craves for water, a hungry for food, and a pauper is always trying to befriend wealth;

But all these loves, craves, affinities are three characteristics of *maya* (mammon). Therefore their love is deceit and trick that causes sufferings. None of these affections stand by a person at the final hour of him life. Love of a Sikh and his Guru is beyond the tri-influence of *maya*, and supporting at the time of departure from this world. *(satogun, Tamogun* and *Rajogun).*

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ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈ ਸਮਾਨੇ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਦੀਪਕ ਪਤੰਗ ਸੰਗ,
ਸਬਦ ਸੁਰਤਿ ਮ੍ਰਿਗ ਨਾਦ ਹੁਇ ਹਿਰਾਨੇ ਹੈ ॥
ਕਾਮ ਨਿਹਕਾਮ, ਕ੍ਰੋਧਾਕ੍ਰੋਧ, ਨਿਰਲੋਭ ਲੋਭ,
ਮੋਹ ਨਿਰਮੋਹ, ਅਹੰਮੇਵ ਹੂੰ ਲਜਾਨੇ ਹੈ ॥
ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ-ਮੈ,
ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਅਸਥਾਨੇ ਹੈ ॥੨੯੩॥

Charan kamal makrand ras lubhit hue,
ang ang bisam srabang mai samāne hai.
driṣṭ(i) daras liv dīpak patang sang,
sabad surat(i) mrig nād hue hirāne hai.
Kām nihkām, krodhākrodh, nirlobh lobh,
moh nirmoh, ahanmev hūn lajāne hai.
Bismai bisam ascharjai ascharaj-mai,
adbhut paramadbhut asthāne hai.293.

The loving disciples of the True Guru whose every limb of the body is intoxicated in the elixir-like *Naam* of the Lord remain absorbed in the Lord whose form is awesome and enrapturing.

As a moth is always absorbed in love of light, so is a devotee's mind focused on a glimpse of the True Guru. As a deer is enchanted by the tune of *Ghanda Herha* (a musical instrument of old times) so does a devotee remain engrossed in the melodious tune of the unstruck music generated by his practicing *Naam Simran.*

A Guru-oriented Sikh is free from the effects of lust, anger, avarice, attachment and shy of pride and other vices.

The mind of Guru-conscious and practitioners of *Naam* resides in the mystical tenth door. This is a place that is full of ecstasy, astonishing beyond astonishments and most amazing.

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ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਸੁਖ ਸਾਗਰ-ਮੈ,
ਕੋਟਿਕ ਉਸਤਤਿ ਛਬਿ ਤਿਲ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ॥
ਕਿੰਚਤ ਕ੍ਰਿਪਾ ਕੋਟਿਕ ਕਮਲਾ ਕਲਪਤਰੁ,
ਮਧੁਰ ਬਚਨ ਮਧੁ ਕੋਟਿਕ ਬਿਲਾਸ ਹੈ ॥
ਮੰਦ ਮੁਸਕਾਨਿ ਬਾਨਿ ਖਾਨਿ ਹੈ ਕੋਟਾਨਿ ਸਸਿ,
ਸੋਭਾ ਕੋਟਿ ਲੋਟ ਪੋਟ ਕੁਮਦਨੀ ਤਾਸੁ ਹੈ ॥
ਮਨ ਮਧੁਕਰ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੨੯੪॥

Darsan jot(i) ko odot sukh sāgar-mai,
koṭik ustat(i) chhab(i) til ko pragās hai.
Kiṅchat kripā koṭik kamlā kalpatar(u),
madhur bachan madh(u) koṭik bilās hai.
maṅd muskān(i) bān(i) khān(i) hai koṭān(i) sas(i),
sobhā koṭ(i) loṭ poṭ kumadanī tās(u) hai.
man madhukar makraṅd ras lubhit hue,
sahaj samādh(i) liv bisam bisvās hai.294.

The radiance of the light of the True Guru, the ocean of happiness and comfort is repository of all the happiness of the world. A glimmer of light no more than a sesame seed has generated radiance of millions of beauties and adulations in the world.

A little kind look of the True Guru has millions of goddesses of wealth and celestial trees capable of fulfilling all desires, hidden in it. Elixir immersed sweet words of the True Guru has millions of relishments of the world.

The habit of soft and slow smile of the True Guru is the source of praise of millions of moons. The glory of millions of nymphea flowers is sacrifice unto it.

A devoted and loving Sikh of the Guru enamored by the elixir-like relishment of *Naam Simran* practiced through the teachings of the True Guru remains absorbed in a state of equipoise and astonishing devotion of the Lord.

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ਚਰਨ ਸਰਨਿ ਰਜ ਮਜਨ ਮਲੀਨ ਮਨ,
ਦਰਪਨ ਗਤਿ ਗੁਰਮਤਿ ਨਿਹਚਲ ਹੈ॥
ਗਿਆਨ ਗੁਰ ਅੰਜਨ ਦੈ ਚਪਲ ਖੰਜਨ ਦ੍ਰਿਗ,
ਅਕੁਲ ਨਿਰੰਜਨ ਧਿਆਨ ਜਲ ਥਲ ਹੈ॥
ਭੰਜਨ ਭੈ ਭਰਮ ਅਰਿ ਗੰਜਨ ਕਰਮ ਕਾਲ,
ਪਾਂਚ ਪਰਪੰਚ ਬਲਬੰਚ ਨਿਰਦਲ ਹੈ॥
ਸੇਵਾ ਕਰੰਜਨ ਸਰਬਾਤਮ ਨਿਰੰਜਨ ਭਏ,
ਮਾਇਆ ਮੈ ਉਦਾਸ, ਕਲਿਮਲ ਨਿਰਮਲ ਹੈ॥੨੯੫॥

Charan saran(i) raj majan malīn man,
darpan gat(i) gurmat(i) nihchal hai.
Giān gur añjan dai chapal khañjan drig,
akul nirañjan dhiān jal thal hai.
Bhañjan bhai bharam ar(i) gañjan karam kāl,
pāñch parpañch balbañch nirdal hai.
Sevā karañjan sarbātam nirañjan bhae,
māiā mai udās, kalimal nirmal hai.295.

By taking True Guru's shelter and meditating on the Lord's name, the mind polluted by vices become clear like a mirror.

Under the influence of mind and intelligence, putting colorium of Guru's teachings in the bird-like playful eyes, the consciousness gets engrossed in the Lord Almighty who is caste and creedless, beyond the blemish of *maya* and residing in oceans and deserts alike.

Such celestial cogitation, (Reflection) of Lord is capable of ridding myriads suspicions, destroyer of vices and virtues that push a person in the dragnet of births and deaths. It shatters the five enemies and their tricks as well.

A Guru-conscious person, seeing the light of mammonless Lord effulging in all the living beings and serving the mankind devotedly becomes like unsullied Lord. Renouncing all attachment of *maya*, he saves himself from grave vices and become pure and clean (of heart and soul).

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ਚੰਦ੍ਰਮਾ ਅਛਤ ਰਵਿ ਰਾਹੁ ਨ ਸਕਤ ਗ੍ਰਸਿ,
ਦ੍ਰਿਸਟਿ ਅਗੋਚਰ ਹੁਇ ਸੂਰਜ ਗ੍ਰਹਨ ਹੈ ॥
ਪਛਮ ਉਦੋਤ ਹੋਤ ਚੰਦ੍ਰਮੈ ਨਮਸਕਾਰ,
ਪੂਰਬ ਸੰਜੋਗ ਸਸਿ ਕੇਤੁ ਖੇਤ ਹਨਿ ਹੈ ॥
ਕਾਸਟ ਮੈ ਅਗਨਿ ਮਗਨਿ ਚਿਰੰਕਾਲ ਰਹੈ,
ਅਗਨਿ ਮੈ ਕਾਸਟ ਪਰਤ ਹੀ ਦਹਨ ਹੈ ॥
ਤੈਸੇ ਸਿਵ ਸਕਤਿ ਅਸਾਧ ਸਾਧ ਸੰਗਮ ਕੈ,
ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਦੁਸਹ ਸਹਨ ਹੈ ॥੨੯੬॥

Chandramā achhat rav(i) rāh(u) na sakat gras(i),
drisṭ(i) agochar hue sūraj grahan hai.
Pachham udot hot chandramai namaskār,
pūrab sanjog sas(i) ket(u) khet han(i) hai.
Kāsaṭ mai agan(i) magan(i) chirankāl rahai,
agan(i) mai kāsaṭ parat hī dahan hai.
Taise siv sakat(i) asādh sādh sangam kai,
durmat(i) gurmat(i) duseh sahan hai.296.

With the presence of the moon, Rahu cannot devour the Sun, But when the Sun hides from the moon, the solar eclipse takes place. (Here the moon is symbol of noble person in whose company the *maya* does not devour the hot natured Sun).

East and West are the directions of Sun and Moon respectively. When two days after the new moon day, the moon becomes visible in the West, all salutes him (according to Indian traditions). But on full moon day, the moon rises in the East and it is not eclipsed. (Company of a noble person is like Cool moon that is the means of protection of the hot-tempered Sun. On the contrary, company of hot Sun-like person becomes a source of distress for the cool-tempered moon).

The fire remains hidden in wood for long but as soon as wood touches fire, it burns (Here fire is symbolic of low sinful man whereas cool-minded wood is shown as a God-fearing person).

Similarly, keeping company of wicked-minded self-willed persons, one has to suffer pain and distress but keeping company of Guru-oriented persons, one achieves salvation.

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ਸਾਧ ਕੀ ਸੁਜਨਤਾਈ ਪਾਹਨ ਕੀ ਰੇਖ ਪ੍ਰੀਤਿ,
ਬੈਰ ਜਲ ਰੇਖ ਹੁਇ, ਬਿਸੇਖ ਸਾਧ ਸੰਗ ਮੈ ॥
ਦੁਰਜਨਤਾ ਅਸਾਧ ਪ੍ਰੀਤਿ ਜਲ ਰੇਖ ਅਰੁ,
ਬੈਰ ਤਉ ਪਖਾਨ ਰੇਖ, ਸੇਖ ਅੰਗ ਅੰਗ ਮੈ ॥
ਕਾਸਟ ਅਗਨਿ ਗਤਿ ਪ੍ਰੀਤਿ ਬਿਪ੍ਰੀਤਿ,
ਸੁਰਸਰੀ ਜਲ ਬਾਰੂਨੀ ਸਰੂਪ ਜਲ ਗੰਗ ਮੈ ॥
ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਅਜਯਾ ਸਰਪ ਗਤਿ,
ਉਪਕਾਰੀ ਅਉ ਬਿਕਾਰੀ, ਢੰਗ ਹੀ ਕੁਢੰਗ ਮੈ ॥੨੯੭॥

Sādh kī sujantāī pāhan kī rekh prīt(i),
bair jal rekh hue, bisekh sādh saṅg mai.
Durjantā asādh prīt(i) jal rekh ar(u),
bair tau pakhān rekh, sekh aṅg aṅg mai.
Kāsaṭ agan(i) gat(i) prīt(i) biprīt(i),
sursarī jal bārūnī sarūp jal gaṅg mai.
Durmat(i) gurmat(i) ajyā sarap gat(i),
upkārī au bikārī, ḍhaṅg hī kuḍhaṅg mai.297.

The loving relationship of Guru-oriented persons is like a line drawn on stone slab and is indelible. That is, the significance of company of Guru oriented persons is, that there is no ill feeling or animosity.

Love of self oriented persons is momentary like a line drawn on water while their enmity remains like a line on a stone slab. It becomes part of their limb.

The love of Guru-oriented persons is like that of wood which keeps the fire hidden in it whereas that of self-willed persons is contrary to it. Pure water of river Ganges when mixed with wine becomes polluted but when wine is mixed with the water of river Ganges it becomes pure. Similarly company of evil-minded people leaves bad effect whereas company of pious people leave good effect.

A person with base and impure mind is like a snake who commits evil due to its bad trait. It is always ready to harm. But a Guru-oriented person is like a goat which is always ready to do a good deed.

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ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ,
ਕਾਸਟ ਅਗਨਿ ਗਤਿ ਟੇਵ ਨ ਟਰਤ ਹੈ ॥
ਅਜਯਾ ਸਰਪ, ਜਲ ਗੰਗ ਬਾਰੁਨੀ ਬਿਧਾਨ,
ਸਨ ਅਉ ਮਜੀਠ, ਖਲ ਪੰਡਿਤ ਲਰਤ ਹੈ ॥
ਕੰਟਕ ਪੁਹਪ, ਸੈਲ ਘਟਿਕਾ, ਸਨਾਹ ਸਸਤ੍ਰ,
ਹੰਸ ਕਾਗ ਬਗ, ਬਿਆਧ ਮ੍ਰਿਗ ਹੁਇ ਨਿਬਰਤ ਹੈ ॥
ਲੋਸਟ ਕਨਿਕ, ਸੀਪ ਸੰਖ, ਮਧੁ ਕਾਲਕੂਟ,
ਸੁਖ ਦੁਖ-ਦਾਇਕ ਸੰਸਾਰ ਬਿਚਰਤ ਹੈ ॥੨੯੮॥

Durmat(i) gurmat(i) sangat(i) asādh sādh,
kāsaṭ agan(i) gat(i) ṭev na ṭarat hai.
Ajyā sarap, jal gang bāruni bidhān,
san au majīṭh, khal paṇḍit larat hai.
kaṇṭak puhap, sail ghaṭikā, sanāh sastra,
hans kāg bag, biādh mrig hue nibrat hai.
Losaṭ kanik, sīp sankh, madh(u) kālkūṭ,
sukh dukh-dāik sansār bichrat hai.298.

Like wood and fire, the companies of *Manmukh* and *Gurmukh* dispense base wisdom and Guru's intelligence respectively. Wood hordes the fire within but fire destroys the wood. Both good and bad do not refrain from their nature. A goat is good doer while a snake causes distress by its bite. River Ganges purifies the wine poured in it, while a drop of wine in Ganges water pollutes it. A rope of jute binds while *Rubia munjista* plant colours fast. Similarly fools and intelligent men are of opposite nature.

Thorn gives pain while a flower emits fragrance. A pitcher gives cold water while a stone breaks the pitcher. An armour coat saves while a weapon causes injury. Swan is of good intellect while a crow and heron eat flesh. A hunter hunts a deer while the deer gives musk and its hide to please others. Thus all of them settle who and what is good or bad. Iron made into weapons gives distress, while gold is comfort-giving. A shell makes a *swati* drop into a pearl whereas a conch only wails. Nectar makes a person immortal while poison kills. Similarly *Gurmukhs* do good to all whereas *Manmukhs* dispense distress.

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ਦਾਦਰ ਸਰੋਜ, ਬਾਂਸ ਬਾਵਨ, ਮਰਾਲ ਬਗ,
ਪਾਰਸ ਪਖਾਨ, ਬਿਖੁ ਅੰਮ੍ਰਿਤ ਸੰਜੋਗ ਹੈ॥
ਮ੍ਰਿਗ ਮ੍ਰਿਗ-ਮਦ, ਅਹਿ ਮਨਿ, ਮਧੁ ਮਾਖੀ ਸਾਖੀ,
ਬਾਂਝ ਬਧੂ ਨਾਹ ਨੇਹ ਨਿਹਫਲ ਭੋਗ ਹੈ॥
ਦਿਨਕਰ ਜੋਤਿ ਉਲੂ, ਬਰਖੈ ਸਮੈ ਜਵਾਸੋ,
ਅਸਨ ਬਸਨ ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਰੋਗ ਹੈ॥
ਤੈਸੇ ਗੁਰਮਤਿ ਬੀਜ ਜਮਤ ਨ ਕਾਲਰ ਮੈ,
ਅੰਕੁਰ ਉਦੋਤ ਹੋਤ ਨਾਹਿਨ, ਬਿਓਗ ਹੈ॥੨੯੯॥

Dādar saroj, bāṅs bāvan, marāl bag,
pāras pakhān, bikh(u) aṅmrit saṅjog hai.
Mrig mrig-mad, aih man(i), madhu mākhī sākhī,
bāṅjh badhū nāh neh nihphal bhog hai.
Dinkar jot(i) ulū, barkhai samai javāso,
asan basan jaise brithāvaṅt rog hai.
Taise gurmat(i) bīj jamat na kālar mai,
aṅkur udot hot nāhin, biog hai.299.

A frog and lotus flower, a bamboo and sandalwood tree, a crane and a swan, an ordinary stone and a philosopher-stone, nectar and poison may come together, yet do not adopt each other's characteristics.*

Deer has musk in its naval, a cobra has a pearl in its hood, a bee lives with honey, a sterile woman gets to meet with her husband with love but all in vain.

Just as Sun's light for an owl, rain for a wild herb *(javran-albogi maunosum)* and clothes and food for a patient are like disease.

Similarly sullied and vice-ridden hearts cannot be fertile to the seeds of Guru's sermons and teachings. It just does not sprout. Such a person remains separated from his God.

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* Frog and lotus live in the same pond yet the frog does not know the qualities of lotus. Sandalwood and bamboo remain together in the forest but bamboo does not grasp its fragrance. A swan looks for pearls to eat whereas a crane hunts for frogs and fish. Philosopher-stone and ordinary stone both are found in same mountain but touch of philosopher-stone turns other metals into gold, whereas ordinary stone remains a lump of hardened soul. Likewise are poison and nectar where one is a killer and other is a life giver.

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ਸੰਗਮ ਸੰਜੋਗ ਪ੍ਰੇਮ ਨੇਮ ਕਉ ਪਤੰਗੁ ਜਾਨੈ,
ਬਿਰਹ ਬਿਓਗ ਸੋਗ ਮੀਨ ਭਲ ਜਾਨਈ॥
ਇਕ-ਟਕ ਦੀਪਕ ਧਿਆਨ ਪ੍ਰਾਨ ਪਰਹਰੈ,
ਸਲਿਲ ਬਿਓਗ ਮੀਨ ਜੀਵਨ ਨ ਮਾਨਈ॥
ਚਰਨ ਕਮਲ ਮਿਲਿ ਬਿਛੁਰੈ ਮਧੁਪ-ਮਨ,
ਕਪਟ ਸਨੇਹ ਧ੍ਰਿਗੁ ਜਨਮ ਅਗਿਆਨਈ॥
ਨਿਹਫਲ ਜੀਵਨ ਮਰਨ ਗੁਰ ਬਿਮੁਖ ਹੁਇ,
ਪ੍ਰੇਮ ਅਰੁ ਬਿਰਹ ਨ ਦੋਊ ਉਰ ਆਨਈ॥੩੦੦॥

Saṅgam saṅjog prem nem kau pataṅg(u) jānai,
birah biog sog mīn bhal jānaī.
Ik-ṭak dīpak dhiān prān parharai,
salil biog mīn jīvan na mānaī.
Charan kamal mil(i) bichhurai madhup-man,
kapaṭ saneh dhrig(u) janam agiānaī.
Nihphal jīvan maran gur bimukh hue,
prem ar(u) birah na doū ur ānaī.300.

The loving atmosphere that gets generated when a lover is about to meet his beloved can best be known by a moth. The pang of separation is best described by a fish that has been separated from its beloved water.

A moth burns itself for the love of the flame that he keeps watching and playing with. Similarly a fish separated from water has no meaning of life. She dies when out of it.

These living beings i.e. moth and fish lay down their lives in love of their beloveds. On the other hand an evil person's mind is like a black bee that hops from one flower to the other. It separates from the holy feet of True Guru, even after meeting Him. The coming into a human life of such a person becomes a curse and a waste.

A follower of his own heart turned away from the refuge of the Guru, who does not feel the pangs of separation and love of the holy feet of the True Guru, has wasted away his birth and death thus living a worthless life.

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ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਦੇਖੈ ਅਉ ਦਿਖਾਵੈ ਸੋਈ,
ਸਰਬ ਦਰਸ ਏਕ ਦਰਸ ਕੈ ਜਾਨੀਐ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਕਹਤ ਸੁਨਤ ਸੋਈ,
ਸਰਬ ਸਬਦ ਏਕ ਸਬਦ ਕੈ ਮਾਨੀਐ ॥
ਕਾਰਨ ਕਰਨ ਕਰਤਗਿ ਸਰਬਗਿ ਸੋਈ,
ਕਰਮ ਕਰਤੂਤਿ ਕਰਤਾਰੁ ਪਹਿਚਾਨੀਐ ॥
ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਉਰਿ ਆਨੀਐ ॥੩੦੧॥

Drisṭ(i) daras liv dekhai au dikhāvai soī,
sarab daras ek daras kai jānīai.
Sabad surat(i) liv kahat sunat soī,
sarab sabad ek sabad kai mānīai.
Kāran karan kartag(i) sarbag(i) soī,
karam kartūt(i) kartār(u) paihchānīai.
Sat(i)gur giān dhiān ek hī anek mek,
Brahm bibek ṭek ekai ur(i) ānīai.301.

An obedient disciple of the Guru who has focused his vision in the glimpse of the True Guru, he observes the impermeable Lord everywhere and every place. He makes others see Him too. He regards and understands that all philosophies are present in His sight.

When a Guru-oriented person acquires the teachings of the True Guru, his mind gets absorbed in the practicing of Lord's *Naam Simran.* He then speaks and hears the words of the True Guru deep in his soul. He regards all singing modes engrossed in the melody of the divine words.

In this state of immersion in the elixir of *Naam*, a Guru-oriented slave recognises the cause of all causes, the knower of all deeds and capable of knowing all; who is the doer of all the deeds—the Doer and Creator.

And thus a Guru-conscious person becomes aware of One God through the knowledge blessed by the True Guru and perpetual contemplation of Him. Such a person leans on none else for support except One All-pervading Lord.

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ਕਿੰਚਤ ਕਟਾਛ ਮਾਇਆ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ,
ਸਾਧ ਸੰਗ ਰੰਗ ਮੈ ਬਿਮੋਹਿਤ ਮਗਨ ਹੈ॥
ਜਾਂ ਕੈ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੈ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਕੀਰਤਨ ਸਮੈ ਸਾਧ ਸੰਗਿ ਸੌ ਲਗਨ ਹੈ॥
ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿ ਆਗਿਆਕਾਰੀ ਜਾ ਕੇ,
ਅਗ੍ਰਭਾਗ ਸਾਧ ਸੰਗਿ ਗੁਨਨੁ ਅਗਨ ਹੈ॥
ਅਗਮ ਅਪਾਰ, ਸਾਧ ਮਹਿਮਾ ਅਪਾਰ ਬਿਖੈ,
ਅਤਿ ਲਿਵਲੀਨ ਜਲ-ਮੀਨ ਅਭਗਨ ਹੈ ॥੩੦੨॥

Kiṅchat kaṭāchh māiā mohe brahmaṅḍ khaṅḍ,
sādh saṅg raṅg mai bimohit magan hai.
Jāṅ kai oaṅkār kai akār hai nānā prakār,
kīrtan samai sādh saṅg(i) sau lagan hai.
siv sankād(i) brahmād(i) āgiākārī jā ke,
agrabhāg sādh saṅg(i) gunan(u) agan hai.
Agam apār, sādh mahimā apār bikhai,
at(i) livlīn jal-mīn abhagan hai.302.

The Lord whose one transverse glance can infatuate millions of people of the regions and realms in *maya*, that God, enamored by the love of the assembly of true God-loving meditating people remains absorbed in them.

The Lord whose expanse and forms are indescribable, He remains involved in the pious people through the singing of His hymns of praise.

The Lord who has the services of all the three deities and the four sons of Brahma at His beck and call and obedience, that Lord of countless traits remains obedient in the company of the holy and saintly persons who are ever engrossed in Him.

Praise of congregation immersed in His loving remembrance is beyond comprehension. A Guru-conscious devotee remains in love with Him like a fish in water.

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ਨਿਜ ਘਰ ਮੇਰੋ ਸਾਧ ਸੰਗਤਿ, ਨਾਰਦ ਮੁਨਿ,
ਦਰਸਨ ਸਾਧ ਸੰਗ ਮੇਰੋ ਨਿਜ ਰੂਪ ਹੈ॥
ਸਾਧ ਸੰਗ ਮੇਰੋ ਮਾਤਾ ਪਿਤਾ ਅਉ ਕੁਟੰਬ ਸਖਾ,
ਸਾਧ ਸੰਗ ਮੇਰੋ ਸੁਤੁ ਸ੍ਰੇਸਟ ਅਨੂਪ ਹੈ॥
ਸਾਧ ਸੰਗ ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਾਨ ਜੀਵਨ ਮੈ,
ਸਾਧ ਸੰਗ ਨਿਜ ਪਦ ਸੇਵਾ ਦੀਪ ਧੂਪ ਹੈ॥
ਸਾਧ ਸੰਗ ਰੰਗ ਰਸ ਭੋਗ ਸੁਖ ਸਹਜ ਮੈ,
ਸਾਧ ਸੰਗ ਸੋਭਾ ਅਤਿ ਉਪਮਾ ਅਉ ਊਪ ਹੈ॥੩੦੩॥

Nij ghar mero sādh saṅgat(i), nārad mun(i),
darsan sādh saṅg mero nij rūp hai.
Sādh saṅg mero mātā pitā au kuṭaṅb sakhā,
sādh saṅg mero sut(u) sresaṭ anūp hai.
Sādh saṅg sarab nidhān prān jīvan mai,
sādh saṅg nij pad sevā dīp dhūp hai.
Sādh saṅg raṅg ras bhog sukh sahaj mai,
sādh saṅg sobhā at(i) upmā au ūp hai.303.

Primal Lord (Bhagwan) tells sage Narad, O dear devotee! congregation of Guru-conscious and true people is my abode and their company is my glimpse.

Company of godlike people of the True Guru is like my parents, friends and whole family. The company of true persons is my beautiful and supreme son.

Holy congregation is a treasure-house of all comforts and happiness. It is my life-support. Congregation of true people is a means of gaining higher spiritual state. It is also a place of performing service which is true worship.

Company of Guru beloveds is a place of relishing the elixir of *Naam Simran* and enjoying spiritual peace. The glory and grandeur of the holy congregation is beyond praise unique and wondrous.

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ਅਗਮ ਅਪਾਰ ਦੇਵ ਅਲਖ ਅਭੇਵ ਅਤਿ,
ਅਨਿਕ ਜਤਨ ਕਰਿ ਨਿਗ੍ਰਹ ਨ ਪਾਈਐ ॥
ਪਾਈਐ ਨ ਜਗ ਭੋਗ, ਪਾਈਐ ਨ ਰਾਜ-ਜੋਗ,
ਨਾਦ ਬਾਦ ਬੇਦ ਕੈ ਅਗਹੁ ਨ ਗਹਾਈਐ ॥
ਤੀਰਥ ਪੁਰਬ ਦੇਵ ਦੇਵ ਸੇਵਕੈ ਨ ਪਾਈਐ,
ਕਰਮ ਧਰਮ ਬ੍ਰਿਤਿ ਨੇਮ ਲਿਵ ਲਾਈਐ ॥
ਨਿਹਫਲ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੈ ਅਚਾਰ ਸਬੈ,
ਸਾਵਧਾਨ ਸਾਧ ਸੰਗ ਹੁਇ ਸਬਦ ਸੁ ਗਾਈਐ ॥੩੦੪॥

Agam apār dev alakh abhev at(i),
anik jatan kar(i) nigrah na pāīai.
Pāīai na jag bhog, pāīai na rāj-jog,
nād bād bed kai agoh na gahāīai.
Tīrath purab dev dev sevkai na pāīai,
karam dharam brat(i) nem liv lāīai.
Nihphal anik prakār kai achār sabai,
sāvdhān sādh sang hue sabad su gāīai.304.

The Lord who is highly inaccessible, infinite, light effulgent and beyond comprehension, cannot be reached by controlling the senses with all available means.

He cannot even be realised through holding/performing of *Yag, hom* (offerings to fire god), holding of feast for holymen, nor through *Raj Yog.* He cannot be reached through playing of musical instruments nor recitation of Vedas.

Such God of gods can also not be reached by visiting places of pilgrimage, celebrating days considered auspicious or by the service of gods. Even fasts of myriad kind cannot even bring Him closer. Contemplations are futile as well.

All the methods of God-realisation are of no use. He can only be realised by singing His paeans in the company of holymen and meditating on Him with concentrated and singular mind.

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ਸੁਫਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਜੋਈ ਦੇਖੈ ਸੋਈ ਜਾਨੈ,
ਦੂਸਰੋ ਨਾ ਦੇਖੈ ਪਾਵੈ, ਕਹੁ ਕੈਸੇ ਜਾਨੀਐ ॥
ਨਾਲ ਬਿਖੈ ਬਾਤ ਕੀਏ ਸੁਨੀਅਤ ਕਾਨ ਦੀਏ,
ਬਕਤਾ ਅਉ ਸ੍ਰੋਤਾ ਬਿਨੁ ਕਾ ਪੈ ਉਨਮਾਨੀਐ ॥
ਪਘੂਲਾ ਕੇ ਮੂਲ ਬਿਖੈ ਜੈਸੇ ਜਲ ਪਾਨ ਕੀਜੈ,
ਲੀਜੀਐ ਜਤਨ ਕਰਿ ਪੀਏ ਮਨ ਮਾਨੀਐ ॥
ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਗੁਹਜ ਕਥਾ ਬਿਨੋਦ,
ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਬਿਧਾਨੀਐ ॥੩੦੫॥

Suphan charitra chitra joī dekhai soī jānai,
dūsro nā dekhai pāvai, kahu kaise jānīai.
Nāl bikhai bāt kīe sunīat kān dīe,
baktā au srotā bin(u) kā pai unmānīai.
Paghūlā ke mūl bikhai jaise jal pān kījai,
lījīai jatan kar(i) pīe man mānīai.
Gur sikh saṅdh(i) mile guhaj kathā binod,
giān dhiān prem ras bisam bidhānīai.305.

The miracle of a dream is known to the one who has seen it. No one else can see it. Then how can anyone else know about it?

If something is spoken in one end of a tube and the other end is put in one's own ears, then only he alone would know who has said or heard what. No one else can know.

Just as a lotus flower or any other plant draws water through its roots from the soil, the flower or plant alone knows about the state of its bloom, who drinks according to his desire.

The event of a Sikh meeting with his Guru and obtaining initiation from him is very wondrous, blissful and mysterious. The description of the knowledge obtained from the True Guru, contemplation on Him, His love and ecstasy is very strange to describe. No one else can know about it.

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ਨਵਨ ਗਵਨ ਜਲ ਸੀਤਲ ਅ-ਮਲ ਜੈਸੇ,
ਅਗਨਿ ਉਰਧ ਮੁਖ ਤਪਤ ਮਲੀਨ ਹੈ॥
ਸਫਲ ਹੋਇ ਆਂਬ ਝੁਕੇ, ਰਹਿਤ ਹੈ ਚਿਰੰਕਾਲ,
ਨਿਵੈ ਨ ਅਰਿੰਡ, ਤਾਂ ਤੇ ਆਰਬਲਾ ਛੀਨ ਹੈ॥
ਚੰਦਨ ਸੁਬਾਸ ਜੈਸੇ ਬਾਸੀਐ ਬਨਾਸਪਤੀ,
ਬਾਂਸ ਤਉ ਬਡਾਈ ਬੂਡਿਓ ਸੰਗ ਲਿਵਲੀਨ ਹੈ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਅਹੰਬੁਧਿ ਨਿਮ੍ਰਤਾ ਕੈ,
ਸਨ ਅਉ ਮਜੀਠ ਗਤਿ ਪਾਪ ਪੁੰਨ ਕੀਨ ਹੈ॥੩੦੬॥

Navan gavan jal sītal a-mal jaise,
agan(i) uradh mukh tapat malīn hai.
Saphal hoe āṅb jhuke, rahit hai chiraṅkāl,
nivai na ariṅḍ, tāṅ te ārbalā chhīn hai.
Chaṅdan subās jaise bāsīai banāspatī,
bāṅs tau baḍāī būḍio saṅg livlīn hai.
Taise hī asādh sādh ahaṅbudh(i) nimratā kai,
san au majīṭh gat(i) pāp punn kīn hai.306.

Just as water flowing downward remains cool and clear of contamination but fire that goes upward causes heat and pollution;

Just as a mango tree bends down when it yields fruit, and lives a long life, but a castor oil seed plant does not bend. It would break if we bend it, it breaks. Thus it has a short span of life.

Just as the sweet smell of a small sized sandalwood tree gets infused in the vegetation around it, but a tall and high bamboo plant arrogant of its size absorbs no fragrance of the sandalwood tree.

Similarly evil and apostate people bound by their pride and ego commit sins. On the contrary those good people who live in the way of the Guru and are humble, do good work like *Rubia munjista (Majith).* (The fibre for making a rope grows high up and is used for tying articles. But *Rubia munjista* that grows in the earth dyes the cloth in fast colour).

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ਸਕਲ ਬਨਾਸਪਤੀ ਬਿਖੈ ਦ੍ਰੁਮ ਦੀਰਘ ਦੁਇ,
ਨਿਹਫਲ ਭਏ ਬੂਡੇ ਬਹੁਤ ਬਡਾਈ ਕੈ ॥
ਚੰਦਨ ਸੁਬਾਸਨਾ ਕੈ ਸੇਂਬਲ ਸੁਬਾਸੁ ਹੋਤ,
ਬਾਂਸ ਨਿਰਗੰਧ ਬਹੁ ਗਾਂਠਨ ਢਿਠਾਈ ਕੈ ॥
ਸੇਂਬਲ ਕੇ ਫਲ ਤੂਲ ਖਗ ਮ੍ਰਿਗ ਛਾਇਆ ਤਾ ਕੈ,
ਬਾਂਸ ਤਉ ਬਰਨ ਦੋਖੀ ਜਾਰਤ ਬੁਰਾਈ ਕੈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਹੋਤ ਸਾਧ ਸੰਗਤਿ ਕੈ,
ਤ੍ਰਿਸਟੈ ਨ ਗੁਰ-ਗੋਪਿ ਦ੍ਰੋਹ ਗੁਰ-ਭਾਈ ਕੈ ॥੩੦੭॥

Sakal banāspatī bikhai drum dīragh due,
nihphal bhae būḍe bahut baḍāī kai.
Chandan Subāsnā kai senbal subās(u) hot,
bāns nirgandh bahu gānṭhan ḍhiṭhāī kai.
Senbal ke phal tūl khag mrig chhāiā tā kai,
bāns tau baran dokhī jārat burāī kai.
Taise hī asādh sādh hot sādh sangat(i) kai,
tristai na gur-gop(i) droh gur-bhāī kai.307.

Amongst all the vegetation, both Silk cotton *(Simbal)* and Bamboo are the tallest but feeling proud of their size and greatness, they remain failures.

At least a Silk cotton tree do acquire some fragrance from a Sandalwood tree but due to the obstinacy of the knots, a Bamboo tree remains bereft of Sandalwood smell.

The cotton of the Silk cotton tree is put to use. The vast expanse of the tree provides shade for birds and other animals, but a Bamboo is family destroyer and due to its evil nature, it burns the other Bamboos that it rubs with.

Similarly an apostate Sikh becomes an obedient of the Guru by obtaining his sermons and enjoying the company of godly persons. But one who turns his face despite belonging to a Guru, who is guilty of doing wrong to his Guru-brothers is pushed around from door to door.

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ਬਿਰਖ ਬਲੀ ਮਿਲਾਪ ਸਫਲ ਸਘਨ ਛਾਇਆ,
ਬਾਂਸ ਤਉ ਬਰਨ-ਦੋਖੀ ਮਿਲੈ ਜਰੈ ਜਾਰਿ ਹੈ ॥
ਸਫਲ ਹੁਇ ਤਰਹਰਿ ਝੁਕਤਿ ਸਕਲ ਤਰੁ,
ਬਾਂਸ ਤਉ ਬਡਾਈ ਬੂਡਿਓ ਆਪਨੁ ਸੰਮਾਰਿ ਹੈ ॥
ਸਕਲ ਬਨਾਸਪਤੀ ਸੁਧਿ ਰਿਦੈ ਮੋਨਿ ਗਹੇ,
ਬਾਂਸ ਤਉ ਰੀਤੋਂ ਗਠੀਲੋਂ ਬਾਜੇ ਧਾਰਿ ਮਾਰਿ ਹੈ ॥
ਚੰਦਨ ਸਮੀਪਿ ਹੀ ਅਛਤ ਨਿਰਗੰਧ ਰਹੇ,
ਗੁਰਸਿਖ ਦੋਖੀ ਬਜਰ ਪ੍ਰਾਨੀ ਨ ਉਧਾਰਿ ਹੈ ॥੩੦੮॥

Birakh balī milāp saphal saghan chhāiā,
bāṅs tau baran-dokhī milai jarai jār(i) hai.
Saphal hue tarhar(i) jhukat(i) sakal tar(u),
bāṅs tau baḍāī būḍio āpan(u) saṅmār(i) hai.
Sakal banāspatī sudh(i) ridai mon(i) gahe,
bāṅs tau rīto gaṭhīlo bāje dhār(i) mār(i) hai.
Chaṅdan samīp(i) hī achhat nirgaṅdh rahe,
gursikh dokhī bajar prānī na udhār(i) hai.308.

Many fruit-bearing trees along with creepers climbing upon them become dense of shade. They provide comfort to all wayfarers. But Bamboo that rubs with each other becomes cause of its own destruction through fire and for others as well who are near it.

All other fruit-bearing trees bow down but a Bamboo tree sublied in his own praise keep accumulating pride.

All fruit trees remain at peace at heart and are silent of disposition. They produce no sounds. But the tall Bamboo is hollow from inside and is knotted. It wails and produces noise.

He who remains proud and hypocrite despite living in the close proximity of Sandalwood like True Guru, (remains fragranceless) and does not acquire Guru's wisdom, such a person who ever wishes ill of Guru's disciples can never sail across the worldly ocean.

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ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਐਸੋ,
ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਪਗ ਲਪਟਾਵਹੀ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਲਿਵ ਲਾਵਹੀ ॥
ਏਕ ਮਿਸਟਾਨ ਪਾਨ ਲਾਵਤ ਮਹਾ-ਪ੍ਰਸਾਦਿ,
ਏਕ ਗੁਰਪੁਰਬ ਕੈ ਸਿਖਨ ਬੁਲਾਵਹੀ ॥
ਸਿਵ ਸਨਕਾਦਿ ਬਾਛੈ ਤਿਨ ਕੇ ਉਚਿਸਟ ਕਉ,
ਸਾਧਨ ਕੀ ਦੂਖਨਾ ਕਵਨ ਫਲ ਪਾਵਹੀ ॥੩੦੯॥

Gur sikh saṅgat(i) milāp ko pratāp(u) aiso,
prem kai parspar pag lapṭāv-hī.
Drisṭ(i) daras ar(u) sabad surat(i) mil(i),
pūran brahm giān dhiān liv lāv-hī.
Ek misṭān pān lāvat mahā-prasād(i),
ek gurpurab kai sikhan bulāv-hī.
Siv sankād(i) bāchhai tin ke uchisṭ kau,
sādhan kī dūkhnā kaval phal pāv-hī.309.

The glory of the meeting of obedient and truthful persons of the True Guru is such that they bend down to touch each others feet regardless of their high or low status or age.

Having seen the True Guru and by the divine effect of words residing in their mind, such Sikhs of the Guru remain engrossed in perfect Lord by virtue of Guru's knowledge and contemplation. The effect is always visible on them.

Many of these devotees of the Guru bring dainty dishes for the consumption of the saintly persons of the congregation. Others send invitations to the Sikhs of Guru and hold religious functions on the days associated with their Gurus.

Even gods like Shiv, Sanak crave for the left overs of such Sikhs of the Guru who are blessed with divine traits of *Naam Simran*. What good will one reap who thinks ill of such godly persons ? It is evident that such a person will be severely punished in the court of Almighty.

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ਜੈਸੇ ਬੋਝ ਭਰੀ ਨਾਵ, ਆਂਗੁਰੀ ਦੁਇ ਬਾਹਰਿ ਹੁਇ,
ਪਾਰਿ ਪਰੈ ਪੂਰ, ਸਬੈ ਕੁਸਲ ਬਿਹਾਤ ਹੈ ॥
ਜੈਸੇ ਏਕਾਹਾਰੀ ਏਕ ਘਰੀ ਪਾਕਸਾਲਾ ਬੈਠਿ,
ਭੋਜਨ ਕੈ ਬਿੰਜਨਾਦਿ ਸੁਾਦਿ ਕੈ ਅਘਾਤ ਹੈ ॥
ਜੈਸੇ ਰਾਜ-ਦੁਆਰ ਜਾਇ ਕਰਤ ਜੁਹਾਰ ਜਨ,
ਏਕ ਘਰੀ ਪਾਛੈ ਦੇਸ-ਭੋਗਤਾ ਹੁਇ ਖਾਤ ਹੈ ॥
ਆਠ ਹੀ ਪਹਰ ਸਾਠ ਘਰੀ ਮੈ ਜਉ ਏਕ ਘਰੀ,
ਸਾਧ ਸਮਾਗਮੁ ਕਰੈ, ਨਿਜ ਘਰ ਜਾਤ ਹੈ ॥੩੧੦॥

Jaise bojh bharī nāv, aṅgurī due bāhar(i) hue,
pār(i) parai pūr, sabai kusal bihāt hai.
Jaise ekāhārī ek gharī pāksālā baiṭh(i),
bhojan kai biṅjnād(i) svād(i) kai aghāt hai.
Jaise rāj-duār jāe karat juhār jan,
ek gharī pāchhai des-bhogtā hue khāt hai.
Āṭh hī pahar sāṭh gharī mai jau ek gharī,
sādh samāgam(u) karai, nij ghar jāt hai.310.

A fully loaded boat remains above water-level by no more than two fingers. Everyone rejoices when all the travellers are able to disembark on the other bank/shore;

Just as a person who eats food once in 24 hours (though hungry) feels his hunger satiated when he spends sometime in the kitchen where the food is being prepared;

Just as a servant shows much respect at the door of the king or his master, and later on, he reaps the fruit of his service when he himself becomes landlord;

Similarly, if a person keeps company of holy men who are perpetually meditating on Lord's name for a watch out of 24 hrs (24 hrs=60 watches), he is able to rest in his own self and would realise the God gradually.

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ਕਾਰਤਿਕ ਜੈਸੇ ਦੀਪਮਾਲਿਕਾ ਰਜਨੀ ਸਮੈ,
ਦੀਪ ਜੋਤਿ ਕੋ ਉਦੋਤ ਹੋਤ ਹੀ ਬਿਲਾਤ ਹੈ॥
ਬਰਖਾ ਸਮੈ ਜੈਸੇ ਤਉ ਬੁਦਬੁਦਾ ਕੋ ਪ੍ਰਗਾਸ,
ਤਾਸ ਨਾਮ ਪਲਕ ਮੈ ਨ ਠਹਿਰਾਤ ਹੈ॥
ਗ੍ਰੀਖਮ ਸਮੈ ਜੈਸੇ ਤਉ ਮ੍ਰਿਗ-ਤ੍ਰਿਸਨਾ ਚਰਿਤ੍ਰ,
ਝਾਈ ਸੀ ਦਿਖਾਈ ਦੇਤ ਉਪਜਿ ਸਮਾਤ ਹੈ॥
ਤੈਸੇ ਮੋਹ ਮਾਇਆ ਛਾਇਆ ਬਿਰਖ ਚਪਲ ਛਲ,
ਛਲੈ ਛੈਲ ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਲਪਟਾਤ ਹੈ॥੩੧੧॥

Kārtik jaise dīpmālikā rajnī samai,
dīp jot(i) ko udot hot hī bilāt hai.
Barkhā samai jaise tau budbudā ko pragās,
tās nām palak mai na ṭhaihrāt hai.
Grīkham samai jaise tau mrig-trisnā charitra,
jhāī sī dikhāī det upaj(i) samāt hai.
Taise moh māiā chhāiā birakh chapal chhal,
chhalai chhail srī gur charan lapṭāt hai.311.

Just as on festival of Diwali, that falls in the Indian month of *Kartik*, many earthen lamps are lit at night, and their light go off after a short period;

Just as bubbles appear on water when rain-drops on it, and very soon these bubbles explode and disappear from the surface;

Just as a thirsty deer is disillusioned of the presence of water by the hot shimmering sand (mirage) that disappears in time when he reaches that spot;

So is the love of *maya* that keeps changing its master like the shadow of a tree. But the *Naam* practitioner devotee of Guru who remains engrossed in the holy feet of the True Guru, he is able to control the attractive and trickster *maya* with ease.

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ਜੈਸੇ ਤਉ ਬਸਨ ਅੰਗ ਸੰਗ ਮਿਲਿ ਹੋਇ ਮਲੀਨ,
ਸਲਿਲ ਸਾਬੁਨ ਮਿਲਿ ਨਿਰਮਲ ਹੋਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਸਰੋਵਰ ਸਿਵਾਲ ਕੈ ਅਛਾਦਿਓ ਜਲੁ,
ਝੋਲਿ ਪੀਏ ਨਿਰਮਲ ਦੇਖੀਐ ਅਛੋਤ ਹੈ॥
ਜੈਸੇ ਨਿਸ ਅੰਧਕਾਰ ਤਾਰਕਾ ਚਮਤਕਾਰ,
ਹੋਤ ਉਜੀਆਰੋ ਦਿਨਕਰ ਕੇ ਉਦੋਤ ਹੈ॥
ਤੈਸੇ ਮਾਇਆ ਮੋਹ ਭ੍ਰਮ ਹੋਤ ਹੈ ਮਲੀਨ ਮਤਿ,
ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਜਗਮਗ ਜੋਤਿ ਹੈ ॥੩੧੨॥

Jaise tau basan aṅg saṅg mil(i) hoe malīn,
salil sābun mil(i) nirmal hot hai.
Jaise tau sarovar sivāl kai achhādio jal(u),
Jhol(i) pīe nirmal dekhīai achhot hai.
Jaise nis aṅdhkār tārkā chamatkār,
hot ujīāro dinkar ke udot hai.
Taise māiā moh bhram hot hai malīn mat(i),
Sat(i)gur giān dhiān jagmag jot(i) hai.312.

Just as clothes become soiled by their touching the body but are washed clean with water and soap;.

Just as the water in a pond is covered with thin film of algae and dropped leaves, but by brushing aside the film with hand, clean drinkable water appears.

Just as the night is dark even with the twinkling of stars but with the rising Sun-light spreads all over.

So does the love of *maya* sullies the mind. But by the teachings of True Guru and His contemplation, it becomes radiant.

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ਅੰਤਰ ਅਛਿਤ ਹੀ ਦਿਸੰਤਰਿ ਗਵਨ ਕਰੈ,
ਪਾਛੈ ਪਰੇ ਪਹੁਚੈ ਨ ਪਾਇਕ ਜਉ ਧਾਵਈ ॥
ਪਹੁਚੈ ਨ ਰਥ ਪਹੁਚੈ ਨ ਗਜ-ਰਾਜ ਬਾਜੁ,
ਪਹੁਚੈ ਨ ਖਗ ਮ੍ਰਿਗ ਫਾਂਧਤ ਉਡਾਵਈ ॥
ਪਹੁਚੈ ਨ ਪਵਨ, ਗਵਨ ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ,
ਅਰਧ ਉਰਧ ਅੰਤਰੀਛ ਹੁਇ ਨ ਪਾਵਈ ॥
ਪੰਚ ਦੂਤ ਭੂਤ ਲਗਿ ਅਧਮੁ ਅਸਾਧੁ ਮਨੁ,
ਗਹੇ ਗੁਰ ਗਿਆਨ ਸਾਧ, ਸੰਗਿ ਬਸਿ ਆਵਈ ॥੩੧੩॥

Antar achhit hī disantar(i) gavan karai,
pāchhai pare pahuchai na pāik jau dhāvaī.
Pahuchai na rath pahuchai na gaj-rāj bāj(u),
pahuchai na khag mrig phāndhat uḍāvaī.
Pahuchai na pavan, gavan tribhavan prat(i),
aradh uradh antrīchh hue na pāvaī.
Panch dūt bhūt lag(i) adham(u) asādh(u) man(u),
Gahe gur giān sādh, sang(i) bas(i) āvaī.313.

Despite well hidden in the body, mind still reaches far off places. If someone tries to chase it, he just cannot reach it.

No chariot, a swift horse or even *Airawat* (a legendary elephant) can reach it. Neither a fast flying bird nor a galloping deer can match it.

Even the wind which has its reach in the three worlds cannot reach it. One who is capable of reaching the land of the world beyond, cannot win the race of mind;

Inveigled by the five vices of *maya* that has embraced it like a demon, the low and incorrigible mind can only be controlled and disciplined if it accepts the initiation of the True Guru through the kind blessings of saintly and true devotees of the Lord.

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ਆਂਧਰੇ ਕਉ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਟੇਕ,
ਬਹਰੈ ਚਰਨ ਕਰ ਦ੍ਰਿਸਟਿ ਸਬਦ ਹੈ॥
ਗੂੰਗੇ ਟੇਕ ਚਰ ਕਰ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ,
ਲੂਲੇ ਟੇਕ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸ੍ਰੁਤਿ ਪਦ ਹੈ॥
ਪਾਂਗੁਰੇ ਕਉ ਟੇਕ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਕਰ,
ਟੇਕ ਏਕ ਏਕ ਅੰਗ ਹੀਨ ਦੀਨਤਾ ਅਛਦ ਹੈ॥
ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਪੰਗ ਲੁੰਜ, ਦੁਖ-ਪੁੰਜ ਮਮ,
ਅੰਤਰ ਕੇ ਅੰਤਰਜਾਮੀ ਪਰਬੀਨ ਸਦ ਹੈ॥੩੧੪॥

Āndhre kau sabad surat(i) kar char ṭek,
Bahrai charan kar drisṭ(i) sabad hai.
Gūṅge ṭek char kar drisṭ(i) sabad surat(i) liv,
lūle ṭek drisṭ(i) sabad srut(i) pad hai.
Pāṅgure kau ṭek drisṭ(i) sabad surat(i) kar,
ṭek ek ek aṅg hīn dīntā acchad hai.
aṅdh guṅg suṅn paṅg luṅj, dukh-puṅj mam,
aṅtar ke aṅtarjāmī parbīn sad hai.314.

A blind person has support of the words, ability to hear, hands and feet. A deaf has much reliance on his hands and feet, vision of the eyes and the words that he speaks.

A dumb has support of ears for listening, feet, hands and vision of the eyes. A handless person relies much on eyes, speech, hearing and feet.

One who is lame or without legs rely on sight of his eyes, speech, ability to hear, and use of his hands. Despite incapacitated of one limb or faculty, the dependence on others remain hidden.

But I am blind, dumb, deaf, maimed of hand and feet and a mass of suffering. O my True Lord ! You are the most wise and completely informed of all my innate pains. O My Lord ! please be merciful and remove all my pains.

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ਆਂਧਰੇ ਕਉ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਟੇਕ,
ਅੰਧ ਗੁੰਗ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਹੈ ॥
ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਕਰ ਚਰ ਅਵਿਲੰਬ ਟੇਕ,
ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਪੰਗ ਟੇਕ ਏਕ ਕਰ ਹੈ ॥
ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਪੰਗੁ ਲੁੰਜ ਦੁਖ-ਪੁੰਜ ਮਮ,
ਸਰਬੰਗ ਹੀਨ ਦੀਨ ਦੁਖਿਤ ਅਧਰ ਹੈ ॥
ਅੰਤਰ ਕੀ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ਅੰਤਰਗਤਿ,
ਕੈਸੇ ਨਿਰਬਾਹੁ ਕਰੈ ਸਰੈ ਨਰਹਰ ਹੈ ॥੩੧੫॥

Āndhre kau sabad surat(i) kar char ṭek,
andh gung sabad surat(i) kar char hai.
Andh gung sunn kar char avilanb ṭek,
andh gung sunn pang ṭek ek kar hai.
Andh gung sunn pang(u) lunj dukh-punj mam,
sarbang hīn dīn dukhit adhar hai.
Antar kī antarjāmī jānai antargat(i),
kaise nirbāh(u) karai sarai narhar hai.315.

A blind person has the support of power of speech, hands and feet. And if someone is blind and dumb as well, then he is dependent on others for listening power, hands and feet.

If someone is blind, deaf and dumb, he has support of hands and feet. But if one is blind, deaf, dumb and lame, he has support only of hands.

But I am a bundle of pains and sufferings, because I am blind, deaf, dumb, crippled and have no support. I am deeply distressed.

Oh Omnipotent Lord! you are Omniscient. How can I tell you my pain, how will I live and how will I cross this worldly ocean of life.

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ਚਕਈ ਚਕੋਰ ਮ੍ਰਿਗ, ਮੀਨ ਭ੍ਰਿੰਗ ਅਉ ਪਤੰਗ,
ਪ੍ਰੀਤਿ ਇਕ-ਅੰਗੀ, ਬਹੁ-ਰੰਗੀ ਦੁਖਦਾਈ ਹੈ ॥
ਏਕ ਏਕ ਟੇਕ ਸੈ ਟਰਤ ਨ, ਮਰਤ ਸਬੈ,
ਆਦਿ ਅੰਤਿ ਕੀ ਸੁ ਚਾਲ ਚਲੀ ਜਗ ਆਈ ਹੈ ॥
ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਐਸੋ,
ਲੋਗ ਪਰਲੋਗ ਸੁਖਦਾਇਕ ਸਹਾਈ ਹੈ ॥
ਗੁਰਮਤਿ ਸੁਨਿ ਦੁਰਮਤਿ ਨ ਮਿਟਤ ਜਾ ਕੀ,
ਅਹਿ ਮਿਲਿ ਚੰਦਨ ਜਿਉ ਬਿਖੁ ਨ ਮਿਟਾਈ ਹੈ ॥੩੧੬॥

Chakaī chakor mrig, mīn bhriṅg au pataṅg,
prīt(i) ik-aṅgī, bahu-raṅgī dukhdāī hai.
Ek ek ṭek sai ṭarat na, marat sabai,
ād(i) aṅt(i) kī su chāl chalī jag āī hai.
Gursikh saṅgat(i) milāp ko pratāp(u) aiso,
log parlog sukhdāik sahāī hai.
Gurmat(i) sun(i) durmat(i) na miṭat jā kī,
aih mil(i) chaṅdan jio bikh(u) na miṭāī hai.316.

The love of a *Ruddy sheldrake* with Sun, *Allictoris gracea* with Moon, deer with melody of *Ghandey Herbey*, fish with water, a black bee with lotus flower and of a moth with light is one-sided. Such one-sided love is often painful in many ways.

All these lovers do not abstain from their faith of one-sided love and in the process give away their lives. This tradition of worldly love is going on since the beginning of ages.

But the importance of two-sided love of a Sikh of the Guru and his True Guru is such that can prove helpful and peaceful in this world and the world beyond.

With such comforting love of the Guru available close at hand, if one does not listen to the teachings of the Guru and who does not dispel one's base wisdom, then such a person is no better than a snake who does not shed his venom even after embracing Sandalwood tree.

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ਮੀਨ ਕਉ ਨ ਸੁਰਤਿ, ਜਲ ਕਉ ਨ ਸਬਦ ਗਿਆਨ,
ਦੁਬਿਧਾ ਮਿਟਾਇ ਨ ਸਕਤ ਜਲ ਮੀਨ ਕੀ॥
ਸਰ ਸਰਿਤਾ ਅਥਾਹ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਬਸੈ,
ਗ੍ਰਸੈ ਲੋਹ, ਰਾਖਿ ਨ ਸਕਤ ਮਤਿ-ਹੀਨ ਕੀ॥
ਜਲ ਬਿਨੁ ਤਰਫਿ ਤਜਤ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਮੀਨ,
ਜਾਨਤ ਨ ਪੀਰ ਨੀਰ ਦੀਨਤਾਈ ਦੀਨ ਕੀ॥
ਦੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕੀ ਪ੍ਰਤੀਤਿ ਮੀਨ ਕੁਲ ਦ੍ਰਿੜ,
ਗੁਰ ਸਿਖ ਬੰਸ ਧ੍ਰਿਗ ਪ੍ਰੀਤਿ ਪਰਧੀਨ ਕੀ॥੩੧੭॥

Mīn kau na surat(i), jal kau na sabad giān,
dubidhā miṭāe na sakat jal mīn kī.
Sar saritā athāh prabal pravāh basai,
grasai loh, rākh(i) na sakat mat(i)-hīn kī.
Jal bin(u) taraph(i) tajat pria prān mīn,
jānat na pīr nīr dīntāī dīn kī.
Dukhdāī prīt(i) kī pratīt(i) mīn kul driṛ,
gur sikh bans dhrig prīt(i) pardhīn kī.317.

A fish is not aware that the water will assist nor water has knowledge of speech or hearing in order to help the fish in distress. Therefore the water cannot allay its pain while it is in distress.

Fish resides in the vast and rapid flow of the river. But when it swallows the iron bait of an angler, the bemused fish cannot be saved by water—her beloved.

Removed from water, a fish writhes in pain for life having been separated from its beloved (life support). But the water is not aware of the sufferings of the fish.

The entire clan of fish is bearing with this one-sided love for aeons. But the love of a Guru and his disciple is always two-sided. Guru helps the Sikh in distress. But one who being in the clan, leaves the love of True Guru, submits himself and serves spurious Gurus, his love is worthy of condemnation.

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ਦੀਪਕ ਪੈ ਆਵਤ ਪਤੰਗ ਪ੍ਰੀਤਿ-ਰੀਤਿ ਲਗਿ,
ਦੀਪਕਹਿ ਮਹਾਂ ਬਿਪਰੀਤਿ ਮਿਲੇ ਜਾਰਿ ਹੈ ॥
ਅਲਿ ਚਲਿ ਆਵਤ ਕਮਲ ਪਹਿ ਸਨੇਹ ਕਰਿ,
ਕਮਲ ਸੰਪੁਟਿ ਬਾਂਧਿ ਪ੍ਰਾਨ ਪਰਹਾਰਿ ਹੈ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਜਲ ਮੀਨ ਲਿਵਲੀਨ ਗਤਿ,
ਬਿਛੁਰਤਿ ਰਾਖਿ ਨ ਸਕਤ ਗਹਿ ਡਾਰਿ ਹੈ ॥
ਦੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕੀ ਪ੍ਰਤੀਤਿ ਕੈ ਮਰੈ, ਨ ਟਰੈ,
ਗੁਰ ਸਿਖ ਸੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕਿਉ ਬਿਸਾਰਿ ਹੈ ॥੩੧੮॥

Dīpak pai āvat pataṅg prīt(i)-rīt(i) lag(i),
dīpkah(i) mahāṅ biprīt(i) mile jār(i) hai.
Al(i) chal(i) āvat kamal paih saneh kar(i),
kamal saṅpuṭ(i) bāṅdh(i) prān parhār(i) hai.
Man bach kram jal mīn livlīn gat(i),
bichhurat(i) rākh(i) na sakat gaih ḍār(i) hai.
Dukhdāī prīt(i) kī pratīt(i) kai marai, na ṭarai,
gur sikh sukhdāī prīt(i) kio bisār(i) hai.318.

A moth approaches a light out of love but the attitude of a lamp is to the contrary. It singes him to death.

Fulfilling his desire for love, a black bee approaches a lotus flower. But as the Sun sets, the lotus flower closes its petals and snuffs out life from the black bee.

It is the character of fish to stay in water but when a fisherman or angler catches it with the help of a net or a hook, and throws it out of the water, the water does not help it in anyway.

Despite being one-sided, the painful love of moth, black bee and fish is full of faith and trust. Every lover dies for its beloved but doesn't give up loving. Contrary to this one-sided love, the love of Guru and his Sikh is two-sided. True Guru loves His beloved Sikh with heart and soul and protects him. Then how can a Sikh of the Guru neglect such comforting love of a True Guru?

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ਦੀਪਕ ਪਤੰਗ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਦਰਸ-ਹੀਨ,
ਸ੍ਰੀ ਗੁਰ ਦਰਸ-ਧਿਆਨ ਤ੍ਰਿਭਵਨ ਗੰਮਿਤਾ ॥
ਬਾਸਨਾ ਕਮਲ ਅਲਿ ਭ੍ਰਮਤ ਨ ਰਾਖਿ ਸਕੈ,
ਚਰਨ ਸਰਨਿ ਗੁਰ, ਅਨਤ ਨ ਰੰਮਿਤਾ ॥
ਮੀਨ ਜਲ ਪ੍ਰੇਮ-ਨੇਮ ਅੰਤ ਨ ਸਹਾਈ ਹੋਤ,
ਗੁਰ ਸਿਖ ਸਾਗਰ ਹੈ ਇਤ ਉਤ ਸੰਮਿਤਾ ॥
ਏਕ ਏਕ ਟੇਕ ਸੈ ਟਰਤ ਨ, ਮਰਤ ਸਬੈ,
ਸ੍ਰੀ ਗੁਰ ਸਰਬੰਗੀ ਸੰਗੀ ਮਹਾਤਮ ਅੰਮ੍ਰਿਤਾ ॥੩੧੯॥

Dīpak pataṅg dib(i) drisṭ(i) daras-hīn,
srī gur daras-dhiān tribhavan gaṅmitā.
Bāsnā kamal al(i) bhramat na rākh(i) sakai,
charan saran(i) gur, anat na raṅmitā.
Mīn jal prem-nem aṅt na sahāī hot,
gur sikh sāgar hai it ut saṅmitā.
Ek ek ṭek sai ṭarat na, marat sabai,
srī gur sarbaṅgī saṅgī mahātam aṅmritā.319.

What light of vision could he have found in an oil beacon, the moth becomes devoid of even seeing it since it dies on its flame. But the contemplation of True Guru's sight illuminates the vision of the slave of Guru that he is able to see all the happenings of the three worlds.

A black bee is fascinated by the smell of a lotus flower. However a lotus flower cannot stop him from visiting other flowers. But a devoted Sikh coming into the refuge of True Guru does not go anywhere else.

A fish sees through her love for water till the end. But when hooked to a bait, the water does not help her and can't save her. However a Sikh who is ever swimming in the safe ocean of True Guru is always helped by Him here and in the world beyond.

The love of moth, black bee and fish is one-sided. They never give up this one-sided infatuation and die living in the love of their beloved. But the love of True Guru emancipates one from the cycle of birth and death. Why should anyone turn his face away from such comforting love of the True Guru?

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ਦੀਪਕ ਪਤੰਗ ਮਿਲਿ ਜਰਤ ਨ ਰਾਖਿ ਸਕੈ,
ਜਰੇ ਮਰੇ ਆਗੇ ਨ ਪਰਮ-ਪਦ ਪਾਏ ਹੈ ॥
ਮਧੁਪ ਕਮਲ ਮਿਲਿ ਭ੍ਰਮਤ ਨ ਰਾਖਿ ਸਕੈ,
ਸੰਪੁਟ ਮੈ ਮੂਏ ਸੈ ਨ ਸਹਜਿ ਸਮਾਏ ਹੈ ॥
ਜਲ ਮਿਲਿ ਮੀਨ ਕੀ ਨ ਦੁਬਿਧਾ ਮਿਟਾਇ ਸਕੀ,
ਬਿਛੁਰਿ ਮਰਤ ਹਰਿ-ਲੋਕ ਨ ਪਠਾਏ ਹੈ ॥
ਇਤ ਉਤ ਸੰਗਮ ਸਹਾਈ ਸੁਖਦਾਈ ਗੁਰ,
ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਪੀਆਏ ਹੈ ॥੩੨੦॥

Dīpak patang mil(i) jarat na rākh(i) sakai,
jare mare āge na param-pad pāe hai.
Madhup kamal mil(i) bhramat na rākh(i) sakai,
sanpuṭ mai mūe sai na sahaj(i) samāe hai.
Jal mil(i) mīn kī na dubidhā miṭāe sakī,
bichhur(i) marat har(i)-lok na paṭhāe hai.
It ut sangam sahāī sukhdāī gur,
giān dhiān prem ras anmrit pīāe hai.320.

Coming near the flame of oil lamp, the lamp cannot save the moth from burning. This type of death cannot provide salvation in the world beyond.

A lotus flower cannot stop a black bee from visiting other flowers. So, if a black bee gets shut up in the box of lotus petals when the Sun sets, it cannot merge with Lord Almighty.

Separating from water, the pain suffered by a fish cannot be removed by water. Thus, a death of this type cannot land the fish in heaven.

Meeting the True Guru provides support and assistance in this world and the world beyond. Such a love is the outcome of contemplation and meditation on the teachings and consecration of the True Guru. It fills the Sikh with elixir-like love of the True Guru that liberates him from all worldly encumbrances.

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ਦੀਪਕ ਪਤੰਗ ਅਲਿ ਕਮਲ, ਸਲਿਲ ਮੀਨ,
ਚਕਈ ਚਕੋਰ ਮ੍ਰਿਗ, ਰਵਿ ਸਸਿ ਨਾਦ ਹੈ ॥
ਪ੍ਰੀਤਿ ਇਕ-ਅੰਗੀ ਬਹੁ-ਰੰਗੀ, ਨਹੀ ਸੰਗੀ ਕੋਊ,
ਸਬੈ ਦੁਖਦਾਈ, ਨ ਸਹਾਈ ਅੰਤਿ ਆਦਿ ਹੈ ॥
ਜੀਵਤ ਨ ਸਾਧ ਸੰਗ, ਮੂਏ ਨ ਪਰਮ ਗਤਿ,
ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ, ਪ੍ਰੀਤਮ ਪ੍ਰਸਾਦਿ ਹੈ ॥
ਮਾਨਸ ਜਨਮੁ ਪਾਇ ਸ੍ਰੀ ਗੁਰ ਦਇਆ-ਨਿਧਾਨ,
ਚਰਨ ਸਰਨਿ ਸੁਖ ਫਲ ਬਿਸਮਾਦ ਹੈ ॥੩੨੧॥

Dīpak patang al(i) kamal, salil mīn,
chakaī chakor mrig, rav(i) sas(i) nād hai.
Prīt(i) ik-angī bahu-rangī, nahī sangī koū,
sabai dukhdāī, na sahāī ant(i) ād(i) hai.
Jīvat na sādh sang, mūe na param gat(i),
giān dhiān prem ras. pritam prasād(i) hai.
Mānas janam(u) pāe srī gur daiā-nidhān,
charan saran(i) sukh phal bismād hai.321.

A moth, black bee, fish, ruddy sheldrake, *(Allectoris gracea)* and a deer loves flame of a lamp, lotus flower, water, Sun, Moon and sound of music produced by *Ghanda Herba* respectively.

All their love being one-sided is very painful that does not help neither in the beginning nor in the end.

These living beings of subhuman life can neither be blessed with holy congregation of true devotees nor salvation after death. They cannot even be the recipient of Guru's teachings, His contemplation and the divine nectar that the grace of True Guru can dispense.

Coming to the refuge of the True Guru, the store-house of mercy and that too in the life of a human being and practicing on the True Guru-given *Naam Simran* can bless one with that unique fruit of comfort and peace.

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ਗੁਰਮੁਖਿ ਪੰਥ ਗੁਰ ਧਿਆਨ ਸਾਵਧਾਨ ਰਹੈ,
ਲਹੈ ਨਿਜੁ ਘਰੁ ਅਰੁ ਸਹਜ ਨਿਵਾਸ ਜੀ ॥
ਸਬਦ ਬਿਬੇਕ ਏਕ ਟੇਕ ਨਿਹਚਲ ਮਤਿ,
ਮਧੁਰ ਬਚਨ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਜੀ ॥
ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਭਏ, ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਜੀ ॥
ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਨੇਮ ਪੂਰਨ ਪ੍ਰਤੀਤਿ ਚੀਤਿ,
ਬਨ ਗ੍ਰਿਹ ਸਮਸਰਿ ਮਾਇਆ ਮੈ ਉਦਾਸ ਜੀ ॥੩੨੨॥

Gurmukh(i) panth gur dhiān sāvdhān rahai,
labai nij(u) ghar(u) ar(u) sahaj nivās jī.
Sabad bibek ek ṭek nihchal mat(i),
madhur bachan gur giān ko pragās jī.
Charan kamal charnāmrit nidhān pān,
prem ras bas(i) bhae, bisam bisvās jī.
Giān dhiān prem nem pūran pratīt(i) chīt(i),
ban grih samsar(i) māiā mai udās jī.322.

Treading the path of Sikhism, he who remains alert in the form of the True Guru, recognises his self and lives in a state of equipoise thereafter.

By the single support of the teachings of True Guru, his mind becomes stable. As a result of his comforting utterances, his practice of *Naam Simran* blossoms.

By the acquisition of the initiation of the True Guru and elixir-like *Naam*, nectar-like love resides in his mind. Unique and wondrous devotion grows in his heart.

Fulfilling all the loving requirements with devotion and love, he who stays alert in the teachings and the presence of the True Guru, living in the jungle or in the house is alike for him. He remains unsullied from the effects of *maya* despite living in it.

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ਮਾਰਬੇ ਕੋ ਤ੍ਰਾਸ ਦੇਖਿ ਚੋਰ ਨ ਤਜਤ ਚੋਰੀ,
ਬਟਵਾਰਾ ਬਟਵਾਰੀ ਸੰਗਿ ਹੁਇ ਤਕਤ ਹੈ ॥
ਬੇਸ੍ਵਾ-ਰਤਿ ਬ੍ਰਿਥਾ ਭਏ, ਮਨ ਮੈ ਨ ਸੰਕਾ ਮਾਨੈ,
ਜੁਆਰੀ ਨ ਸਰਬਸੁ ਹਾਰੇ ਸੈ ਥਕਤ ਹੈ ॥
ਅਮਲੀ ਨ ਅਮਲ ਤਜਤ ਜਿਉ ਧਿਕਾਰ ਕੀਏ,
ਦੋਖ ਦੁਖ ਲੋਗ ਬੇਦ ਸੁਨਤ ਛਕਤ ਹੈ ॥
ਅਧਮ ਅਸਾਧ ਸੰਗਾ ਛਾਡਤ ਨ ਅੰਗੀਕਾਰ,
ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਿ ਛਾਡਿ ਕਿਉ ਸਕਤ ਹੈ ॥੩੨੩॥

Mārbe ko trās dekh(i) chor na tajat chorī,
baṭvārā baṭvārī saṅg(i) hue takat hai.
Besvā-rat(i) brithā bhae, man mai na saṅkā mānai,
juārī na sarbas(u) hāre sai thakat hai.
Amlī na amal tajat jio dhikār kīe,
dokh dukh log bed sunat chhakat hai.
Adham asādh saṅg chhāḍat na aṅgīkār,
gursikh sādh saṅg(i) chhāḍ(i) kio sakat hai.323.

Despite fear of death lurking around, a thief doesn't give up stealing. A dacoit keeps targetting other wayfarers alongwith other members of his gang.

Knowing that his visit to the house of a whore can cause him serious disease, a licentious person still doesn't feel hesitant to go there. A gambler never feels tired of gambling even after losing all his assets and the family.

As an addict keeps consuming drugs and intoxicants despite admonitions, learning the effects of drug abuse from religious scriptures and people who have societal interests at heart. he just can't give up his addiction.

When all these low and base people cannot give up their ill deeds, then how can an obedient devotee of Guru leave the company of true and noble people?

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ਦਮਕ ਦੈ ਦੋਖ ਦੁਖ, ਅਪ ਜਸ ਲੈ ਅਸਾਧ,
ਲੋਕ ਪਰਲੋਕ ਮੁਖ ਸਿਆਮਤਾ ਲਗਾਵਹੀ ॥
ਚੋਰ ਜਾਰ ਅਉ ਜੂਆਰ ਮਦ-ਪਾਨੀ ਦੁਕ੍ਰਿਤ ਸੈਂ,
ਕਲਹ-ਕਲੇਸ ਭੇਸ, ਦੁਬਿਧਾ ਕਉ ਧਾਵਹੀ ॥
ਮਤਿ ਪਤਿ ਹਾਨਿ, ਕਾਨਿ ਮੈ ਕਨੌਡੀ ਸਭਾ,
ਨਾਕ ਕਾਨ ਖੰਡ ਡੰਡ ਹੋਤ ਨ ਲਜਾਵਹੀ ॥
ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦਾਇਕ ਸੰਗਤਿ ਸਾਧ,
ਗੁਰ ਸਿਖ ਸਾਧੂ ਜਨ ਕਿਉ ਨ ਚਲਿ ਆਵਹੀ ॥੩੨੪॥

Damak dai dokh dukh, ap jas lai asādh,
lok parlok mukh siāmatā lagāv-hī.
Chor jār au jūār mad-pānī dukrit saiṅ,
kalah-kales bhes, dubidhā kau dhāv-hī.
Mat(i) pat(i) hān(i), kān(i) mai kanauḍī sabhā,
nāk kān khaṅḍ ḍaṅḍ hot na lajāv-hī.
Sarab nidhān dān dāik saṅgat(i) sādh,
gur sikh sādhū jan kio na chal(i) āv-hī.324.

A self-willed and base person acquires vices, sufferings and bad name after spending his wealth. He earns a stigma on himself both in this world and the world hereafter.

A thief, immoral person, gambler and an addict is always involved in some discord or dispute on account of his base and infamous deeds.

Such an evil-doer loses his intellect, respect, esteem and glory; and after bearing the punishment of cutting of nose or ear, he feels no shame in the society despite the stigma that he carries. Becoming more shameless, he keeps indulging in his nefarious activities.

When such ill-doers and infamous people do not abstain from doing bad deeds, then why should a Sikh of the Guru not come to the congregation of true and saintly persons that is capable of blessing one with all the teasures. (If they do not feel shy of doing bad deeds, then why should they feel shy of keeping company of good and noble persons?)

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ਜੈਸੇ ਤਉ ਅਕਸਮਾਤ ਬਾਦਰ ਉਦੋਤ ਹੋਤ,
ਗਗਨ ਘਟਾ ਘਮੰਡ ਕਰਤ ਬਿਥਾਰ ਜੀ॥
ਤਾਹੀ ਤੇ ਸਬਦ-ਧੁਨਿ ਘਨ ਗਰਜਤ ਅਤਿ,
ਚੰਚਲ ਚਰਿਤ੍ਰ ਦਾਮਨੀ ਚਮਤਕਾਰ ਜੀ॥
ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਮੁਕਤਾ ਕਪੂਰ ਤਾ ਤੇ,
ਅਉਖਧੀ ਉਪਾਰਜਨਾ ਅਨਿਕ ਪ੍ਰਕਾਰ ਜੀ॥
ਦਿਬ ਦੇਹ ਸਾਧ, ਜਨਮ ਮਰਨ ਰਹਿਤ ਜਗਿ,
ਪ੍ਰਗਟਤ ਕਰਬੇ ਕਉ ਪਰ-ਉਪਕਾਰ ਜੀ॥੩੨੫॥

Jaise tau aksamāt bādar udot hot,
gagan ghaṭā ghamaṅḍ karat bithār jī.
Tāhī te sabad-dhun(i) ghan garjat at(i),
chaṅchal charitra dāmanī chamatkār jī.
Barkhā aṅmrit jal muktā kapūr tā te,
aukhadhī upārjanā anik prakār jī.
Dib deh sādh, janam maran rahit jag(i),
Pragaṭ karbe kau par-upkār jī.325.

Just as deep dark clouds appear in the sky all of a sudden and spread themselves in all the directions.

Their thunder produces a very strong sound and sprightly lightning flashes.

Then sweet, cold, nectar-like raindrops from where a *swati* drop falls on oyster to produce a pearl, camphor when it falls on a plantain beside producing many useful herbs.

Like good-doer cloud, the body of Guru-conscious disciple is divine. He is free from the cycle of birth and death. He comes to this world to do good. He helps others reach and realise Lord.

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ਸਫਲ ਬਿਰਖ ਫਲ ਦੇਤ ਜਿਉ ਪਾਖਾਨ ਮਾਰੇ,
ਸਿਰਿ ਕਰਵਤ ਸਹਿ ਗਹਿ ਪਾਰਿ ਪਾਰਿ ਹੈ ॥
ਸਾਗਰ ਮੈ ਕਾਢਿ, ਮੁਖ ਫੋਰੀਅਤਿ ਸੀਪ ਕੋ ਜਿਉ,
ਦੇਤ ਮੁਕਤਾਹਲ, ਅਵਗਿਆ ਨ ਬੀਚਾਰ ਹੈ ॥
ਜੈਸੇ ਖਨਵਾਰਾ ਖਾਨਿ ਖਨਤ ਹਨਤ ਘਨ,
ਮਾਨਿਕ ਹੀਰਾ ਅਮੋਲ ਪਰਉਪਕਾਰ ਹੈ ॥
ਊਖ ਮੈ ਪਿਊਖ ਜਿਉ ਪਰਗਾਸ ਹੋਤ ਕੋਲੂ ਪਚੈ,
ਅਵਗੁਨ ਕੀਏ ਗੁਨ, ਸਾਧਨ ਕੈ ਦੁਆਰ ਹੈ ॥੩੨੬॥

Saphal birakh phal det jio pākhān māre,
Sir(i) karvat sah(i) gah(i) pār(i) pār(i) hai.
Sāgar mai kāḍh(i), mukh phoṛīat(i) sīp ko jio,
det muktāhal, avagiā na bīchār hai.
Jaise khanvārā khān(i) khanat hanat ghan,
mānik hīrā amol parupkār hai.
Ūkh mai piūkh jio pargās hot kolū pachai,
avgun kīe gun, sādhan kai duār hai.326.

Just as a tree laden with fruit drops fruit to the person who throws stone at it, then it bears the pain of a saw on its head and in the form of a raft or boat takes the iron saw across the river;

Just as an oyster is taken out of the sea, is broken and it yields a pearl to the one who breaks it open and feels not the insult that it faces;

Just as a labourer strikes the ore in a mine with his shovel and pick-axe and the mine rewards him with precious stones and diamonds;

Just as sweet nectar-like juice is extracted out by putting it through a crusher, so are the evil-doers treated with sympathy and welfare by the true and saintly persons when they come to them.

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ਸਾਧ ਸੰਗ ਦਰਸਨ ਕੋ ਹੈ ਨਿਤਨੇਮ ਜਾ ਕੋ,
ਸੋਈ ਦਰਸਨੀ ਸਮ-ਦਰਸ ਧਿਆਨੀ ਹੈ ॥
ਸਬਦ-ਬਿਬੇਕ ਏਕ ਟੇਕ ਜਾ ਕੈ ਮਨਿ ਬਸੈ,
ਮਾਨ ਗੁਰ-ਗਿਆਨ, ਸੋਈ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ,
ਪ੍ਰੇਮੀ ਪ੍ਰਿਅ-ਪ੍ਰੇਮ ਉਨਮਨ ਉਨਮਾਨੀ ਹੈ ॥
ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਿ ਇਕ ਰੰਗ ਜੋਈ,
ਸੋਈ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਨਿਰਬਾਨੀ ਹੈ ॥੩੨੭॥

Sādh sang darsan ko hai nitnem jā ko,
soī darsaṇī sam-daras dhiānī hai.
Sabad-bibek ek ṭek jā kai man(i) basai,
mān gur-giān, soī brahm giānī hai.
Drisṭ(i) daras ar(u) sabad surat(i) mil(i),
premī pria-prem unman unmānī hai.
Sahaj samādh(i) sādh sang(i) ik rang joī,
soī gurmukh(i) nirmal nirbānī hai.327.

He who is regular in seeing and visiting the saintly persons, is the contemplator of the Lord in the true sense. He sees all alike and feels the presence of Lord in everyone.

He who holds the contemplation of Guru's words as his primary support and lodges it in his heart is the true follower of the Guru's teachings and knower of the Lord in true sense.

He whose vision is focused on seeing the True Guru and hearing power concentrated on hearing the divine words of Guru, is a lover of his beloved Lord in the true sense.

He who is dyed in the love of one Lord engrosses himself in deep meditation of the Lord's name in the company of the saintly persons is truly liberated and a clean Guru-oriented individual.

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ਦਰਸ ਧਿਆਨ ਧਿਆਨੀ, ਸਬਦ ਗਿਆਨ ਗਿਆਨੀ,
ਚਰਨ ਸਰਨਿ ਦ੍ਰਿੜ, ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਹੈ ॥
ਹਉਮੈ ਤਿਆਗਿ ਤਿਆਗੀ, ਬਿਸਮਾਦ ਕੈ ਬੈਰਾਗੀ ਭਏ,
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ, ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ॥
ਦੁਬਿਧਾ ਅਪਰਸ, ਅਉ ਸਾਧ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹ ਕੈ,
ਆਤਮ ਪੂਜਾ ਬਿਬੇਕੀ, ਸੁੰਨ ਮੈ ਸੰਨਿਆਸੀ ਹੈ ॥
ਸਹਜ ਸੁਭਾਵ ਕਰਿ ਜੀਵਨ-ਮੁਕਤਿ ਭਏ,
ਸੇਵਾ ਸਰਬਾਤਮ ਕੈ ਬ੍ਰਹਮ ਬਿਸ੍ਵਾਸੀ ਹੈ ॥੩੨੮॥

Daras dhiān dhiānī, sabad giān giānī,
charan saran(i) driṛ, māiā mai udāsī hai.
Haumai tiāg(i) tiāgī, bismād kai bairāgī bhae,
trigun atīt chīt, anbhai abhiāsī hai.
Dubidhā apars, au sādh indrī nigrah kai,
ātam pūjā bibekī, sunn mai sanniāsī hai.
Sahaj subhāv kar(i) jīvan-mukat(i) bhae,
sevā sarbātam kai brahm bisvāsī hai.328.

He who focuses his mind on the vision of the True Guru is a true contemplator. He who is aware of the Guru's teachings is wise in the real sense. Such a person is free of all bondages of *maya* when he stays in the refuge of True Guru.

A true renouncer is one who has forsaken ego and pride; and attached himself with the name of the Lord. He is an ascetic when he feels engrossed in the ecstatic hues of the Lord. Having kept his mind dross free from the effect of *maya*, he is the true practitioner of *Naam* of the Fearless Lord.

Having lost his feelings of mine and yours, he is free of all touches. Since he has control over his senses, he is a saintly person or a hermit. Due to worshipping of the Lord, he is full of true wisdom. Since he remains engrossed in absolute Lord, he is a renouncer.

Since he is naturally involved in the worldly duties, he is liberated while still alive (*Jeevan Mukt*). Seeing the divine light pervading in all, and serving His creation, he holds total faith on Almighty God.

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ਜੈਸੇ ਜਲ ਅੰਤਰਿ ਜੁਗੰਤਰਿ ਬਸੈ ਪਾਖਾਨ,
ਭਿਦੈ ਨ ਰਿਦੈ ਕਠੋਰ, ਬੂਡੈ ਬਜਰ ਭਾਰ ਕੈ ॥
ਅਠਸਠਿ ਤੀਰਥ ਮਜਨ ਕਰੈ ਤੋਂਬਰੀ ਤਊ,
ਮਿਟਤ ਨ ਕਰਵਾਈ, ਧੋਏ ਵਾਰ-ਪਾਰ ਕੈ ॥
ਅਹਿਨਿਸਿ ਅਹਿ ਲਪਟਾਨੋ ਰਹੈ ਚੰਦਨਹਿ,
ਤਜਤ ਨ ਬਿਖੁ ਤਊ ਹਉਮੈ ਅਹੰਕਾਰ ਕੈ ॥
ਕਪਟ ਸਨੇਹ ਦੇਹ ਨਿਹਫਲ ਭਏ ਜਗਤ ਮੈ,
ਸੰਤਨ ਕੋ ਹੈ ਦੋਖੀ ਦੁਬਿਧਾ ਬਿਕਾਰ ਕੈ ॥੩੨੯॥

Jaise jal antar(i) jugantar(i) basai pākhān,
bhidai na ridai kaṭhor, būḍai bajar bhār kai.
Aṭhsaṭh(i) tīrath majan karai tonbarī taū,
miṭat na karvāī, dhoe vār-pār kai.
Aihnis(i) aih lapṭāno rahai chandanah(i),
tajat na bikh(u) taū haumai ahankār kai.
Kapaṭ saneh deh nihphal bhae jagat mai,
santan ko hai dokhī dubidhā bikār kai.329.

Just as a stone stays in water for ages, yet it never softens since it is hard-hearted. Because of its density and solid mass, it sinks;

Just as colocynth *(Tumma)* does not lose its bitterness even if it is washed both from inside and outside at sixty-eight places of pilgrimage;

Just as a snake keeps entangled with the trunk of a Sandalwood tree all his life but because of the pride of long age, it does not shed its venom;

Similarly, he who is debased and spurious at heart, has deceitful and suspicious love. His life in the world is purposeless and futile. He is a slanderer of saintly and Guru-oriented persons and is caught in the mesh of vices and sins on account of his 'mine' and 'yours' attitude.

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ਜੈਸੇ ਨਿਰਮਲ ਦਰਪਨ ਮੈ ਨ ਚਿਤ੍ਰ ਕਛੁ,
ਸਕਲ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਦੇਖਤ ਦਿਖਾਵਈ॥
ਜੈਸੇ ਨਿਰਮਲ ਜਲ ਬਰਨ ਅਤੀਤ ਰੀਤਿ,
ਸਕਲ ਬਰਨ ਮਿਲਿ ਬਰਨ ਬਨਾਵਈ॥
ਜੈਸੇ ਤਉ ਬਸੁੰਧਰਾ ਸੁਆਦ ਬਾਸਨਾ ਰਹਿਤ,
ਅਉਖਧੀ ਅਨੇਕ ਰਸ ਗੰਧ ਉਪਜਾਵਈ॥
ਤੈਸੇ ਗੁਰਦੇਵ ਸੇਵ ਅਲਖ ਅਭੇਵ ਗਤਿ,
ਜੈਸੋ ਜੈਸੋ ਭਾਉ ਤੈਸੀ ਕਾਮਨਾ ਪੁਜਾਵਈ॥੩੩੦॥

Jaise nirmal darpan mai na chitra kachh(u),
Sakal charitra chitra dekhat dikhāvaī.
Jaise nirmal jal baran atīt rīt(i),
sakal baran mil(i) baran banāvaī.
Jaise tau basundhrā suād bāsnā rahit,
aukhadhī anek ras gandh upjāvaī.
Taise gurdev sev alakh abhev gat(i),
Jaiso jaiso bhāo taisī kāmnā pujāvaī.330.

Just as a clean mirror has no image in it, but when one looks in it, it shows all the details in their true colours,

Just as clean water is bereft of all shades of colours, but acquires the colour that it mixes with,

Just as Earth is free of all tastes and desires but produces myriads of herbs of different effects, plants capable of giving many types of medicinal and aromatic extracts,

Similarly with whatever sentiment one performs service of indescribable and inaccessible Lord-like True Guru, one's desires are filled accordingly.

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ਸੁਖ ਦੂਖ ਹਾਨਿ ਮ੍ਰਿਤ ਪੂਰਬ ਲਿਖਤ ਲੇਖ,
ਜੰਤ੍ਰਨ ਕੈ ਨ ਬਸਿ ਕਛੁ, ਜੰਤ੍ਰੀ ਜਗਦੀਸ ਹੈ ॥
ਭੋਗਤ ਬਿਵਸਿ-ਮੇਵ ਕਰਮ ਕਿਰਤ ਗਤਿ,
ਜਸਿ ਕਰ ਤਸਿ, ਲੇਪ-ਕਾਰਨ ਕੋ ਈਸ ਹੈ ॥
ਕਰਤਾ ਪ੍ਰਧਾਨ, ਕਿਧੌ ਕਰਮ, ਕਿਧੌ ਹੈ ਜੀਉ,
ਘਾਟਿ ਬਾਢਿ ਕਉਨ, ਕਉਨ ਮਤਿ ਬਿਸ੍ਵਾ ਬੀਸ ਹੈ ॥
ਅਸਤੁਤਿ ਨਿੰਦਾ ਕਹਾ ਬਿਆਪਤ ਹਰਖ ਸੋਗ,
ਹੋਨਹਾਰ ਕਹੌ, ਕਹਾ ਗਾਰਿ ਅਉ ਅਸੀਸ ਹੈ ॥੩੩੧॥

Sukh dukh hān(i) mrit pūrab likhat lekh,
Jantran kai na bas(i) kachhu, jantrī jagdīs hai.
Bhogat bivas(i)-mev karam kirat gat(i),
jas(i) kar tas(i), lep-kāran ko īs hai.
Kartā pradhān, kidhau karam, kidhau hai jīo,
ghāṭ(i) bāḍh(i) kaun, kaun mat(i) bisvā bīs hai.
Astut(i) nindā kahā biāpat harakh sog,
honhār kahau, kahā gār(i) au asīs hai.331.

All events of happiness and sorrow, gain and loss, birth and death etc., take place according to what has been written by the Almighty or is preordained. Nothing is in the hands of living beings. It is all in the hands of the Almighty.

All living beings bear the fruits of what they had done. Whatever deeds they perform, they are rewarded accordingly. He the Almighty Himself involves the human beings in the performance of various deeds/actions.

And thus surprised, a question rises in everyone's minds— who is the primary cause, God, human being or the action itself? Which of these causes is more or less? What is definitely right? Nothing can be said with any degree of assurance.

How does one go through praise and slender, pleasure or sorrow? What is a blessing and what is a curse? Nothing can be said conclusively. One can only reason that all is happening and being caused by the Lord Himself.

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ਮਾਨਸਰ ਪਰ ਜਉ ਬੈਠਾਈਐ ਲੇ ਜਾਇ ਬਗ,
ਮੁਕਤਾ ਅਮੋਲ ਤਜਿ ਮੀਨ ਬੀਨਿ ਖਾਤ ਹੈ ॥
ਅਸਥਨ ਪਾਨ ਕਰਬੇ ਕਉ ਜਉ ਲਗਾਈਐ ਜੋਕ,
ਪੀਅਤ ਨ ਪੈ, ਲੈ ਲੋਹੂ ਅਚਏ ਅਘਾਤ ਹੈ ॥
ਪਰਮ ਸੁਗੰਧ ਪਰਿ ਮਾਖੀ ਨ ਰਹਿਤ ਰਾਖੀ,
ਮਹਾਂ ਦੁਰਗੰਧ ਪਰਿ ਬੇਗ ਚਲਿ ਜਾਤ ਹੈ ॥
ਜੈਸੇ ਗਜ ਮਜਨ ਕੈ ਡਾਰਤ ਹੈ ਛਾਰੁ ਸਿਰਿ,
ਸੰਤਨ ਕੈ ਦੋਖੀ ਸੰਤ ਸੰਗੁ ਨ ਸੁਹਾਤ ਹੈ ॥੩੩੨॥

Mānsar par jau baiṭhāīai le jāe bag,
muktā amol taj(i) mīn bīn(i) khāt hai.
Asthan pān karbe kau jau lagāīai jok,
pīat na pai, lai lohū achae aghāt hai.
Param sugandh par(i) mākhī na rahit rākhī,
mahāṅ durgandh par(i) beg chal(i) jāt hai.
Jaise gaj majan kai ḍārat hai chhār(u) sir(i),
santan kai dokhī sant sang(i) na suhāt hai.332.

If a heron is taken to Mansarover lake, he will only be picking up small fish instead of invaluable pearls.

If a leech is put to the teats of a cow, it will not suckle milk but suck blood to satiate its' hunger.

A fly when placed on a fragrant article does not stay there but hurriedly reaches where filth and stench is present.

Just as an elephant sprinkles dust on its head after bathing in clean water, so do the slanderers of saintly persons do not like the company of true and noble persons.

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ਗੁਰਮਤਿ ਸਤਿ ਏਕ ਟੇਕ, ਦੁਤੀਆ ਨਾਸਤਿ,
ਸਿਵ ਨ ਸਕਤਿ ਗਤਿ, ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ॥
ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਜੀਤ ਹਾਰ ਨ ਹਰਖ ਸੋਗ,
ਸੰਜੋਗ ਬਿਓਗ ਮੇਟਿ, ਸਹਜ ਨਿਵਾਸੀ ਹੈ ॥
ਚਤੁਰ ਬਰਨ ਇਕ ਬਰਨ ਹੁਇ ਸਾਧ ਸੰਗਿ,
ਪੰਚ ਪਰਪੰਚ ਤਿਆਗਿ ਬਿਸਮ ਬਿਸ੍ਵਾਸੀ ਹੈ ॥
ਖਟ ਦਰਸਨ ਪਰੈ ਪਾਰ ਹੁਇ ਸਪਤ-ਸਰ,
ਨਵ ਦੁਆਰ ਉਲੰਘਿ ਦਸਮਈ ਉਦਾਸੀ ਹੈ ॥੩੩੩॥

Gurmat(i) sat(i) ek ṭek, dutīā nāsat(i),
siv na sakat(i) gat(i), anbhai abhiāsī hai.
Trigun atīt, jīt hār na harakh sog,
saṅjog biog meṭ(i), sahaj nivāsī hai.
Chatur baran ik baran hue sādh saṅg(i),
pañch parpañch tiāg(i) bisam bisvāsī hai.
Khaṭ darsan parai pār hue sapat-sar,
nav duār ulaṅgh(i) dasmaī udāsī hai.333.

An obedient disciple of the True Guru considers the support of Guru's teachings and wisdom as authentic and true. He has no one else in his heart other than One God. He does not recognise god–Shiv or goddess–Shakti as a means of emancipation. He remains a meditator of One Fearless God.

He remains unsullied of the influence of *maya*. Defeat or victory, happiness or sorrow does not disturb or please him. He remains absorbed in supreme spiritual state discarding all thoughts of achievements and failures.

By joining true congregation he destroys the differences of high low caste and belongs to One God. Detaching from the love of five elements, he takes to *Naam Simran* of the wondrous God Lord and holds his faith in Him.

A Gursikh stays in the company of true seekers beyond the garbs of the six philosophical schools. He frees himself from the bonds of nine doors of the body and lives blissfully in the realm of the tenth door *(Dasam Duar)*.

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ਨਦੀ ਨਾਵ ਕੋ ਸੰਜੋਗ ਸੁਜਨ ਕੁਟੰਬ ਲੋਗੁ,
ਹੋਇਗੋ ਜੋ ਦੀਓ, ਸੋਈ ਮਿਲੈ ਆਗੈ ਜਾਇ ਕੈ ॥
ਅਸਨ ਬਸਨ ਧਨ ਸੰਗਿ ਨ ਚਲਤ, ਚਲੇ,
ਅਰਪੇ ਦੀਜੈ ਧਰਮਸਾਲਾ ਪਹੁਚਾਇ ਕੈ ॥
ਆਠੋ ਜਾਮ ਸਾਠੋ ਘਰੀ ਨਿਹਫਲ ਮਾਇਆ ਮੋਹ,
ਸਫਲ ਪਲਕ ਸਾਧ ਸੰਗਤਿ ਸਮਾਇ ਕੈ ॥
ਮਲ ਮੂਤ੍ਰ-ਧਾਰੀ ਅਉ ਬਿਕਾਰੀ ਨਿਰੰਕਾਰੀ ਹੋਤ,
ਸਬਦ ਸੁਰਤਿ ਸਾਧ ਸੰਗਿ ਲਿਵ ਲਾਇ ਕੈ ॥੩੩੪॥

Nadī nāv ko saṅjog sujan kuṭaṅb log(u),
hoego jo dīo, soī milai āgai jāe kai.
Asan basan dhan saṅg(i) na chalat, chale,
arpe dījai dharmsālā pahuchāe kai.
Āṭho jām sāṭho gharī nihphal māiā moh,
saphal palak sādh saṅgat(i) samāe kai.
Mal mūtra-dhārī au bikārī niraṅkārī hot,
sabad surat(i) sādh saṅg(i) liv lāe kai.334.

The union with friends, family members and other acquaintances in this world is like voyagers in a boat that lasts for a short period of time. Therefore whatever is donated for good deeds in this world will be received in the world beyond.

Food, clothing and wealth does not go with one in the next world. Whatever has been assigned to the Guru in the true company is what one's wealth or earnings are for life beyond.

Spending all the time in the love of *maya* and its actions are futile but enjoying the company of saintly persons even for a few seconds is a big achievement and useful.

By uniting the words/teachings of the Guru with mind, and by the grace of holy company, this filth-filled and vice-ridden human being becomes an obedient disciple of the Guru.

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ਹਉਮੈ ਅਭਿਮਾਨ ਅਸਥਾਨ ਤਜਿ ਬੰਝ ਬਨ,
ਚਰਨ ਕਮਲ ਗੁਰ-ਸੰਪਟ ਸਮਾਏ ਹੈ ॥
ਅਤਿ ਹੀ ਅਨੂਪ ਰੂਪ, ਹੇਰਤ ਹਿਰਾਨੇ ਦ੍ਰਿਗ,
ਅਨਹਦ ਗੁੰਜਤ ਸ੍ਰਵਨ ਹੂ ਸਿਰਾਏ ਹੈ ॥
ਰਸਨਾ ਬਿਸਮ ਅਤਿ ਮਧੁ ਮਕਰੰਦ ਰਸ,
ਨਾਸਿਕਾ ਚਕਿਤ ਹੀ ਸੁਬਾਸੁ ਮਹਿਕਾਏ ਹੈ ॥
ਕੋਮਲਤਾ ਸੀਤਲਤਾ ਪੰਗ ਸਰਬੰਗ ਭਏ,
ਮਨ-ਮਧੁਕਰ ਪੁਨਿ ਅਨਤ ਨ ਧਾਏ ਹੈ ॥੩੩੫॥

Haumai abhimān asthān taj(i) baṅjh ban,
charan kamal gur-saṅkaṭ samāe hai.
At(i) hī anūp rūp, herat hirāne drig,
anhad guṅjat sravan hū sirāe hai.
Rasnā bisam at(i) madhu makrand ras,
nāsikā chakit hī subās(u) maihkāe hai.
Komaltā sitaltā paṅg sarbaṅg bhae,
man-madhukar pun(i) anat na dhāe hai.335.

The black bee like mind of a Guru-oriented person who is attached with the congregation of saintly persons, forsakes pride and ego which is like a jungle of bamboos. He leaves attachment and infatuations. Enamored by the lotus-like feet of the True Guru, he remains engrossed in it.

Seeing the most beautiful form of the True Guru, his eyes are amazed. Listening to the pleasing and enchanting notes of the words of Guru, his ears feel calm and tranquil.

Relishing the sweet elixir-like dust of the feet of the True Guru, the tongue enjoys strange bliss and pleasure. The nostrils are amazed by the sweet smell of that dust of the True Guru.

Experiencing the calmness and tenderness of the sweet smell of the holy feet of the True Guru, all limbs of the body become stable. The black bee like mind then does not wander anywhere else and remains attached with lotus-like feet.

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ਬਾਸਨਾ ਕੋ ਬਾਸੁ, ਦੂਤ ਸੰਗਤਿ ਬਿਨਾਸ-ਕਾਲ,
ਚਰਨ ਕਮਲ ਗੁਰ ਏਕ ਟੇਕ ਪਾਈ ਹੈ॥
ਭੈਜਲ ਭਇਆਨਕ ਲਹਰਿ ਨ ਬਿਆਪਿ ਸਕੈ,
ਨਿਜ ਘਰ ਸੰਪਟ ਕੈ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ॥
ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਬਿਸਿਮਰਨ ਕੈ,
ਪ੍ਰੇਮ ਰਸਿ ਬਸਿ, ਆਸਾ ਮਨਸਾ ਨ ਪਾਈ ਹੈ॥
ਦੁਤੀਆ ਨਾਸਤਿ, ਏਕ ਟੇਕ ਨਿਹਚਲ ਮਤਿ,
ਸਹਜ ਸਮਾਧਿ ਉਨਮਨਿ ਲਿਵ ਲਾਈ ਹੈ॥੩੩੬॥

Bāsnā ko bās(u), dūt saṅgat(i) binās-kāl,
charan kamal gur ek ṭek pāī hai.
Bhaijal bhaiānak lahar(i) na biāp(i) sakai,
nij ghar saṅpaṭ kai dubidhā miṭāī hai.
Ān giān dhiān simran bisimran kai,
prem ras(i) bas(i), āsā mansā na pāī hai.
Dutīā nāsat(i), ek ṭek nihchal mat(i),
sahaj samādh(i) unman(i) liv lāī hai.336.

He who has taken the refuge of the lotus-like feet of the True Guru, is freed from attraction of all other smells and involvement in the five vices.

The worldly waves of wants and desires cannot influence him anymore. Having engrossed himself in the Self, he has destroyed all type of duality.

The black bee like lover of the lotus-feet of the True Guru, forgets all other type of knowledge, contemplations and incantations of meditations. He has destroyed all his wants and desires by virtue of his love for the lotus feet of the True Guru.

A Sikh of the Guru who is lover of the lotus feet (of the Guru) sheds his duality. He remains absorbed in the refuge of the lotus feet. In the higher spiritual state, he is absorbed in the stable contemplation of the Lord.

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ਚਰਨ ਕਮਲ ਰਜ ਮਸਤਕਿ ਲੇਪਨ ਕੈ,
ਭਰਮ ਕਰਮ ਲੇਖ ਸਿਆਮਤਾ ਮਿਟਾਈ ਹੈ ॥
ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਮਲੀਨ ਮਨਿ,
ਕਰਿ ਨਿਰਮਲ, ਦੂਤ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ ॥
ਚਰਨ ਕਮਲ ਸੁਖ-ਸੰਪਟ ਸਹਜ ਘਰਿ,
ਨਿਹਚਲ ਮਤਿ ਏਕ ਟੇਕ ਠਹਿਰਾਈ ਹੈ ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਮਾ ਅਗਾਧਿ ਬੋਧਿ,
ਸਰਬ ਨਿਧਾਨ ਅਉ ਸਕਲ ਫਲ-ਦਾਈ ਹੈ ॥੩੩੭॥

Charan kamal raj mastak(i) lepan kai,
bharam karam lekh siāmtā miṭāī hai.
Charan kamal charnāmrit malīn man(i),
kar(i) nirmal, dūt dubidhā miṭāī hai.
Charan kamal sukh-sanpaṭ sahaj ghar(i),
nihchal mat(i) ek ṭek ṭhaihrāī hai.
Charan kamal gur mahmā agādh(i) bodh(i),
sarab nidhān au sakal phal-dāī hai.337.

The application of the holy dust of the lotus-like feet of the True Guru obliterates the dross of all deeds performed in the previous births under the influence of doubts, suspicions and lack of faith.

By quaffing the nectar-like elixir of the holy feet of the True Guru, the dross of the mind is dispensed and one becomes clean (of heart). He is also freed from the influence of the five evils and other dualities.

Engrossed in the meditation of the holy name, one lives in the abode of God. The consciousness becomes stable and rests in the refuge of the Lord.

The knowledge of the glory of True Guru's holy feet is limitless and vast. He is the store-house of all material goods and a perfect and complete donor.

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ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਕੈ ਦਿਬਿ ਦੇਹ,
ਮਹਾ ਮਲ-ਮੂਤ੍ਰ-ਧਾਰੀ, ਨਿਰੰਕਾਰੀ ਕੀਨੇ ਹੈ ॥
ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ,
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ, ਆਪਾ ਆਪ ਚੀਨੇ ਹੈ ॥
ਚਰਨ ਕਮਲ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ ਕੈ,
ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਗੰਮਿਤਾ ਪ੍ਰਬੀਨੇ ਹੈ ॥
ਚਰਨ ਕਮਲ ਰਸ ਗੰਧ ਰੂਪ ਸੀਤਲਤਾ,
ਦੁਤੀਆ ਨਾਸਤਿ, ਏਕ ਟੇਕ ਲਿਵ ਲੀਨੇ ਹੈ ॥੩੩੮॥

Charan kamal raj majan kai dib(i) deh,
mahā mal-mūtra-dhārī, nirankārī kīne hai.
Charan kamal charnāmrit nidhān pān,
trigun atīt chīt, āpā āp chīne hai.
Charan kamal nij āsan singhāsan kai,
tribhavan au trikāl ganmitā prabīne hai.
Charan kamal ras gandh rūp sītaltā,
dutīā nāsat(i), ek ṭek liv līne hai.338.

Bathing in the holy dust of the True Guru's feet, the body of an individual acquires golden hue. One who is evil of thoughts, becomes Guru-oriented and divine of temperaments.

By relishing the elixir of the True Guru's feet, the mind is freed from the triple traits of *maya* (mammon). He then recognises his self.

By instilling the lotus-like holy feet of the True Guru in self, i.e. mind, one becomes aware of all the three times and the three worlds.

By relishing the coolness, sweetness, fragrance and beauty of the lotus-like feet of the True Guru, the duality disappears from the mind. One remains absorbed in the refuge and support of the holy feet (of the True Guru).

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ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ,
ਪੁਰਬ ਤੀਰਥ ਕੋਟਿ ਚਰਨ ਸਰਨਿ ਹੈ॥
ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ,
ਦੇਵੀ ਦੇਵ ਸੇਵਕ ਹੁਇ ਪੂਜਤ ਚਰਨ ਹੈ॥
ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ,
ਕਾਰਨ ਅਧੀਨ ਕੀਨ, ਕਾਰਨ ਕਰਨ ਹੈ॥
ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ,
ਪਤਿਤ ਪੁਨੀਤ ਭਏ, ਤਾਰਨ ਤਰਨ ਹੈ॥੩੩੯॥

Charan kamal raj majan pratāp at(i),
purab tīrath koṭ(i) charan saran(i) hai.
Charan kamal raj majan pratāp at(i),
devī dev sevak hue pūjat charan hai.
Charan kamal raj majan pratāp at(i),
kāran adhīn kīn, kāran karan hai.
Charan kamal raj majan pratāp at(i),
patit punīt bhae, tāran taran hai.339.

Bathing in the holy dust of the lotus feet of the True Guru has great significance. Millions of places of pilgrimage reside in the refuge of the True Guru. One is deemed to have visited all the holy places by the touch of the dust of His holy feet.

The glory and grandeour of the dust of True Guru's holy feet is supreme. All gods and goddesses worship Him as His humble servants. (worship of all gods and goddesses lie in the feet of the True Guru).

The significance of bathing in the dust of the holy feet of the True Guru is so great that he who is ever under the causes, himself becomes the creator of those causes, by becoming a devoted slave of the True Guru.

The importance of touching of True Guru's holy feet is so supreme that a human being badly soiled in sins of *maya* also becomes pious in his refuge. He even becomes a ship-like for others to sail across the worldly ocean.

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ਮਾਨਸਰ ਹੰਸ, ਸਾਧ ਸੰਗਤਿ ਪਰਮ-ਹੰਸ,
ਧਰਮ ਧੁਜਾ ਧਰਮਸਾਲਾ ਚਲਿ ਆਵਹੀ॥
ਉਤ ਮੁਕਤਾਹਲ ਅਹਾਰ ਦੁਤੀਆ ਨਾਸਤਿ,
ਇਤ ਗੁਰ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਵਹੀ॥
ਉਤ ਖੀਰ ਨੀਰ ਨਿਰਵਾਰੋ ਕੈ ਬਖਾਨੀਅਤ,
ਇਤ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸਮਝਾਵਹੀ॥
ਉਤ ਬਗ ਹੰਸ ਬੰਸ ਦੁਬਿਧਾ ਨ ਮੇਟਿ ਸਕੈ,
ਇਤ ਕਾਗ ਪਾਗਿ ਸਮ ਰੂਪ ਕੈ ਮਿਲਾਵਹੀ॥੩੪੦॥

Mānsar hańs, sādh sańgat(i) param-hańs,
Dharam dhujā dharamsālā chal(i) āv-hī.
Ut muktāhal ahār dutīā nāsat(i),
it gur sabad surat(i) liv lāv-hī.
Ut khīr nīr nirvāro kai bakhānīat,
it gurmat(i) durmat(i) samjhāv-hī.
Ut bag hańs bańs dubidhā na meṭ(i) sakai,
it kāg pāg(i) sam rūp kai milāv-hī.340.

Just as swans visit lake Mansarover, so do the righteous people with divine wisdom visit the holy congregation of Lord's loving servants/devotees.

There, at Mansarover, the swans relish pearls as their food and nothing else; so do these devotees engross their minds in the holy *Naam* of the Lord and remains attached with His divine words.

The swans are believed to disintegrate milk in its constituents of water and milk; while here in the holy congregation, one learns about those who are Guru-oriented and self-oriented.

The temperament of herons cannot be changed into those of swans but here in the holy congregation, those who are like filth-eating crows are transformed into holy and devoted persons through the hue of *Naam* blessed by the True Guru.

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ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਛਿਨ,
ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਪਾਵਹੀ ॥
ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਅਉ ਨਾਦ ਬਾਦ,
ਰਾਗ ਰਾਗਨੀ ਹੂ ਨੇਤਿ ਨੇਤਿ ਕਰਿ ਗਾਵਹੀ ॥
ਦੇਵੀ ਦੇਵ ਸਰਬ ਨਿਧਾਨ ਅਉ ਸਕਲ ਫਲ,
ਸ੍ਵਰਗ ਸਮੂਹ ਸੁਖ ਧਿਆਨ ਧਰਿ ਧਿਆਵਹੀ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰ ਸਾਵਧਾਨ ਜਾਨਿ,
ਗੁਰਸਿਖ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਵਹੀ ॥੩੪੧॥

Gursikh saṅgat(i) milāp ko pratāp chhin,
siv sankād(i) brahmādik na pāv-hī.
Simrit(i) purān bed sāstra au nād bād,
rāg rāgnī hū net(i) net(i) kar(i) gāv-hī.
Devī dev sarab nidhān au sakal phal,
swarg samūh sukh dhiān dhar(i) dhiāv-hī.
Pūran brahm sat(i)gur sāvdhān jān(i),
gursikh sabad surat(i) liv lāv-hī.341.

Even gods like Shiv, Brahma, Sanak etc. are unable to acquire the importance of the congregation that one achieves by keeping the company of the obedient and devoted disciples of the True Guru even for a second.

A very short while spent in the holy congregation is sung as infinite, infinite by various religious scriptures like *Simritis, Purans*, Vedas beside the musical instruments, and various modes of singing.

All goddesses, gods, treasures, fruits and comforts of heaven sing and remember the peace that they enjoyed even with a fractional association with congregation of the saints.

The obedient disciples attach their mind and engross themselves in the words of the True Guru with singular mind considering the True Guru to be complete and perfect form of Lord.

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ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ, ਬਿਸਮ ਬਚਿਤ੍ਰ-ਪਨ,
ਕਾਹੂ ਸੋ ਨ ਕੋਊ ਕੀਨੋ, ਏਕ ਹੀ ਅਨੇਕ ਹੈ ॥
ਨਿਪਟ ਕਪਟ, ਘਟਿ-ਘਟਿ ਨਟ-ਵਟ ਨਟ,
ਗੁਪਤ ਪ੍ਰਗਟ ਅਟ-ਪਟ ਜਾਵਦੇਕ ਹੈ ॥
ਦ੍ਰਿਸਟਿ ਸੀ ਦ੍ਰਿਸਟਿ ਨ ਦਰਸਨ ਸੋ ਦਰਸੁ,
ਬਚਨ ਸੋ ਬਚਨ ਨ ਸੁਰਤਿ ਸਮੇਕ ਹੈ ॥
ਰੂਪ ਰੇਖ ਲੇਖ ਭੇਖ ਨਾਦ ਬਾਦ ਨਾਨਾ ਬਿਧਿ,
ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਬ੍ਰਹਮ ਬਿਬੇਕ ਹੈ ॥੩੪੨॥

Rachnā charitra chitra, bisam bachitra-pan,
kāhū so na koū kīno, ek hī anek hai.
Nipaṭ kapaṭ, ghaṭ(i)-ghaṭ(i) naṭ-vaṭ naṭ,
gupt pragaṭ aṭ-paṭ jāvdek hai.
Drisṭ sī drisṭ(i) na darsan so dars(u),
bachan so bachan na surat(i) samek hai.
Rūp rekh lekh bhekh nād bād nānā bidh(i),
agam agādh(i) bodh brahm bibek hai.342.

Miracle of His creation is wondrous and astonishing. No human being has been created like another. Yet His light prevails in all.

This world is an illusion. But every creation that is part of this entangled illusion, He, Himself is causing these wondrous acts both conspicuously and latently like a juggler.

In this creation, no one looks alike, talks alike, thinks alike or sees alike. No one's wisdom is the same.

Living beings are of myriad forms, fortune, posture, sound and rhythm. All this is beyond comprehension and knowledge. In fact it is beyond human capability to understand the strange and wondrous creation of the Lord.

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ਸਤਿ ਰੂਪ ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਧਿਆਨ,
ਸਤਿ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਰਬ੍ਰਹਮ ਹੈ ॥
ਸਤਿ ਗੁਰ ਸਬਦ ਅਨਾਹਦ ਬ੍ਰਹਮ-ਗਿਆਨ,
ਗੁਰਮੁਖਿ ਪੰਥ ਸਤਿ, ਗੰਮਿਤਾ ਅਗਮ ਹੈ ॥
ਗੁਰ ਸਿਖ ਸਾਧ ਸੰਗ ਬ੍ਰਹਮ-ਸਥਾਨ ਸਤਿ,
ਕੀਰਤਨ ਸਮੈ ਹੁਇ ਸਾਵਧਾਨ ਸਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਭਾਵਨੀ ਭਗਤਿ ਭਾਉ ਚਾਉ ਸਤਿ,
ਸਹਜ ਸੁਭਾਉ ਗੁਰਮੁਖਿ ਨਮੋ ਨਮ ਹੈ ॥੩੪੩॥

Sat(i) rūp sat(i)gur pūran brahm dhiān,
sat(i) nām(u) sat(i)gur te pārbrahm hai.
Sat(i) gur sabad anāhad brahm-giān,
gurmukh(i) paṅth sat(i), gaṅmitā agam hai.
Gur sikh sādh saṅg brahm-sathān sat(i),
kīrtan samai hue sāvdhān sam hai.
Gurmukh(i) bhāvnī bhagat(i) bhāo chāo sat(i),
sahaj subhāo gurmukh(i) namo nam hai.343.

True of form, the True Guru is the embodiment of the perfect Lord. Focusing on True Guru is truly focusing on the Lord. True Guru helps us realise the Lord of Eternal Name.

The Guru-blessed unstruck word is eternal of form and this is the means of divine knowledge and His realisation. The Guru-wise path defined by the True Guru is eternal of form, but this path is beyond reach.

The assembly of Guru's obedient and saintly disciples is the abode of the eternal Lord. Singing His praises through *Gurbani* with singular mind, a devoted disciple becomes one with God, the Lord.

The heart of a Guru-conscious disciple of the Guru is ever filled with loving devotion and enthusiasm of His worship. Salute such a cool-natured Guru-conscious disciple again and again.

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ਨਿਰੰਕਾਰ ਨਿਰਾਧਾਰ ਨਿਰਾਹਾਰ ਨਿਰ-ਬਿਕਾਰ,
ਅਜੋਨੀ ਅਕਾਲ ਅਪਰੰਪਰ ਅਭੇਵ ਹੈ॥
ਨਿਰਮੋਹ ਨਿਰਵੈਰ ਨਿਰਲੇਪ ਨਿਰਦੋਖ,
ਨਿਰਭੈ ਨਿਰੰਜਨ, ਅਤਹ ਪਰ ਅਤੇਵ ਹੈ॥
ਅਬਿਗਤਿ ਅਗਮ ਅਗੋਚਰ ਅਗਾਧਿ ਬੋਧਿ,
ਅਚੁਤ ਅਲਖ ਅਤਿ ਅਛਲ ਅਛੇਵ ਹੈ॥
ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ-ਮੈ,
ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਗੁਰਦੇਵ ਹੈ॥੩੪੪॥

Nirańkār nirādhār nirāhār nir-bikār,
ajonī akāl aprańpar abhev hai.
Nirmoh nirvair nirlep nirdokh,
nirbhai nirańjan, atah par atev hai.
Abigat(i) agam agochar agādh(i) bodh(i),
achut alakh at(i) achhal achhev hai.
Bismai bisam ascharjai ascharaj-mai,
Adbhut parmādbhut gurdev hai.344.

The eternal form of the Lord whose embodiment is True Guru, is formless, who is bereft of all support, who has no desire of any food, who is free of all vices, free of entering wombs to take birth, who is imperishable, limitless and who cannot be fathomed.

He is sans attachment, animosity, free of all allurements and stigmas, fearless, uninfluenced by *maya* and is beyond the beyond.

Whose extent cannot be known, is imperceptible, beyond the senses, whose expanse is unknowable, who is ever stable, beyond perceptions, is beyond deception nor can be hurt by anyone.

Knowing Him is most baffling, amazing and astonishing that can make anyone blissfully ecstatic. The effulgent of form— the True Guru is the form of such an eternal and radiant God Lord.

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ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ ਪੂਰਨਮਾਸੀ,
ਆਠ ਜਾਮ ਸਾਠਿ ਘਰੀ ਆਜ ਤੇਰੀ ਬਾਰੀ ਹੈ ॥
ਅਉਸਰ ਅਭੀਚ ਬਹੁ ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਹੁਇ,
ਰੂਪ ਗੁਨ ਜੋਬਨ ਸਿੰਗਾਰ ਅਧਿਕਾਰੀ ਹੈ ॥
ਚਾਤਿਰ ਚਤੁਰ ਪਾਠ, ਸੇਵਕ ਸਹੇਲੀ ਸਾਠਿ,
ਸੰਪਦਾ ਸਮਗ੍ਰੀ ਸੁਖ ਸਹਜ ਸੁਚਾਰੀ ਹੈ ॥
ਸੁੰਦਰ ਮੰਦਰ, ਸੁਭ ਲਗਨ ਸੰਜੋਗ ਭੋਗ,
ਜੀਵਨ ਜਨਮ ਧੰਨਿ, ਪ੍ਰੀਤਮ ਪਿਆਰੀ ਹੈ ॥੩੪੫॥

Kārtak mās rut(i) sarad pūranmāsī,
āṭh jām sāṭh(i) gharī āj terī bārī hai.
Ausar abhīch bahu nāik kī nāikā hue,
rūp gun joban siṅgār adhikārī hai.
Chātir chatur pāṭh, sevak sahelī sāṭh(i),
saṅpadā samgrī sukh sahaj suchārī hai.
Suṅdar maṅdar, subh lagan saṅjog bhog,
jīvan janam dhaṅn(i), prītam piārī hai.345.

It is the month of *Kartik*, and winter season with full moon night. In these eight watches, here is your chance to meet your beloved at any time. (Guru Nanak Dev Ji was born on this day).

Therefore, you too be the rightful person to meet the beloved Lord of myriad other female-like seekers, with your loving devotion, love, worship like beauty and adornment of youthful virtues on this auspicious moment of star configuration.

You are alert and adept in *Naam Simran*, the sixty main veins of your body are your friends and in your obedience, and you are the possessor of equipoise, beauteous treasure and other items of great value.

In this auspicious occasion, acquiring the union of the temple-like body with the beloved Lord on the nuptial bed of the heart will make your human birth and life a blessed one. And thus you become the beloved of your dear and loving husband (God).

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ਦਿਨਕਰ ਕਿਰਨਿ ਸੁਹਾਤ ਸੁਖਦਾਈ ਅੰਗ,
ਰਚਤ ਸਿੰਗਾਰ ਅਭਰਨ, ਸਖੀ ਆਇ ਕੈ॥
ਪ੍ਰਿਥਮ ਉਬਟਨਾ ਕੈ, ਸੀਸ ਮੈ ਮਲਉਨੀ ਮੇਲਿ,
ਮਜਨ ਉਸਨ ਜਲ, ਨਿਰਮਲ ਭਾਇ ਕੈ॥
ਕੁਸਮ ਅਵੇਸ ਕੇਸ, ਬਾਸਤ ਫੁਲੇਲ ਮੇਲਿ,
ਅੰਗ ਅਰਗਜਾ ਲੇਪ, ਹੇਤ ਉਪਜਾਇ ਕੈ॥
ਚੀਰ ਚਾਰ ਦਰਪਨ ਮਧਿ ਆਪਾ ਆਪੁ ਚੀਨਿ,
ਬੈਠੀ ਪਰਜੰਕ ਪਰਿ ਧਾਵਰੀ ਨ ਧਾਇ ਕੈ॥੩੪੬॥

Dinkar kiran(i) subāt sukhdāī ang,
rachat singār abharan, sakhī āe kai.
Pritham ubatnā kai, sīs mai malaunī mel(i),
majan usan jal, nirmal bhāe kai.
Kusam aves kes, bāsat phulel mel(i),
ang argajā lep, bet upjāe kai.
Chīr chār darpan madh(i) āpā āp(u) chīn(i),
baiṭhī parjank par(i) dhāvrī na dhāe kai.346.

(Before the girl is married off, the bride is adorned with ornaments and jewellery) and the rays of Sun falling on her, make her look more good. Her friends come to embellish her more.

Paste of herbs, oil and salts is rubbed on her body, the hair are massaged with scents and oil and then shampooed with lukewarm water. Her body then starts radiating like gold.

Adoring the hair with flowers, applying the mixture of fragranted and scented mixture on the body, the feeling of romance and love is incited.

Wearing beautiful dresses, seeing her beautiful form in the mirror, she occupies the bed of her dear husband. Then her wandering mind does not wander any more and becomes stable and restful.

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ਕਕਹੀ ਦੈ ਮਾਂਗ ਉਰਝਾਏ ਸੁਰਝਾਏ ਕੇਸ,
ਕੁੰਕਮ ਚੰਦਨ ਕੋ, ਤਿਲਕ ਦੈ ਲਿਲਾਰ ਮੈ॥
ਅੰਜਨ ਖੰਜਨ ਦ੍ਰਿਗ, ਬੇਸਰਿ ਕਰਨ-ਫੂਲ,
ਬਾਰੀ ਸੀਸ-ਫੂਲ ਦੈ, ਤਮੋਲ ਮੁਖ ਦੁਆਰ ਮੈ॥
ਕੰਠ ਸਰੀ ਕਪੋਤਿ ਮਰਕਤ ਅਉ ਮੁਕਤਾਹਲ,
ਬਰਨ ਬਰਨ ਫੂਲ ਸੋਭਾ ਉਰ ਹਾਰ ਮੈ॥
ਚਚਰ-ਚਰੀ ਕੰਕਨ ਮੁੰਦ੍ਰਿਕਾ ਮਹਦੀ ਬਨੀ,
ਅੰਗੀਆ ਅਨੂਪ, ਛੁਦ੍ਰਪੀਠਿ ਕਟਿ ਧਾਰ ਮੈ॥੩੪੭॥

Kakahī dai māṅg urjhāe surjhāe kes,
kuṅkam chaṅdan ko, tilak dai lilār mai.
Anjan khaṅjan drig, besar(i) karan-phūl,
bārī sīs-phūl dai, tamol mukh duār mai.
kaṅṭh sarī kapot(i) markat au muktāhal,
baran baran phūl sobhā ur hār mai.
Chachar-charī kaṅkan muṅdrikā mahdī banī,
aṅgīā anūp, chhudrapīṭh(i) kaṭ(i) dhār mai.347.

(In order to enjoy favour and love of her God-husband), a seeker bride should comb her entangled hair and create a neat parting in her hair, apply a dot of saffron and sandalwood on her forehead.

Put collyrium in her frolicsome eyes, a ring in the nose, ear-rings, wear dome-shaped ornament on the head and wait at the main entrance chewing betel leaf.

Wear diamond and pearl-studded necklace and adorn her heart with colourful flowers of virtuous qualities,

Wear colourful rings in her fingers, bracelets, bangles on her wrists, apply henna on her hands, wear a beautiful bodice and a black thread with trinklets around her waist.

Note : *All the above adornments are related to the virtues and Naam Simran of the Sikh philosophy as preached by Gurus.*

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ਸੋਭਿਤ ਸਰਦ ਨਿਸਿ ਜਗਮਗ ਜੋਤਿ ਸਸਿ,
ਪ੍ਰਥਮ ਸਹੇਲੀ ਕਹੈ, ਪ੍ਰੇਮ ਰਸੁ ਚਾਖੀਐ ॥
ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਤੇਰੈ ਆਏ ਹੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ,
ਮਿਲੀਐ ਨਿਰੰਤਰ ਹੁਇ, ਅੰਤਰੁ ਨ ਰਾਖੀਐ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ,
ਮਨ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਭਿਲਾਖੀਐ ॥
ਜੋਈ ਲਜਾਇ, ਪਾਈਐ ਨ ਪੁਨਿ ਪਦਮ ਦੈ,
ਪਲਕ ਅਮੋਲ ਪ੍ਰਿਅ ਸੰਗ ਮੁਖ ਸਾਖੀਐ ॥੩੪੮॥

Sobhit sarad nis(i) jagmag jot(i) sas(i),
pratham sahelī kahai, prem ras(u) chākhīai.
Pūran kripā kai terai āe hai kripā nidhān,
milīai nirantar hue, antar(u) na rākhīai.
Charan kamal makrand ras lubhit hue,
man madhukar sukh sanpaṭ bhilākhīai.
Joī lajāe, pāīai na pun(i) padam dai,
palak amol pria sang mukh sākhīai.348.

Note : *Abandon bashfulness and enjoy the love of the beloved husband at the time of meeting Him.*

It is a wintry night and the Moon is spreading its light all around. A friend of the holy congregation urges to obtain Guru's sermons in order to enjoy the elixir of Lord husband's love.

And when the clement Lord in His complete blessings comes and rests on your bed-like heart, then meet Him without any reservations and inhibitions.

May the frolicsome mind remain longing for the fragrant dust of the lotus feet of the Lord.

Guru-conscious persons testify that any seeker bride who remains shy and bashful at the time of meeting with husband Lord, loses that rare opportunity. She is then unable to obtain the invaluable moment even after spending countless money.

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ਕੰਚਨ ਅਸੁਧ ਜੈਸੇ ਭ੍ਰਮਤ ਕੁਠਾਲੀ ਬਿਖੈ,
ਸੁਧ ਭਏ ਭ੍ਰਮਤ ਨ, ਪਾਵਕ ਪ੍ਰਗਾਸ ਹੈ॥
ਜੈਸੇ ਕਰ ਕੰਕਨ ਅਨੇਕ ਸੈ ਪ੍ਰਗਟ ਧੁਨਿ,
ਏਕੈ ਏਕ ਟੇਕ ਪੁਨਿ ਧੁਨਿ ਕੋ ਬਿਨਾਸ ਹੈ॥
ਖੁਧਿਆ ਕੈ ਬਾਲਕ ਬਿਲਲਾਤ ਅਕੁਲਾਤ ਅਤਿ,
ਅਸਥਨ ਪਾਨ ਕਰਿ ਸਹਜਿ ਨਿਵਾਸ ਹੈ॥
ਤੈਸੇ ਮਾਇਆ ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ ਧਾਵੈ,
ਗੁਰ ਉਪਦੇਸ ਨਿਹਚਲ ਗ੍ਰਿਹਿ ਪਦ ਬਾਸ ਹੈ॥੩੪੯॥

Kaṅchan asudh jaise bhramat kuṭhālī bikhai,
sudh bhae bhramat na, pāval pragās hai.
Jaise kar kaṅkan anek sai pragaṭ dhun(i),
ekai ek ṭek pun(i) dhun(i) ko binās hai.
Khudhiā kai bālak bil-lāt akulāt at(i),
asthan pān kar(i) sahaj(i) nivās hai.
Taise māiā bhramat bhramat chatur kuṅṭ dhāvai,
gur updes nihchal grih(i) pad bās hai.349.

As impure gold when heated in a crucible, keep on moving here and there but when purified becomes stable and glitters like fire.

If many bangles are worn in one arm, they keep making noise by striking with each other but when melted and made into one become quiet and noiseless.

Just as a child cries when hungry but becomes quiet and peaceful after suckling milk from his mother's breasts.

Similarly a human mind engulfed in worldly attachments and love keeps on wandering all over. But by the sermons of the True Guru, he becomes stable and calm.

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ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਭਵਨ ਉਜਿਆਰੋ ਹੋਤ,
ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟਿ ਦਿਖਾਤ ਹੈ ॥
ਓਤਿ ਪੋਤਿ ਜੋਤਿ ਹੋਤ, ਕਾਰਜ ਬਾਛਤ ਸਿਧਿ,
ਆਨੰਦ ਬਿਨੋਦ ਸੁਖ ਸਹਜਿ ਬਿਹਾਤ ਹੈ ॥
ਲਾਲਚ ਲੁਭਾਇ ਰਸ ਲੁਭਿਤ ਨਾਨ੍ਹਾ ਪਤੰਗ,
ਬੁਝਤ ਹੀ ਅੰਧਕਾਰ ਭਏ ਅਕੁਲਾਤ ਹੈ ॥
ਤੈਸੇ ਬਿਦਮਾਨਿ ਜਾਨੀਐ ਨ ਮਹਿਮਾ ਮਹਾਂਤ,
ਅੰਤਿਰੀਛ ਭਏ ਪਾਛੇ ਲੋਗ ਪਛੁਤਾਤ ਹੈ ॥੩੫੦॥

Jaise dīp dipat bhavan ujiāro hot,
sagal samagrī grih(i) pragaṭ(i) dikhāt hai.
Ot(i) pot(i) jot(i) hot, kāraj bāchhat sidh(i),
ānaṅd binod sukh sahaj(i) bihāt hai.
Lālach lubhāe ras lubhit nānā pataṅg,
bujhat hī aṅdhkār bhae akulāt hai.
Taise bidmān(i) jānīai na mahimā mahāṅt,
aṅt(i)rīchh bhae pāchhe log pachhutāt hai.350.

Just as a house is lit up when a lamp is lighted in it, it makes everything visible clearly;

With light spreading all around, all the tasks can be accomplished with ease and the time passes in peace and happiness;

Just as many moths are enamored by the light of the lamp but are distressed when the light goes off and darkness descends;

Just as the living beings do not appreciate the importance of the lighted lamp, but repent for not taking advantage of it when the lamp goes off, similarly the people repent and feel sad for not taking advantage of the presence of the True Guru after they have left and gone. They do not bother to know the greatness of the True Guru.

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ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਮਹਾਤਮੈ ਨ ਜਾਨੈ ਕੋਊ,
ਬੁਝਤ ਹੀ ਅੰਧਕਾਰ ਭਟਕਤ ਰਾਤ ਹੈ ॥
ਜੈਸੇ ਦ੍ਰੁਮ ਆਂਗਨਿ ਅਛਿਤ ਮਹਿਮਾ ਨ ਜਾਨੈ,
ਕਟਤ ਹੀ ਛਾਂਹਿ ਬੈਠਬੇ ਕਉ ਬਿਲਲਾਤ ਹੈ ॥
ਜੈਸੇ ਰਾਜਨੀਤਿ ਬਿਖੈ ਚੈਨ ਹੁਇ ਚਤੁਰ ਕੁੰਟ,
ਛਤ੍ਰ ਢਾਲਾ ਚਾਲ ਭਏ ਜਤ੍ਰ ਕਤ੍ਰ ਜਾਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਮ ਜੁਗਤਿ ਜਗਿ,
ਅੰਤਿਰੀਛ ਭਏ ਪਾਛੇ ਲੋਗ ਪਛੁਤਾਤ ਹੈ ॥੩੫੧॥

Jaise dīp dipat mahātamai na jānai koū,
bujhat hī aṅdhkār bhaṭkat rāt hai.
Jaise drum āṅgan(i) achhit mahimā na jānai,
kaṭat hī chhāṅhe baiṭhbe kau bil-lāt hai.
Jaise rājnīt(i) bikhai chain hue chatur kuṅṭ,
chhatra ḍhālā chāl bhae jatra katra jāt hai.
Taise gursikh sādh saṅgam jugat(i) jag(i),
aṅt(i)rīchh bhae pāchhe log pachhutāt hai.351.

Just as the significance of a lit lamp is not appreciated by anyone, but when it is extinguished, one has to wander in the darkness.

Just as a tree in the courtyard is not appreciated, but when felled or uprooted one longs for its shade.

Just as enforcement of law and order of the kingdom ensures peace and prosperity everywhere, but chaos prevails when enforcement is compromised.

So is the unique opportunity for the Sikhs of the Guru to meet with the saintly True Guru. Once missed, everyone repents.

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ਜਉਪੈ ਜਾਨੈ ਅਨੂਪ ਰੂਪ ਦ੍ਰਿਗਨ ਕੈ ਦੇਖੀਅਤ,
ਲੋਚਨ ਅਛਤ ਅੰਧ ਕਾਹੇ ਨ ਪੇਖਹੀ॥
ਜਉ ਜਾਨੈ ਸਬਦ ਰਸ ਰਸਨਾ ਬਖਾਨੀਅਤ,
ਜਿਹਬਾ ਅਛਤ ਕਤ ਗੁੰਗ ਨ ਸਰੇਖ ਹੀ॥
ਜਉਪੈ ਜਾਨੈ ਰਾਗ ਨਾਦ ਸੁਨੀਅਨ ਸ੍ਰਵਨ ਕੈ,
ਸ੍ਰਵਨ ਸਹਤ ਕਿਉ ਬਹਰੋ ਬਿਸੇਖ ਹੀ॥
ਨੈਨ ਜਿਹਵਾ ਸ੍ਰਵਨ ਕੋ ਨ ਕਛੂਐ ਬਸਾਇ,
ਸਬਦ ਸੁਰਤਿ ਸੋ ਅਲੇਖ ਲੇਖ ਲੇਖਹੀ॥੩੫੨॥

Jaupai jānai anūp rūp drigan kai dekhīat,
lochan achhat andh kāhe na pekh-hī.
Jau jānai sabad ras rasnā bakhānīat,
jihbā achhat kat gung na sarekh hī.
Jaupai jānai rāg nād sunīan sravan kai,
sravan sahat kio baharo bisekh hī.
Nain jihvā sravan ko na kachhūai basāe,
sabad surat(i) so alekh lekh lekh-hī.352.

If we believe that we see the beauty of the nature because of our eyes, then why can't a blind person who has no eyes, enjoy the same spectacle?

If we believe that we speak sweet words because of our tongue, then why can't a dumb person with his tongue intact speak these words?

If we accept that we hear sweet music because of ears, then why can't a deaf person hear it with his ears intact?

In fact, eyes, tongue and ears have no power of their own. Only the union of the consciousness with the words can describe or enable us to enjoy what we see, speak or hear. This is also true for knowing the indescribable Lord. Engrossing the consciousness in the words of the True Guru and perpetual practicing of *Naam* makes it possible.

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ਜਨਨੀ ਜਤਨ ਕਰਿ ਜੁਗਵੈ ਜਠਰ ਰਾਖੈ,
ਤਾ ਤੇ ਪਿੰਡ ਪੂਰਨ ਹੁਇ ਸੁਤ ਜਨਮਤ ਹੈ॥
ਬਹੁਰਿਓ ਅਖਾਦਿ ਖਾਦਿ ਸੰਜਮ ਸਹਿਤ ਰਹੈ,
ਤਾਹੀ ਤੇ ਪੈ ਪੀਅਤ ਅਰੋਗ-ਪਨ ਪਤ ਹੈ॥
ਮਲ ਮੂਤ੍ਰ ਧਾਰ ਕੋ ਬਿਚਾਰ ਨ ਬਿਚਾਰੈ ਚਿਤ,
ਕਰੈ ਪ੍ਰਿਤਪਾਲ ਬਾਲੁ, ਤਊ ਤਨ ਗਤ ਹੈ॥
ਤੈਸੇ ਅਰਭਕ ਰੂਪ ਸਿਖ ਹੈ ਸੰਸਾਰ ਮਧਿ,
ਸ੍ਰੀ ਗੁਰ ਦਇਆਲ ਕੀ ਦਇਆ ਕੈ ਸਨ ਗਤ ਹੈ ॥੩੫੩॥

Jan-nī jatan kar(i) jugvai jaṭhar rākhai,
tā te pinḍ pūran hue sut janmat hai.
Bahurio akhād(i) khād(i) sanjam sahit rahai,
tāhī te pai pīat arog-pan pat hai.
Mal mūtra dhār ko bichār na bichārai chit,
karai pritpāl bāl(u), taū tan gat hai.
Taise arbhak rūp sikh hai sansār madh(i),
srī gur daiāl kī daiā kai san gat hai.353.

Just as a pregnant woman takes all possible care of herself during her pregnancy and on completion of the period gives birth to a baby boy;

Then she observes and controls her eating habits meticulously and rigidly that helps the young child to grow healthy by consuming his mother's milk.

The mother cares not about all the filth of the child and brings him up to give him a healthy body.

So is a disciple (Sikh), like a child in this world who like the mother is blessed by the Guru with *Naam Simran* that ultimately emancipates him.

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ਜੈਸੇ ਤਉ ਜਨਨੀ ਖਾਨ ਪਾਨ ਕਉ ਸੰਜਮੁ ਕਰੈ,
ਤਾ ਤੇ ਸੁਤ ਰਹੈ ਨਿਰਬਿਘਨ ਅਰੋਗ ਜੀ ॥
ਜੈਸੇ ਰਾਜਨੀਤਿ ਰੀਤਿ ਚਕ੍ਰਵੈ ਚੈਤੰਨ ਰੂਪ,
ਤਾ ਤੇ ਨਿਹਚਿੰਤ ਨਿਰਭੈ ਬਸਤ ਲੋਗ ਜੀ ॥
ਜੈਸੇ ਕਰੀਆ ਸਮੁੰਦ੍ਰ ਬੋਹਿਥ ਮੈ ਸਾਵਧਾਨ,
ਤਾ ਤੇ ਪਾਰਿ ਪਹੁੰਚਤ ਪਥਿਕ ਅਸੋਗ ਜੀ ॥
ਤੈਸੇ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਲਿਵ,
ਤਾਂ ਤੇ ਨਿਰਦੋਖ ਸਿਖ ਨਿਜ ਪਦ ਜੋਗ ਜੀ ॥੩੫੪॥

Jaise tau jan-nī khān pān kau sañjam(u) karai,
tā te sut rahai nirbighan arog jī.
Jaise rājnit(i) rīt(i) chkravai chaitaṅn rūp,
tā te nihchiṅt nirbhai basat log jī.
Jaise kariā samuṅdra bohith mai sāvdhān,
tā te pār(i) pahuṅchat pathik asog jī.
Taise gur pūran brahm giān dhiān liv,
tāṅ te nirdokh sikh nij pad jog jī.354.

Just as a would-be mother takes care of what she eats so that the child in her womb remains healthy.

Just as a good ruler remains alert in the enforcement of law and order so as to keep his subjects safe, fearless of any harm and happy.

Just as a sailor is ever alert while sailing his boat in the ocean so that he takes all his passengers safely to other shore.

Similarly, the God-like True Guru is ever alert to bless his loving and devoted servant with knowledge and ability to focus his mind in Lord's name. And thus a Sikh of the Guru keeps himself free of all vices and becomes eligible for higher spiritual state.

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ਜਨਨੀ ਸੁਤਹਿ ਜਉ ਧਿਕਾਰ ਮਾਰਿ, ਪਿਆਰੁ ਕਰੈ,
ਪਿਆਰ ਝਿਰਕਾਰ ਦੇਖਿ ਸਕਤ ਨ ਆਨ ਕੋ ॥
ਜਨਨੀ ਕੋ ਪਿਆਰੁ ਅਉ ਧਿਕਾਰ ਉਪਕਾਰ ਹੇਤ,
ਆਨ ਕੋ ਧਿਕਾਰ ਪਿਆਰ ਹੈ ਬਿਕਾਰ ਪ੍ਰਾਨ ਕੋ ॥
ਜੈਸੇ ਜਲ ਅਗਨਿ ਮੈ ਪਰੈ, ਬੂਡ ਮਰੈ ਜਰੈ,
ਤੈਸੇ ਕ੍ਰਿਪਾ ਕ੍ਰੋਪ ਆਨ ਬਨਿਤਾ ਅਗਿਆਨ ਕੋ ॥
ਤੈਸੇ ਗੁਰ ਸਿਖਨ ਕੋ ਜੁਗਵਤ ਜਤਨ ਕੈ,
ਦੁਬਿਧਾ ਨ ਬਿਆਪੈ, ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਕੋ ॥੩੫੫॥

Jan-nī suteh jau dhikār mār(i), piār(u) karai,
piār jhirkār dekh(i) sakat na ān ko.
Jan-nī ko piār au dhikār upkār het,
ān ko dhikār piār hai bikār prān ko.
Jaise jal agan(i) mai parai, būḍ marai jarai,
taise kripā krop ān banitā agiān ko.
Taise gur sikhan ko jugvat kai,
dubidhā na biāpai, prem param nidhān ko.355.

The mother scolds and spanks the child but cannot tolerate anyone else scolding, spanking and loving him.

Mother's scolding and spanking of the child is for his benefit but when someone else does it, it is indeed painful.

(Although water is cold and fire is hot) falling in water drowns while jumping into fire burns a person to death. Similarly it is foolish to believe on the kindness or anger of another woman. (It is utter foolishness to lay faith on any other god/goddess or so-called saint; leaving the True Guru).

Just like mother, the True Guru makes every effort and attaches the Sikhs in the love of the Supreme Lord, the source of everything. And thus they are never infatuated or attracted by the love or anger of any god/goddess or spurious saint.

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ਜੈਸੇ ਕਰ ਗਹਤ ਸਰਪ ਸੁਤ ਪੇਖਿ ਮਾਤਾ,
ਕਹੈ ਨ ਪੁਕਾਰ, ਫੁਸਲਾਇ ਉਰ ਮੰਡ ਹੈ ॥
ਜੈਸੇ ਬੈਦ ਰੋਗੀ ਪ੍ਰਤਿ ਕਹੈ ਨ ਬਿਥਾਰ ਬ੍ਰਿਥਾ,
ਸੰਜਮ ਕੈ ਅਉਖਦਿ ਖਵਾਇ ਰੋਗ ਡੰਡ ਹੈ ॥
ਜੈਸੇ ਭੂਲਿ ਚੂਕਿ ਚਟੀਆ ਕੀ ਨ ਬੀਚਾਰੈ ਪਾਂਧਾ,
ਕਹਿ ਕਹਿ ਸੀਖਿਆ ਮੂਰਖਤ ਮਤਿ ਖੰਡ ਹੈ ॥
ਤੈਸੇ ਪੇਖਿ ਅਉਗੁਨ ਕਹੈ ਨ ਸਤਿਗੁਰ ਕਾਹੂ,
ਪੂਰਨ ਬਿਬੇਕ ਸਮਝਾਵਤ, ਪ੍ਰਚੰਡ ਹੈ ॥੩੫੬॥

Jaise kar gahat sarap sut pekh(i) mātā,
kahai na pukār, phuslāe ur manḍ hai.
Jaise baid rogī prat(i) kahai na bithār brithā,
sanjam kai aukhad(i) khavāe rog ḍanḍ hai.
Jaise bhūl(i) chūk(i) chaṭīā kī na bīchārai pāndhā,
kah(i) kah(i) sīkhiā mūrkhat mat(i) khanḍ hai.
Taise pekh(i) augun kahai na sat(i)gur kāhū,
pūran bibek samjhāvat, prachanḍ hai.356.

Just as seeing a snake in the hands of her son, the mother does not shout but very calmly endears him to herself.

Just as a physician does not disclose the details of ailment to the patient but serves him medicine within strict preventions and makes him well.

Just as the teacher does not take the mistake of his student to heart, and instead he removes his ignorance by imparting him with necessary lesson.

Similarly, the True Guru says nothing to a vice-infested disciple. Instead, he is blessed with complete knowledge. He makes him understand and changes him into a sharp-minded wise person.

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ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨ ਪੋਖਿ ਤੋਖਿ ਬਾਲਕਹਿ,
ਅਸਥਨ ਪਾਨ ਬਾਨਿ ਜਨਨੀ ਮਿਟਾਵਈ॥
ਮਿਸਰੀ ਮਿਲਾਇ ਜੈਸੇ ਅਉਖਦ ਖਵਾਵੈ ਬੈਦੁ,
ਮੀਠੋ ਕਰਿ ਖਾਤ ਰੋਗੀ, ਰੋਗਹਿ ਘਟਾਵਈ॥
ਜੈਸੇ ਜਲੁ ਸੀਚਿ ਸੀਚਿ ਧਾਨਹਿ ਕ੍ਰਿਸਾਨ ਪਾਲੈ,
ਪਰਪਕ ਭਏ ਕਟਿ ਘਰ ਮੈ ਲਿਆਵਈ॥
ਤੈਸੇ ਗੁਰ ਕਾਮਨਾ ਪੁਜਾਇ, ਨਿਹਕਾਮ ਕਰਿ,
ਨਿਜ ਪਦ ਨਾਮੁ ਧਾਮੁ ਸਿਖੈ ਪਹੁਚਾਵਈ॥੩੫੭॥

Jaise misṭān pān pokh(i) tokh(i) bālkah(i),
asthan pān bān(i) jan-nī miṭāvaī.
Misrī milāe jaise aukhad khavāvai baid(u),
mīṭho kar(i) khāt rogī, rogah(i) ghaṭāvaī.
Jaise jal(u) sīch(i) sīch(i) dhānah(i) krisān pālai,
parpak bhae kaṭ(i) ghar mai liāvaī.
Taise gur kāmnā pujāe, nihkām kar(i),
nij pad nām(u) dhām(u) sikhai pahuchāvaī.357.

Just as a mother weans away the child from sucking her breast by feeding him with sweet meats.

Just as a physician serves medicine coated with sugar to his patient who readily swallows it, the physician thus cures the patient.

Just as a farmer irrigates his fields and brings up crops or rice and wheat and when ripe, harvests them and brings it home.

So does a True Guru free a Sikh from the worldly affairs and fulfills his desire of consecration. Thus he raises the Sikh high up spiritually through perpetual *Naam Simran.*

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ਗਿਆਨ ਧਿਆਨ ਪ੍ਰਾਨ ਸੁਤ ਰਾਖਤ ਜਨਨੀ ਪ੍ਰਤਿ,
ਅਵਗੁਨ ਗੁਨ ਮਾਤਾ ਚਿਤ ਮੈ ਨ ਚੇਤ ਹੈ॥
ਜੈਸੇ ਭਰਤਾਰਿ ਭਾਰਿ ਨਾਰਿ ਉਰ ਹਾਰਿ ਮਾਨੈ,
ਤਾਂ ਤੇ ਲਾਲੁ ਲਲਨਾ ਕੋ ਮਾਨੁ ਮਨਿ ਲੇਤ ਹੈ॥
ਜੈਸੇ ਚਟੀਆ ਸਭੀਤਿ ਸਕੁਚਤ ਪਾਂਧਾ ਪੇਖਿ,
ਤਾਂ ਤੇ ਭੂਲਿ ਚੂਕਿ ਪਾਂਧਾ ਛਾਡਤ ਨ ਹੇਤ ਹੈ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸਿਖ,
ਤਾ ਤੇ ਸਤਿਗੁਰ ਜਮ-ਦੂਤਹਿ ਨ ਦੇਤ ਹੈ ॥੩੫੮॥

Giān dhiān prān sut rākhat jan-nī prat(i),
avgun gun mātā chit mai na chet hai.
Jaise bhartār(i) bhār(i) nār(i) ur hār(i) mānai,
tāṅ te lal(u) lalnā ko mān(u) man(i) let hai.
Jaise chaṭīā sabhīt(i) sakuchat pāṅdhā pekh(i),
tāṅ te bhūl(i) chūk(i) pāṅdhā chhāḍat na het hai.
Man bach kram gur charan saran(i) sikh,
tā te sat(i)gur jam-dūtah(i) na det hai.358.

Just as a son leaves his understanding, perception and protection of his life in the care of his mother, and she too does not think of her son's merits and demerits.

Just as a wife filled with love of her husband, bears all the load of her husband on her mind, the husband too makes loving and respectful room for her in his heart.

Just as a student feels petrified at the sight of the teacher and as a reaction, the teacher too ignores his mistakes under the influence of this reverential fear and does not give up loving him.

Similarly, a Sikh of the Guru who takes the refuge of the True Guru with devotion and love in his heart, the True Guru does not let him fall in the hands of angels of death when he is about to leave for the world beyond. The True Guru provides him a place in the holy feet of the Lord.

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ਕੋਟਿਨ ਕੋਟਾਨਿ ਕਾਮ ਕਟਕ ਹੁਇ ਕਾਮਾਰਥੀ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਕ੍ਰੋਧ ਕ੍ਰੋਧੀ-ਵੰਤ ਆਹਿ ਜੀ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਲੋਭ ਲੋਭੀ ਹੁਇ ਲਾਲਚ ਕਰੈ,
ਕੋਟਿਨ ਕੋਟਾਨਿ ਮੋਹ ਮੋਹਿ ਅਵਗਾਹਿ ਜੀ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਅਹੰਕਾਰ ਅਹੰਕਾਰੀ ਹੁਇ,
ਰੂਪ ਰਿਪੁ ਸੰਪੈ ਸੁਖ ਬਲ ਛਲ ਚਾਹਿ ਜੀ॥
ਸਤਿਗੁਰ ਸਿਖਨ ਕੇ ਰੋਮਹਿ ਨ ਚਾਪ ਸਕੈ,
ਜਾ ਮੈ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਸਸਤ੍ਰ ਸਨਾਹਿ ਜੀ॥੩੫੯॥

Koṭin koṭān(i) kām kaṭak hue kāmārthī,
koṭin koṭān(i) krodh krodhī-vant āhe jī.
Koṭin koṭān(i) lobh lobhī hue lālach karai,
koṭin koṭān(i) moh moh(i) avgāhe jī.
koṭin koṭān(i) ahankār ahankārī hue,
rūp rip(u) sanpai sukh bal chhal chāhe jī.
Sat(i)gur sikhan ke romah(i) na chāp sakai.
jā mai gur giān dhiān sastra sanāhe jī.359.

If countless means of inciting lust in a consecrated and practitioner of meditation on Lord's name befall upon a Sikh of the Guru, he is also invaded by unlimited means that can put him in rage;

If he is visited by millions and millions of allurements of greed and attachments to entangle him;

Millions and millions of such temptations are visited upon him like enemies that would make him proud, enticing him with wealth, luxuries and physical power;

These evil forces cannot even harm a trichome of the body of these Sikhs of the Guru who are blessed with the weapons and armour of the knowledge and consecration of True Guru. (In other words, no amount of temptations and worldly allurements can influence that Sikh who is a perpetual practitioner of *Naam*)

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ਜੈਸੇ ਤਉ ਸੁਮੇਰ ਊਚ ਅਚਲ ਅਗੰਮ ਅਤਿ,
ਪਾਵਕ ਪਵਨ ਜਲ ਬਿਆਪ ਨ ਸਕਤਿ ਹੈ ॥
ਪਾਵਕ ਪ੍ਰਗਾਸ ਤਾਸ ਬਾਨੀ ਚਉਗਨੀ ਚੜ੍ਹਤ,
ਪਉਨ ਗਉਨ ਧੂਰਿ ਦੂਰਿ ਹੋਇ ਚਮਕਤਿ ਹੈ ॥
ਸੰਗਮ ਸਲਿਲ ਮਲੁ ਧੋਇ, ਨਿਰਮਲ ਕਰੈ,
ਹਰੈ ਦੁਖ ਦੇਖਿ ਸੁਨਿ ਸੁਜਸ ਬਕਤਿ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਸਿਖ ਜੋਗੀ ਤ੍ਰਿਗੁਣ ਅਤੀਤ ਚੀਤ,
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ ਛਕਤਿ ਹੈ ॥੩੬੦॥

Jaise tau sumer ūch achal agaṁm at(i),
pāvak pavan jal biāp na sakat(i) hai.
Pāvak pragās tās bānī chauganī chaṛhat,
paun gaun dhūr(i) dūr(i) hoe chamkat(i) hai.
Saṅgam salil mal(u) dhoe, nirmal karai,
harai dukh dekh(i) sun(i) sujas bakat(i) hai.
Taise gur sikh jogī triguṇ atīt chīt,
srī gur sabad ras aṁmrit chhakat(i) hai.360.

As Sumer mountain is believed to be very high, immovable and inaccessible, it is least influenced by fire, air and water;

It shines and blazes in fire many times more while the air removes its dust making it glitter far more,

Water pouring on it makes it clean washing away all its dross. It dispels the distresses of the world by providing them with many herbs and medicinal plants. Because of all these virtuous qualities, people sing the glory of Sumer mountain.

Similarly the mind of the Sikhs attached with the lotus feet of Guru is free from the triple influence of *maya* (mammon). He accumulates no dross. Like Sumer mountain, he is stable, inaccessible, pious, free of all dross of vices and who allay others sufferings. They keep relishing the elixir-like *Naam* blessed to them by the True Guru.

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ਜੈਸੇ ਸੁਕਦੇਵ ਕੇ ਜਨਮ ਸਮੈ ਜਾ ਕੋ ਜਾ ਕੌ,
ਜਨਮੁ ਭਇਓ, ਤੇ ਸਕਲ ਸਿਧ ਜਾਨੀਐ॥
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਜੋਈ ਜੋਈ ਪਰਤ ਸਮੁੰਦ੍ਰ ਬਿਖੈ,
ਸੀਪ ਕੈ ਸੰਜੋਗ ਮੁਕਤਾਹਲ ਬਖਾਨੀਐ॥
ਬਾਵਨ ਸੁਗੰਧ ਸਨਬੰਧ ਪਉਨ ਗਉਨ ਕਰੈ,
ਲਾਗੈ ਜਾਹੀ ਜਾਹੀ ਦ੍ਰੁਮ, ਚੰਦਨ ਸਮਾਨੀਐ॥
ਤੈਸੇ ਗੁਰ ਸਿਖ ਸੰਗ ਜੋ ਜੋ ਜਾਗਤ ਅੰਮ੍ਰਿਤ ਜੋਗ,
ਸਬਦ ਪ੍ਰਸਾਦਿ ਮੋਖ ਪਦ ਪਰਵਾਨੀਐ॥੩੬੧॥

Jaise sukdev ke janam samai jā ko jā kai,
janam(u) bhaio, te sakal sidh jānīai.
Svānt(i) būnd joī joī parat samundra bikhai,
sīp kai sanjog muktāhal bakhānīai.
Bāvan sugandh sanbandh paun gaun karai,
lāgai jāhī jāhī drum, chandan samānīai.
Taise gur sikh sang jo jo jāgat anmrit jog,
sabad prasād(i) mokh pad parvānīai.361.

According to a story in Mahabharat, everyone born at the time of the birth of sage Sukdev is considered divine and liberated.

Every drop of rain that falls in the sea during the *Nakshatra* of *Swati* is believed to become a pearl when it comes in contact with an oyster.

When wind blows touching the sandalwood trees, it spreads its fragrance among all the trees who also start smelling like sandalwood.

Similarly, all those Sikhs of the Guru who wake up in the ambrosial hour in order to enjoy the holy company of the Sikh blessed by the True Guru with the practicing of Lord's name, become eligible for salvation by virtue of consecration of *Naam* that they obtain from the blessed Sikh.

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ਤੀਰਥ ਜਾਤ੍ਰਾ ਸਮੈ ਨ ਏਕਸੈ ਆਵਤ ਸਬੈ,
ਕਾਹੂ ਸਾਧੂ ਪਾਛੈ ਪਾਪ ਸਬਨ ਕੇ ਜਾਤ ਹੈ॥
ਜੈਸੇ ਨ੍ਰਿਪ-ਸੈਨਾ ਸਮਸਰਿ ਨ ਸਕਲ ਹੋਤ,
ਏਕ ਏਕ ਪਾਛੇ ਕਈ ਕੋਟਿ ਪਰੇ ਖਾਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਸਮੁਦ੍ਰ ਜਲ ਬਿਮਲ ਬੋਹਿਥ ਬਸੈ,
ਏਕ ਏਕ ਪੈ ਅਨੇਕ ਪਾਰਿ ਪਹੁਚਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਸਿਖ ਸਾਖਾ ਅਨਿਕ ਸੰਸਾਰ ਦੁਆਰ,
ਸਨਮੁਖ ਓਟ ਗਹੇ ਕੋਟਿ ਬਿਆਸਾਤ ਹੈ॥੩੬੨॥

Tīrath jātrā samai na eksai āvat sabai,
kāhū sādhū pāchhai pāp saban ke jāt hai.
Jaise nrip-sainā samsar(i) na sakal hot,
ek ek pāchhe kaī koṭ(i) pare khāt hai.
Jaise tau samudra jal bimal bohith basai,
ek ek pio anek pār(i) pahuchāt hai.
Taise gur sikh sākhā anik sansār duār,
sanmukh oṭ gahe koṭ(i) biāsāt hai.362.

All pilgrims on pilgrimage are not alike. But when a rare hermit of higher spiritual state enjoins them, the sins of all of them perish.

As all soldiers in a king's army are not equally valiant, but together under a brave and courageous general they become a force to reckon with.

Just as a ship leads the other ships to the safety of the shore through tumultuous ocean, many passengers of these ships also reach the safety of the other end.

Similarly, there are numerous teachers and disciples at the worldly level, but one who has taken the refuge of the True Guru, an embodiment of the Lord, millions sail across the worldly ocean with his support.

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ਭਾਂਜਨ ਕੈ ਜੈਸੇ ਕੋਊ ਦੀਪਕੈ ਦੁਰਾਇ ਰਾਖੈ,
ਮੰਦਰ ਮੈ ਅਛਤ ਹੀ ਦੂਸਰੋ ਨ ਜਾਨਈ॥
ਜਉ ਪੈ ਰਖਵਈਆ ਪੁਨਿ ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਕਰੈ,
ਹਰੈ ਤਮ ਤਿਮਰ, ਉਦੋਤਿ ਜੋਤਿ ਠਾਨਈ॥
ਸਕਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹਿ ਪੇਖੀਐ ਪ੍ਰਤਛਿ ਰੂਪ,
ਦੀਪਕ ਦਿਪਈਆ ਤਤ-ਖਿਨ ਪਹਿਚਾਨਈ॥
ਤੈਸੇ ਅਵਘਟ-ਘਟ ਗੁਪਤ ਜੋਤੀ ਸਰੂਪ,
ਗੁਰ ਉਪਦੇਸ ਉਨਮਾਨੀ ਉਨਮਾਨਈ॥੩੬੩॥

Bhāṅjan kai jaise koū dīpkai durāe rākhai,
maṅdar mai achhat hī dūsro na jānaī.
Jau pai rakhvaīā pun(i) pragaṭ pragās karai,
harai tam timar, udot(i) jot(i) ṭhānaī.
Sakal samgrī grih(i) pekhīai pratachh(i) rūp,
dīpak dipaīā tat-khin paihchānaī.
Taise avghaṭ-ghaṭ gupat jotī sarūp,
gur updes unmānī unmānaī.363.

If a beacon is lit but kept under cover, no one can see anything in that room despite the presence of an oil lamp there.

But he who has hidden the lamp removes its cover and light up the room, the darkness of room is dispelled.

Then one is able to see everything and even he who has lit the lamp can be recognised.

Similarly, God resides latently in the tenth door of this sacred and invaluable body. By the incantation blessed by the True Guru and perpetual practicing on it, one realises Him and feels His presence there.

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ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਅਉਖਧ ਹਿਤਾਇ ਰਿਦੈ,
ਬ੍ਰਿਥਾ ਬਲ ਬਿਮੁਖ ਹੋਇ, ਸਹਜਿ ਨਿਵਾਸ ਹੈ॥
ਜੈਸੇ ਆਨ ਧਾਤ ਮੈ ਤਨਕ ਹੀ ਕਲੰਕ ਡਾਰੇ,
ਅਨਿਕ ਬਰਨ ਮੇਟਿ ਕਨਿਕ ਪ੍ਰਗਾਸ ਹੈ॥
ਜੈਸੇ ਕੋਟਿ ਭਾਰ ਕਰਿ ਕਾਸਟਿ ਇਕਤ੍ਰਤਾ ਮੈ,
ਰੰਚਕ ਹੀ ਆਂਚ ਦੇਤ, ਭਸਮ ਉਦਾਸ ਹੈ॥
ਤੈਸੇ ਗੁਰ-ਉਪਦੇਸ ਉਰ ਅੰਤਰ ਪ੍ਰਵੇਸ ਭਏ,
ਜਨਮ ਮਰਨ ਦੁਖ ਦੋਖਨ ਬਿਨਾਸ ਹੈ॥੩੬੪॥

Jaise brithāvant jant aukhadh hitāe ridai,
brithā bal bimukh hoe, sahaj(i) nivās hai.
Jaise ān dhāt mai tanak hī kalank ḍāre,
anik baran meṭ(i) kanik pragās hai.
Jaise koṭ(i) bhār kar(i) kāsaṭ(i) ikatratā mai,
ranchak hī ānch det, bhasam udās hai.
Taise gur-updes ur antar praves bhae,
janam maran dukh dokhan binās hai.364.

Just as a medicine suits a person, he gets cured and becomes peaceful and comfortable.

Just as adding some chemicals in the metals give them a shinning lustre and their original colour vanishes.

Just as a small amount of fire can reduce millions of heaps of woods into ashes and destroy it.

Similarly, when the teachings of the True Guru resides in the mind of a seeker, his cycle of birth and death and all his sins are destroyed.

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ਜੈਸੇ ਅਨੀ ਬਾਨ ਰਹਿਤ ਟੂਟਿ ਦੇਹੀ ਬਿਖੈ,
ਚੁੰਬਿਕ ਦਿਖਾਏ ਤਤਕਾਲ ਨਿਕਸਤ ਹੈ ॥
ਜੈਸੇ ਜੋਂਕ ਤੋਂਬਰੀ ਲਗਾਈਅਤ ਰੋਗੀ ਤਨ,
ਐਂਚ ਲੇਤ ਰੁਧਿਰ, ਬ੍ਰਿਥਾ ਸ੍ਰਮ ਖਸਤ ਹੈ ॥
ਜੈਸੇ ਜੁਵਤਿਨ ਪ੍ਰਤਿ ਮਰਦਨ ਕਰੈ ਦਾਈ,
ਗਰਭ ਸਥੰਭਨ ਹੁਇ, ਪੀੜਾ ਨ ਗ੍ਰਸਤ ਹੈ ॥
ਤੈਸੇ ਪਾਂਚੋ ਦੂਤ ਭੂਤ ਬਿਭ੍ਰਮ ਹੁਇ ਭਾਗਿ ਜਾਤ,
ਸਤਿਗੁਰ ਮੰਤ ਜੰਤ ਰਸਨਾ ਰਸਤ ਹੈ ॥੩੬੫॥

Jaise anī bān rahit ṭūṭ(i) dehī bikhai,
chuṅbik dikhāe tatkāl niksat hai.
Jaise jok toṅbrī lagāīat rogī tan,
aiṅch let rudhir, brithā sram khasat hai.
Jaise juvtin prati mardan karai dāī,
garabh sathaṅbhan hue, pīṛā na grast hai.
Taise pāṅcho dūt bhūt bibhram hue bhāg(i) jāt,
sat(i)gur maṅt jaṅt rasnā rasat hai.365.

Just as the tip of an arrow breaks inside the wound on the body and it is pulled out with the help of a magnet.

Just as a leech is put on the boil of a patient that sucks out all the dirty blood and pus thus relieving the patient of the pain.

Just as a midwife massages the stomach of a pregnant lady to relieve her of pain and discomfort.

Similarly, he who has been blessed with the divine word by the True Guru to meditate on and he practices it ardently enjoying the elixir-like *Naam* with his tongue, is able to dispel the influence of the five demons i.e., lust, anger, attachment, greed and ego.

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ਜੈਸੇ ਤਉ ਸ-ਫਲ ਬਨ ਬਿਖੈ ਬਿਰਖਾ ਬਿਬਿਧਿ,
ਜਾ ਕੋ ਫਲੁ ਮੀਠੋ, ਖਗ ਤਾ ਪੈ ਚਲਿ ਜਾਤ ਹੈ॥
ਜੈਸੇ ਪਰਬਤ ਬਿਖੈ ਦੇਖੀਐ ਪਾਖਾਨ ਬਹੁ,
ਜਾ ਮੈ ਤੋ ਹੀਰਾ ਖੋਜੀ ਖੋਜ ਖਨਵਾਰਾ ਲਲਚਾਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਜਲਧਿ ਮਧਿ ਬਸਤ ਅਨੰਤ ਜੰਤ,
ਮੁਕਤਾ ਅਮੋਲ ਜਾ ਮੈ, ਹੰਸ ਖੋਜ ਖਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈ ਅਸੰਖ ਸਿਖ,
ਜਾ ਮੈ ਗੁਰ-ਗਿਆਨ, ਤਾਹਿ ਲੋਕ ਲਪਟਾਤ ਹੈ॥੩੬੬॥

Jaise tau s-phal ban bikhai birkhā bibidh(i),
jā ko phal(u) mīṭho, khag tā pai chal(i) jāt hai.
Jaise parbat bikhai dekhīai pākhān bahu,
jā mai to hīrā khojī khoj khanvārā lalchāt hai.
Jaise tau jaladh(i) madh(i) basat anant jant,
muktā amol jā mai, hans khoj khāt hai.
Taise gur charan saran(i) hai asankh sikh,
jā mai gur-giān, tāhe lok lapṭāt hai.366.

Just as a fruit orchard has many types of fruit trees, but birds fly only to the one which has sweet fruit.

Numerous types of stones are available in the mountains but one in search of diamond longs to see the stone that can yield one a diamond.

Just as a lake is inhabited by many forms of marine life, but a swan visits only that lake which has pearls in its oysters.

Similarly-numerous Sikhs reside in the refuge of the True Guru. But he who has the knowledge of Guru residing in his heart, people feel attracted and enamored to him.

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ਜੈਸੇ ਸਸਿ ਜੋਤਿ ਹੋਤ ਪੂਰਨ ਪ੍ਰਗਾਸ ਤਾਸ,
ਚਿਤਵਤ ਚਕ੍ਰਤ ਚਕੋਰ ਧਿਆਨ ਧਾਰਹੀ ॥
ਜੈਸੇ ਅੰਧਕਾਰ ਬਿਖੈ ਦੀਪ ਹੀ ਦਿਪਤ ਦੇਖਿ,
ਅਨਿਕ ਪਤੰਗ ਓਤਿ ਪੋਤਿ ਹੁਇ ਗੁੰਜਾਰਹੀ ॥
ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨ ਜਾਨ ਕਾਜ ਭਾਂਜਨ ਮੈ,
ਰਾਖਤ ਹੀ ਚੀਟੀ ਕੋਟਿ ਲੋਭ ਲੁਭਿਤ ਅਪਾਰ ਹੀ ॥
ਤੈਸੇ ਪਰਮ ਨਿਧਾਨ ਗੁਰ-ਗਿਆਨ ਪਰਵਾਨ ਜਾ ਮੈ,
ਸਕਲ ਸੰਸਾਰ ਤਾਸ ਚਰਨ ਨਮਸਕਾਰਹੀ ॥੩੬੭॥

Jaise sas(i) jot(i) hot pūran pragās tās,
chitvat chakrat chakor dhiān dhār-hī.
Jaise andhkār bikhai dīp hī dipat dekh(i),
anik patang ot(i) pot(i) hue gunjār-hī.
Jaise misṭān pān jān kāj bhānjan mai,
rākhat hī chīṭī koṭ(i) lobh lubhit apār hī.
taise param nidhān gur-giān parvān jā mai,
sakal sansār tās charan namskār-hī.367.

Just as a geek partridge is spellbound by the radiation of moonlight and keep on looking at it with rapt attention.

Just as countless moths and insects gather around the flame of lamp lighted in dark place.

Just as ants gather around the pot in which some sweet meats have been kept.

Similarly, the whole world bows at the feet of that Sikh of the Guru who is blessed with the supreme treasure i.e. divine word by the True Guru and is well lodged in the heart of the Sikh by perpetual practice.

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ਜੇਤੇ ਫੂਲ ਫੂਲੇ, ਤੇਤੇ ਫਲ ਨ ਲਾਗੇ ਦ੍ਰੁਮ,
ਲਾਗਤ ਜਿਤੇਕੁ, ਪਰਪਕ ਨ ਸਕਲ ਹੈ ॥
ਜੇਤੇ ਸੁਤ ਜਨਮਤ, ਜੀਅਤ ਰਹੈ ਨ ਤੇਤੇ,
ਜੀਅਤ ਹੈ ਜੇਤੇ, ਤੇਤੇ ਕੁਲ ਨ ਕਮਲ ਹੈ ॥
ਦਲ ਮਿਲਿ ਜਾਤ ਜੇਤੇ, ਸੁਭਟ ਨ ਹੋਹਿ ਤੇਤੇ,
ਜੇਤਕ ਸੁਭਟ, ਜੂਝਿ ਮਰਨ ਨ ਥਲ ਹੈ ॥
ਆਰਸੀ ਜੁਗਤਿ ਗੁਰ ਸਿਖ ਸਭ ਹੀ ਕਹਾਵੈ,
ਪਾਵਕ ਪ੍ਰਗਾਸ ਭਏ ਬਿਰਲੇ ਅਚਲ ਹੈ ॥੩੬੮॥

Jete phūl phūle, tete phal na lāge drum,
lāgat jitek(u), parpak na sakal hai.
Jete sut janmat, jīat rahai na tete,
jīat hai jete, tete kul na kamal hai.
Dal mil(i) jāt jete, subhaṭ na hohe tete,
jetak subhaṭ, jūjh(i) maran na thal hai.
Ārsī jugat(i) gur sikh sabh hī kahāvai,
pāvak pragās bhae birle achal hai.368.

All the flowers that blossom on a tree do not yield fruit. And whatever number of fruits appear, do not ripe to be eaten ultimately.

All sons born do not survive to live but all those who live do not bring name and fame to their family.

All those who join the army are not valiant soldiers. And those who are brave warriors do not die fighting in the battle-field.

A glass embedded in a finger ring cracks when brought near fire but a genuine stone is unaffected. Similarly like a genuine stone, everyone is known as a Sikh but a few emerge genuine when put through *traits.*

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ਜੈਸੇ ਅਹਿ ਅਗਨਿ ਕਉ ਬਾਲਕ ਬਿਲੋਕ ਧਾਵੈ,
ਗਹਿ ਗਹਿ ਰਾਖੈ ਮਾਤਾ, ਸੁਤ ਬਿਲਲਾਤ ਹੈ ॥
ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਜੈਸੇ ਚਾਹਤ ਅਖਾਦਿ ਖਾਦਿ,
ਜਤਨ ਕੈ ਬੈਦ ਜੁਗਵਤ, ਨ ਸੁਹਾਤ ਹੈ ॥
ਜੈਸੇ ਪੰਥ ਅਪੰਥ ਬਿਬੇਕਹਿ ਨ ਬੂਝੈ ਅੰਧ,
ਕਰਿ ਗਹੇ ਅਟਪਟੀ ਚਾਲ ਚਲਿਓ ਜਾਤ ਹੈ ॥
ਤੈਸੇ ਕਾਮਨਾ ਕਰਤ ਕਨਿਕ ਅਉ ਕਾਮਨੀ ਕੀ,
ਰਾਖੈ ਨਿਰਲੇਪ ਗੁਰ, ਸਿਖ ਅਕੁਲਾਤ ਹੈ ॥੩੬੯॥

Jaise ah(i) agan(i) kau bālak bilok dhāvai,
gah(i) gah(i) rākhai mātā, sut bil-lāt hai.
Brithāvant jant jaise chāhat akhād(i) khād(i),
jatan kai baid jugvat, na suhāt hai.
Jaise panth apanth bibekah(i) na būjhai andh,
kar(i) gahe aṭpaṭī chāl chalio jāt hai.
Taise kāmnā karat kanik au kāmnī kī,
rākhai nirlep gur, sikh akulāt hai.369.

Because of its shining characteristic, a child runs to catch hold of snake and fire, but his mother keeps stopping him from doing so resulting in the wailing of the child.

Just as an ailing person wishes to eat food that is not good for his recovery and the physician constantly persuades him to exercise control and prevention and that helps the patient recover.

Just as a blind person is unaware of the good and bad paths, and walks in a zig zag manner even by feeling the path with his walking stick.

So does a Sikh longs to enjoy the pleasure of a woman and others wealth and is ever anxious to possess them, but the True Guru wants to keep his Sikh free from these allurements.

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ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਅਨੇਕ ਉਪਜਾਤ ਸੁਤ,
ਪੂੰਜੀ ਦੈ ਦੈ ਬਨਜ ਬਿਉਹਾਰਹਿ ਲਗਵਾਹੀ॥
ਕਿਰਤ ਬਿਰਤ ਕਰਿ ਕੋਊ ਮੂਲ ਖੋਵੈ ਰੋਵੈ,
ਕੋਊ ਲਾਭ ਲਭਤਿ ਕੈ ਚਉਗੁਨੋ ਬਢਾਵਹੀ॥
ਜੈਸੋ ਜੈਸੋ ਜੋਈ ਕੁਲਾਧਰਮ ਹੈ ਕਰਮ ਕਰੈ,
ਤੈਸੋ ਤੈਸੋ ਜਸੁ ਅਪਜਸੁ ਪ੍ਰਗਟਾਵਹੀ॥
ਤੈਸੇ ਸਤਿਗੁਰ ਸਮਦਰਸੀ ਪੁਹਪ ਗਤਿ,
ਸਿਖ ਸਾਖਾ ਬਿਬਿਧਿ ਬਿਰਖ, ਫਲ ਪਾਵਹੀ॥੩੭੦॥

Jaise mātā pitā anek upjāt sut,
pūnjī dai dai banaj biuhāreh(i) lagvāhī.
Kirat birat kar(i) koū mūl khovai rovai,
koū lābh labhat(i) kai chauguno baḍhāv-hī.
Jaiso jaiso joī kulādharm hai karam karai,
taiso taiso jas(u) apjas(u) pragṭāv-hī.
Taise sat(i)gur samdarsī puhap gat(i),
sikh sākhā bibidh(i) birakh, phal pāv-hī.370.

Just as parents give birth and raise many children and then support them with money and material to put them into trading business;

And out of them, one may lose all that he has invested in business and cry while other may earn much profit to enhance his investment fourfolds;

Every member of the family works and conducts himself according to the family traditions, and every son earns good or bad name according to the deeds performed by them.

Similarly, the True Guru is like a flower that offers fragrance to all in equal measures but because of their higher or lower consciousness, the Sikhs obtain many types of blessings from him. Those who abide by His sermon, benefit while others who may get influenced by their selves will suffer or are less benefited.

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ਜੈਸੇ ਨਰਪਤਿ ਬਹੁ ਬਨਿਤਾ ਬਿਵਾਹ ਕਰੈ,
ਜਾ ਕੈ ਜਨਮਤ ਸੁਤ, ਵਾਹੀ ਗ੍ਰਿਹਿ ਰਾਜ ਹੈ ॥
ਜੈਸੇ ਉਦਧਿ ਮਧਿ ਚਹੂੰ ਓਰ ਮੈ ਬੋਹਿਥ ਚਲੈ,
ਜੋਈ ਪਾਰ ਪਹੁੰਚੈ, ਪੂਰਨ ਸਰਬ ਕਾਜ ਹੈ ॥
ਜੈਸੇ ਖਾਨਿ ਖਨਤ ਅਨੰਤ ਖਨਵਾਰਾ ਖੋਜੀ,
ਹੀਰਾ ਹਾਥ ਚੜੈ ਜਾ ਕੈ, ਤਾ ਕੈ ਬਾਜੁ ਬਾਜ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਨਵਤਨ ਅਉ ਪੁਰਾਤਨ,
ਜਿਨ ਪਰਿ ਕਟਾਛਿ ਕ੍ਰਿਪਾ, ਤਾ ਕੈ ਛਬਿ ਛਾਜ ਹੈ ॥੩੭੧॥

Jaise narpat(i) bahu banitā bivāh karai,
jā kai janmat sut, vāhī grih(i) rāj hai.
Jaise udadh(i) madh(i) chahūṅ or mai bohith chalai,
joī pār pahuṅchai, pūran sarab kāj hai.
Jaise khān(i) khanat anaṅt khanvārā khojī,
hīrā hāth chaṛai jā kai, tā kai bāj(u) bāj hai.
Taise gursikh navtan au purātan,
jin par(i) kaṭāchh(i) kripā, tā kai chhab(i) chāj hai.371.

Just as a king marries many young maids, but she who produces him a son has the kingdom in her home.

Just as ships sail in the ocean from all directions, but the ship that reaches its destination safely and on time, its travellers are benefited the most.

As the miners dig the mines and one who is able to dig out or locate a diamond indulges in merry-making and festivities.

So are many old and new Sikhs of the True Guru. But those who are blessed with His clemency and look of grace, become noble, beautiful, wise and respectable through meditation of *Naam.*

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ਬੂੰਦ ਬੂੰਦ ਬਰਖ ਪਰਨਾਰੇ ਬਹਿ ਚਲੈ ਜਲ,
ਬਹੁਰਿਓ ਉਮਗਿ ਬਹੈ ਬੀਥੀ ਬੀਥੀ ਆਇ ਕੈ ॥
ਤਾ ਤੇ ਨੋਰਾ ਨੋਰਾ ਭਰਿ ਚਲਤ ਚਤੁਰ ਕੁੰਟ,
ਸਰਿਤਾ ਸਰਿਤਾ ਪ੍ਰਤਿ ਮਿਲਤ ਹੈ ਜਾਇ ਕੈ ॥
ਸਰਿਤਾ ਸਕਲ ਜਲ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਚਲਿ,
ਸੰਗਮ ਸਮੁੰਦ੍ਰ ਹੋਤ, ਸਮਤ ਸਮਾਇ ਕੈ ॥
ਜਾ ਮੈ ਜੈਸੀਐ ਸਮਾਈ ਤੈਸੀਐ ਮਹਮਾ ਬਡਾਈ,
ਓਛੋ ਅਉ ਗੰਭੀਰ ਧੀਰ, ਬੂਝੀਐ ਬੁਲਾਇ ਕੈ ॥੩੭੨॥

Būṅd būṅd barakh parnāre bah(i) chalai jal,
bahurio umag(i) bahai bīthī bīthī āe kai.
Tā te norā norā bhar(i) chalat chatur kuṅṭ,
saritā saritā prat(i) milat hai jāe kai.
Saritā sakal jal prabal pravāh chal(i),
saṅgam samuṅdra hot, samat samāe kai.
Jā mai jaisīai samāī taisīai mahmā baḍāī,
ochho au gaṅbhīr dhīr, bhūjhīai bulāe kai.372.

Every drop of rain joins the other and together they flow from the roof-tops into the streets and then in the storm water drains;

And overflowing its banks, the water flows through many rivulets and join the main stream or rivers;

And all the water of the rivers flow to achieve union with sea and once it falls in it, become one with it. It loses its individuality.

The truth is, whatever are the traits of a person, he is praised and recognised accordingly (Some may behave mean, frolicsome, deceitful, donor and kind and so on). Similarly a self-willed mean person and a Guru-oriented Sikh when called can be recognised by their response and behaviour.

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ਜੈਸੇ ਹੀਰਾ ਹਾਥ ਮੈ ਤਨਕ ਸੋ ਦਿਖਾਈ ਦੇਤ,
ਮੋਲ ਕੀਏ ਤੇ ਦਮਕਨ ਭਰਤ ਭੰਡਾਰ ਜੀ ॥
ਜੈਸੇ ਬਰ ਬਾਧੇ ਹੁੰਡੀ, ਲਾਗਤ ਨ ਭਾਰ ਕਛੂ,
ਆਗੈ ਜਾਇ ਪਾਈਅਤ ਲਛਮੀ ਅਪਾਰ ਜੀ ॥
ਜੈਸੇ ਬਟਿ ਬੀਜ ਅਤਿ ਸੂਖਮ ਸਰੂਪ ਹੋਤ,
ਬੋਏ ਸੈ ਬਿਬਿਧਿ ਕਰੈ ਬਿਰਖਾ ਬਿਸਥਾਰ ਜੀ ॥
ਤੈਸੇ ਗੁਰ-ਬਚਨ ਸਚਨ ਗੁਰ ਸਿਖਨ ਮੈ,
ਜਾਨੀਐ ਮਹਾਤਮ, ਗਏ ਹੀ ਹਰਿ-ਦੁਆਰ ਜੀ ॥੩੭੩॥

Jaise hīrā hāth mai tanak so dikhāī det,
mol kīe te damkan bharat bhaṇḍār jī.
Jaise bar bādhe huṇḍī, lāgat na bhār kachhū,
āgai jāe pāīat lachhamī apār jī.
Jaise baṭ(i) bīj at(i) sūkham sarūp hot,
boe sai bibidh(i) karai birkhā bisthār jī.
Taise gur-bachan sachan gur sikhan mai,
jānīai mahātam, gae hī har(i)-duār jī.373.

Just as a diamond held in hand seems very small but when evaluated and sold, fills the coffers.

Just as a cheque/draft carried on person has no weight but when encashed at the other end yields much money.

Just as seed of a banyan tree is very small but when sown grows into big tree and spreads all over.

Similar is the significance of the lodging of true Guru's teachings in the hearts of obedient Sikhs of the Guru. This is reckoned only on reaching the divine court of the Lord. (The practitioners of *Naam* are honoured in His court).

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ਜੈਸੇ ਮਦ ਪੀਅਤ ਨ ਜਾਨੀਐ ਮਰੰਮੁ ਤਾ ਕੋ,
ਪਾਛੈ ਮਤਵਾਰੋ ਹੋਇ, ਛਕੈ ਛਕ ਜਾਤ ਹੈ ॥
ਜੈਸੇ ਨਾਰਿ ਭੇਟਤ ਭਤਾਰਹਿ ਨ ਭੇਦੁ ਜਾਨੈ,
ਉਦਿਤ ਅਧਾਨ ਆਨ ਚਿਹਨ ਦਿਖਾਤ ਹੈ ॥
ਕਰ ਪਰਿ ਮਾਨਕੁ, ਨ ਲਾਗਤ ਹੈ ਭਾਰੀ ਤੋਲ,
ਮੋਲ ਸੰਖਿਆ ਦਮਕਨ ਹੇਰਤ ਹਿਰਾਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਿ ਮਾਨੈ ਸਿਖ,
ਜਾਨੈ ਮਹਿਮਾ ਜਉ ਸੁਖ ਸਾਗਰ ਸਮਾਤ ਹੈ ॥੩੭੪॥

Jaise mad pīat na jānīai mraṅm(u) tā ko,
pāchhai matvāro hoe, chhakai chhak jāt hai.
Jaise nār(i) bheṭat bhatārah(i) na bhed(u) jānai,
udit adhān ān chihan dikhāt hai.
Kar par(i) mānak(u), na lāgat hai bhārī tol,
mol saṅkhiā damkan herat hirāt hai.
Taise gur aṅmrit bachan sun(i) mānai sikh,
jānai mahimā jau sukh sāgar samāt hai.374.

Just as a man drinking wine is unaware of its effect on him, and he keeps consuming more till he falls unconscious.

Just as a wife making love with her husband is unaware of the effect at that time but it appears in the form of her pregnancy.

Just as one feels no weight of a diamond on one's hand, but when sold, amazes all with the money that it brings forth.

So does a Sikh of the Guru listens to the elixir-like sermon of the True Guru and adopts it with mind, words and deeds. He then realises its greatness and merges in the Lord—the ocean of all comforts and peace. (A *Naam* practitioner only knows the ecstasy of the state of oneness achieved when the consciousness is engrossed in the Lord's name).

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ਜੈਸੇ ਮਛ ਕਛ ਬਗ ਹੰਸ ਮੁਕਤਾ ਪਖਾਨ,
ਅੰਮ੍ਰਿਤ ਬਿਖੈ ਪ੍ਰਗਾਸ ਉਦਧਿ ਸੈ ਜਾਨੀਐ ॥
ਜੈਸੇ ਤਾਰੋ ਤਾਰੀ ਤਉ ਆਰਸੀ ਸਨਾਹ ਸਸਤ੍ਰ,
ਲੋਹ ਏਕ ਸੇ ਅਨੇਕ ਰਚਨਾ ਬਖਾਨੀਐ ॥
ਭਾਂਜਨ ਬਿਬਿਧਿ ਜੈਸੇ ਹੋਤ ਏਕ ਮ੍ਰਿਤਕਾ ਸੈ,
ਖੀਰ ਨੀਰ ਬਿੰਜਨਾਦਿ ਅਉਖਧਿ ਸਮਾਨੀਐ ॥
ਤੈਸੇ ਦਰਸਨ ਬਹੁ ਬਰਨ ਆਸ੍ਰਮ ਧਰਮ,
ਸਕਲ ਗ੍ਰਿਹਸਤ ਕੀ ਸਾਖਾ ਉਨਮਾਨੀਐ ॥੩੭੫॥

Jaise machh kachh bag hans muktā pakhān,
anmrit bikhai pragās udadh(i) sai jānīai.
Jaise tāro tārī tau ārsī sanāh sastra,
loh ek se anek rachnā bakhānīai.
Bhānjan bibidh(i) jaise hot ek mritakā sai,
khīr nīr binjnād(i) aukhadh(i) samānīai.
Taise darsan bahu baran āsram dharam,
sakal grihsat kī sākhā unmānīai.375.

As the marine dependent life like fish, tortoise, heron, swan, pearls, precious stones and nectar is known to be related to water (like, sea etc.)

Just as a lock, key, sword, armour jacket and other weapons are made from the same iron,

Just as many type of earthenware are made from the clay in which milk, water, eatables and medicines are stored;

Similarly, many forms of philosophical tomes, the four caste system, the four abodes of life and religions are known as the branches of the household life. (They all are there because of the household life).

ਜੈਸੇ ਸਰ ਸਰਿਤਾ ਸਕਲ ਮੈ ਸਮੁੰਦ੍ਰ ਬਡੋ,
ਮੇਰ ਮੈ ਸੁਮੇਰ ਬਡੋ ਜਗਤੁ ਬਖਾਨ ਹੈ॥
ਤਰਵਰ ਬਿਖੈ ਜੈਸੇ ਚੰਦਨ ਬਿਰਖੁ ਬਡੋ,
ਧਾਤੁ ਮੈ ਕਨਿਕ ਅਤਿ ਉਤਮ ਕੈ ਮਾਨਿ ਹੈ॥
ਪੰਛੀਅਨ ਮੈ ਹੰਸੁ, ਮ੍ਰਿਗਰਾਜਨ ਮੈ ਸਾਰਦੂਲ,
ਰਾਗਨ ਮੈ ਸਿਰੀ ਰਾਗੁ, ਪਾਰਸ ਪਖਾਨ ਹੈ॥
ਗਿਆਨਨ ਮੈ ਗਿਆਨ ਅਰੁ ਧਿਆਨਨ ਮੈ ਧਿਆਨ ਗੁਰ,
ਸਕਲ ਧਰਮ ਮੈ ਗ੍ਰਿਹਸਤੁ ਪ੍ਰਧਾਨ ਹੈ॥੩੭੬॥

Jaise sar saritā sakal mai samundra baḍo,
mer mai sumer baḍo jagat(u) bakhān hai.
Tarvar bikhai jaise chandan birakh(u) baḍo,
dhāt(u) mai kanik at(i) utam kai mān(i) hai.
Panchhīan mai hans(u), mrigrājan mai sārdūl,
rāgan mai sirī rāg(u), pāras pakhān hai.
Giānan mai giān ar(u) dhiānan mai dhiān gur,
sakal dharam mai grihsat(u) pradhān hai.376.

Just as in the world, the sea is considered biggest among the lakes, rivers etc.; and Sumer mountain amongst all the mountains.

Just as a sandalwood tree and gold is considered supreme amongst the trees and metals respectively.

Just as swan is supreme amongst the birds, the lion amongst the feline family, Sri Rag amongst the mode of singing and philosopher-stone among the stones.

Just as the knowledge imparted by the True Guru is supreme of all knowledge, and concentration of mind on True Guru is superb, so is the family life ideal and superior of all the religions (ways of life).

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ਤੀਰਥ ਮਜਨ ਕਰਬੈ ਕੋ ਹੈ ਇਹੈ ਗੁਨਾਉ,
ਨਿਰਮਲ ਤਨ ਤ੍ਰਿਖਾ ਤਪਤਿ ਨਿਵਾਰੀਐ ॥
ਦਰਪਨ ਦੀਪ ਕਰ ਗਹੈ ਕੋ ਇਹੈ ਗੁਨਾਉ,
ਪੇਖਤ ਚਿਹਨ ਮਗ ਸੁਰਤਿ ਸੰਭਾਰੀਐ ॥
ਭੇਟਤ ਭਤਾਰਿ ਨਾਰਿ ਕੋ ਇਹੈ ਗੁਨਾਉ,
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਸੀਪ ਗਤਿ ਲੈ ਗਰਭ ਪ੍ਰਤਿਪਾਰੀਐ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਕੋ ਇਹੈ ਗੁਨਾਉ,
ਗੁਰ ਉਪਦੇਸ ਕਰਿ ਹਾਰ ਉਰਧਾਰੀਐ ॥੩੭੭॥

Tīrath majan karbai ko hai ihai gunāo,
nirmal tan trikhā tapat(i) nivārīai.
darpan dīp kar gahai ko ihai gunāo,
pekhat chihan mag surat(i) sanbhārīai.
Bheṭat bhatār(i) nār(i) ko ihai gunāo,
svānt(i) būnd sīp gat(i) lai garabh pritpārīai.
Taise gur charan saran(i) ko ihai gunāo,
gur updes kar(i) hār urdhārīai.377.

The significance of bathing at places of pilgrimage is that body becomes clean and free of all desires and attractions.

Holding of mirror in the hand shows one the shape of features and body structure. Carrying a lamp in hand makes one aware of the path one walks on.

The union of husband and wife is like *swati* drop falling in an oyster that develops into a pearl. The wife becomes pregnant and she takes care of her pearl-like child in her womb.

Similarly, a disciple taking refuge of the True Guru and getting initiation from him is that the Sikh of the Guru adopts the teachings of the True Guru in his heart and lives his life accordingly.

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ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਨ ਬਿਚਾਰਤ ਬਿਕਾਰ ਸੁਤ,
ਪੋਖਤ ਸ-ਪ੍ਰੇਮ ਬਿਹਸਤ ਬਿਹਸਾਇ ਕੈ ॥
ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਬੈਦਹਿ ਬ੍ਰਿਤਾਂਤ ਕਹੈ,
ਪਰਮ ਪਰੀਖਾ ਉਪਚਾਰਤ ਰਸਾਇ ਕੈ ॥
ਚਟੀਆ ਅਨੇਕ ਜੈਸੇ ਏਕ ਚਟਿਸਾਰ ਬਿਖੈ,
ਬਿਦਿਆ-ਵੰਤ ਕਰੇ ਪਾਂਧਾ ਪ੍ਰੀਤਿ ਸੈ ਪੜ੍ਹਾਇ ਕੈ ॥
ਤੈਸੇ ਗੁਰ-ਸਿਖਨ ਕੈ ਅਉਗੁਨੁ ਅਗਿਆਨ ਮੇਟੈ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਸੈ ਸਹਜ ਸਮਝਾਇ ਕੈ ॥੩੭੮॥

Jaise mātā pitā na bichārat bikār sut,
pokhat s-prem bihsat bihsāe kai.
Jaise brithāvaṅt jaṅt baidah(i) britāṅt kahai,
param parikhā upchārat rasāe kai.
Chaṭīā anek jaise ek chaṭisār bikhai,
bidiā-vaṅt kare pāṅdhā prīt(i) sai paṛhāe kai.
Taise gur-sikhan kai augun(u) agiān meṭai,
brahm bibek sai sahaj samjhāe kai.378.

Just as the parents take no notice of the faults of their son and bring him up in happy and pleasant atmosphere.

Just as a patient suffering from pain explains his ailment to the physician, ignoring his carelessness in maintaining his health, the physician administers medicine lovingly after thorough investigation,

Just as there are many students in a school, the teacher does not look into their childish pranks and nuisance but teaches them devotedly to make them knowledgeable,

So does the True Guru bless the Sikhs in His refuge with divine knowledge and high state of equipoise, thus obliterating their ill deeds performed in ignorance.

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ਜੈਸੇ ਤਉ ਕਰਤ ਸੁਤ ਅਨਿਕ ਇਆਨਪਨ,
ਤਊ ਨ ਜਨਨੀ ਅਉਗਨ ਉਰਿ ਧਾਰਿਓ ਹੈ॥
ਜੈਸੇ ਤਉ ਸਰਨਿ ਸੂਰਿ ਪੂਰਨ ਪ੍ਰਤਗਿਆ ਰਾਖੈ,
ਅਨਿਕ ਅਵਗਿਆ ਕੀਏ ਮਾਰਿ ਨ ਬਿਡਾਰਿਓ ਹੈ॥
ਜੈਸੇ ਤਉ ਸਰਿਤਾ ਜਲੁ ਕਾਸਟਹਿ ਨ ਬੋਰਤ,
ਕਰਤ ਚਿਤ ਲਾਜ ਅਪਨੋ ਈ ਪ੍ਰਤਿਪਾਰਿਓ ਹੈ॥
ਤੈਸੇ ਹੀ ਪਰਮ ਗੁਰ ਪਾਰਸ ਪਰਸ ਗਤਿ,
ਸਿਖਨ ਕੋ ਕਿਰਤੁ ਕਰਮੁ ਕਛੁ ਨ ਬਿਚਾਰਿਓ ਹੈ॥੩੭੯॥

Jaise tau karat sut anik iānpan,
taū na jan-nī augan ur(i) dhārio hai.
Jaise tau saran(i) sūr(i) pūran pratagiā rākhai,
anik avagiā kīe mār(i) na biḍārio hai.
Jaise tau saritā jal(u) kāsṭah(i) na borat,
karat chit lāj apno ī pratipārio hai.
Taise hī param gur pāras paras gat(i),
sikhan ko kirat(u) karm(u) kachh(u) na bichārio hai.379.

Just as a mother ignores many of her son's immaturish deeds and brings him up with love and care.

Just as a warrior abides by his woe/pledge in respect of one who comes in his refuge and despite his showing disrespect does not kill him.

Just as a log of wood does not sink in river, since it carries a latent respect that he (river) has helped the tree grow by providing it with life-giving water.

So is the great benefactor True Guru who like a philosopher-stone is capable of turning the Sikhs into gold-like metal. He does not dwell on their erstwhile deeds and by blessing them with *Naam Simran*, make them virtuous like Himself.

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ਜੋਈ ਕੁਲਾ ਧਰਮ ਕਰਮ ਕੈ ਸੁਚਾਰ ਚਾਰ,
ਸੋਈ ਪਰਵਾਰ ਬਿਖੈ ਸ੍ਰੇਸਟ ਬਖਾਨੀਐ ॥
ਬਨਜੁ ਬਿਉਹਾਰ ਸਾਚੋ, ਸਾਹ ਸਨਮੁਖ ਸਦਾ,
ਸੋਈ ਤਉ ਬਨਉਟਾ, ਨਿਹਕਪਟ ਕੈ ਮਾਨੀਐ ॥
ਸੁਆਮਿ ਕਾਮ ਸਾਵਧਾਨ, ਮਾਨਤ ਨਰੇਸ ਆਨ,
ਸੋਈ ਸੁਆਮਿ ਕਾਰਜੀ, ਪ੍ਰਸਿਧ ਪਹਿਚਾਨੀਐ ॥
ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਰਿਦ ਅੰਤਰਿ ਹੈ,
ਸਬਦ ਸੁਰਤਿ ਸੋਈ ਸਿਖ ਜਗ ਜਾਨੀਐ ॥੩੮੦॥

Joī kulā dharm karm kai suchār chār,
soī parvār bikhai sresṭ bakhānīai.
Banj(u) biuhār sācho, sāh sanmukh sadā,
soī tau banauṭā, nihkapaṭ kai mānīai.
Suām(i) kām sāvdhān, mānat nares ān,
soī suām(i) kārjī, prasidh paihchānīai.
Gur updes parves rid antar(i) hai,
sabad surat(i) soī sikh jag jānīai.380.

He who performs all deeds according to his family traditions, behaves well and kindly is known as an ideal person in the family.

He who is honest of all his dealings, alone is considered guileless and sincere before his master, the rich merchant.

He who acknowledges the authority of his king and performs his master's tasks with care and devotion is always recognised as the ideal servant of the master (king).

Similarly, an obedient Sikh of the Guru who lodges the teachings of True Guru in his mind and engrosses his consciousness in the divine word is known the world over.

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ਜਲ ਕੈ ਧਰਨਿ ਅਰੁ ਧਰਨਿ ਕੈ ਜੈਸੇ ਜਲੁ,
ਪ੍ਰੀਤਿ ਕੈ ਪਰਸਪਰ ਸੰਗਮੁ ਸੁਮਾਰਿ ਹੈ ॥
ਜੈਸੇ ਜਲ ਸੀਂਚ ਕੈ ਤਮਾਲਿ ਪ੍ਰਤਿਪਾਲੀਅਤ,
ਬੋਰਤ ਨ ਕਾਸਟਹ ਜ੍ਵਾਲਾ ਮੈ ਨਾ ਜਾਰਿ ਹੈ ॥
ਲੋਸਟ ਕੇ ਜੜਿ ਗੜਿ ਬੋਹਿਥ ਬਨਾਈਅਤ,
ਲੋਸਟਹਿ ਸਾਗਰ ਅਪਾਰ ਪਾਰ ਪਾਰਿ ਹੈ ॥
ਪ੍ਰਭ ਕੈ ਜਾਨੀਜੈ ਜਨ, ਜਨ ਕੈ ਜਾਨੀਜੈ ਪ੍ਰਭ,
ਤਾਂ ਤੇ ਜਨ ਕੋ ਨ ਗੁਨ ਅਉਗੁਨ ਬੀਚਾਰਿ ਹੈ ॥੩੮੧॥

Jal kai dharan(i) ar(u) dharan(i) kai jaise jal(u),
prīt(i) kai parspar saṅgam(u) sumār(i) hai.
Jaise jal sīṅch kai tamāl(i) pratipālīat,
borat na kāsṭah jvālā mai nā jār(i) hai.
Losaṭ ke jaṛ(i) gaṛ(i) bohith banāīat,
losṭah(i) sāgar apār pār pār(i) hai.
Prabh kai jānījai jan, jan kai jānījai prabh,
tāṅ te jan ko na gun augun bīchār(i) hai.381.

Just as water has love for earth and earth for water, both respond and acknowledge their love for each other.

Just as water irrigates useful trees like *Tamal*, brings them up, and it does not sink the tree (wood) that it has reared, nor let it burn in fire.

Iron is forged and moulded to fix wooden planks together to make boats and ships. Because of its association with wood, iron too is able to cross the ocean to the other side.

A devoted disciple is known from his Master God and God is recognised through His servant. That is why Master Lord does not recognise the virtues and vices of his slave (He even takes those seekers across the worldly ocean who keep the company of His slave devotees).

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ਬਿਆਹ ਸਮੈ ਜੈਸੇ ਦੁਹੂੰ ਓਰ ਗਾਈਅਤਿ ਗੀਤ,
ਏਕੈ ਹੁਇ ਲਭਤ ਏਕੈ ਹਾਨਿ ਕਾਨਿ ਜਾਨੀਐ ॥
ਦੁਹੂੰ ਦਲ ਬਿਖੈ ਜੈਸੇ ਬਾਜਤ ਨੀਸਾਨ ਤਾਨ,
ਕਾਹੂ ਕਉ ਜੈ ਕਾਹੂ ਕੋ ਪਰਾਜੈ ਪਹਿਚਾਨੀਐ ॥
ਜੈਸੇ ਦੁਹੂੰ ਕੂਲ ਸਰਿਤਾ ਮੈ ਭਰਿ ਨਾਉ ਚਲੈ,
ਕੋਊ ਮਾਝਿ ਧਾਰਿ ਕੋਊ ਪਾਰਿ ਪਰਵਾਨੀਐ ॥
ਧਰਮ ਅਧਰਮ ਕਰਮ ਕੈ ਅਸਾਧ ਸਾਧ,
ਊਚ ਨੀਚ ਪਦਵੀ ਪ੍ਰਸਿਧ ਉਨਮਾਨੀਐ ॥੩੮੨॥

Biāh samai jaise duhūṅ or gāīat(i) gīt,
ekai hue labhat ekai hān(i) kān(i) jānīai.
Duhūṅ dal bikhai jaise bājat nisān tān,
kāhū kau jai kāhū ko prājai paihchānīai.
Jaise duhūṅ kūl saritā mai bhar(i) nāu chalai,
koū mājh(i) dhār(i) koū pār(i) parvānīai.
Dharm adharm karm kai asādh sādh,
ūch nīch padvī prasidh unmānīai.382.

Just as in celebration of marriage, songs are sung both in the bride and bridegroom's house, the bridegroom's side stands to gain through dowry and arrival of the bride whereas the bride's family loses in wealth and their daughter.

Just as drums are beaten by both sides before commencement of battle, one wins and the other loses ultimately.

Just as a boat sets out fully loaded with passengers from both banks of a river, one sails across while the other may sink half way.

Similarly, by virtue of their good deeds, the obedient Sikhs of the Guru achieve high status in society while those who indulge in vices are easily recognised by their bad deeds.

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ਪਾਹਨ ਕੇ ਰੇਖ ਆਦਿ ਅੰਤ ਨਿਰਬਾਹੁ ਕਰੈ,
ਟਰੈ ਨ ਸਨੇਹ ਸਾਧ ਬਿਗ੍ਰਹ ਅਸਾਧ ਕੋ ॥
ਜੈਸੇ ਜਲ ਮੈ ਲਕੀਰ ਧੀਰ ਨ ਧਰਤ ਤਤ,
ਅਧਮ ਕੀ ਪ੍ਰੀਤਿ ਅਉ ਬਿਰੁਧ ਜੁਧ ਸਾਧ ਕੋ ॥
ਥੋਹਰਿ ਉਖਾਰੀ ਉਪਕਾਰੀ ਅਉ ਬਿਕਾਰੀ,
ਸਹਜਿ ਸੁਭਾਵ ਸਾਧ ਅਧਮ ਉਪਾਧ ਕੋ ॥
ਗੁੰਜਾ ਫਲ ਮਾਨਕ ਸੰਸਾਰਿ ਤੁਲਾਧਾਰ ਬਿਖੈ,
ਤੋਲਿ ਕੈ ਸਮਾਨਿ ਮੋਲ ਅਲਪ ਅਗਾਧ ਕੋ ॥੩੮੩॥

Pāhan ke rekh ād(i) ant nirbāh(u) karai,
ṭarai na saneh sādh bigrah asādh ko.
Jaise jal mai lakīr dhīr na dhart tat,
adham kī prīt(i) au birudh judh sādh ko.
Thohar(i) ukhārī upkārī au bikārī,
sahaj(i) subhāv sādh adham upādh ko.
Gunjā phal mānak sansār(i) tulādhār bikhai,
tol(i) kai samān(i) mol alap agādh ko.383.

Just as a line drawn on a stone cannot be effaced and lasts till the stone perishes, so is the love of holymen with the Lord's feet and of vicious persons with evil.

Just as line drawn on water does not last for a moment, so does the love of a wicked person and opposition or discord of a noble man vanishes in a wink.

Just as cactus is painful due to its thorns and sugarcane is comforting and pleasant for its sweet juice, so is the temperament of an evil person who raises unpleasant situations while a saintly person remains peaceful and endeavour to spread peace and happiness all around.

Just as a ruby and a seed of Abrus Precatorius *(Ratti)* both being red in colour may look alike but the seed of Abrus Precatorius *(Ratti)* is insignificant in value as compared to ruby. Similarly a noble and an evil person may look same but an evil person enjoys no respect anywhere due to his bad deeds whereas a noble person is like a ruby who is respected and valued everywhere by all.

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ਜੈਸੇ ਕੁਲਾ ਬਧੂ ਅੰਗ ਰਚਤ ਸੀਗਾਰ ਖੋੜਸ,
ਤੇਈ ਗਨਿਕਾ ਰਚਤ ਸਕਲ ਸੀਗਾਰ ਜੀ ॥
ਕੁਲਾ ਬਧੂ ਸਿਹਜਾ ਸਮੈ ਰਮੈ ਭਤਾਰ ਏਕ,
ਬੇਸ੍ਵਾ ਤਉ ਅਨੇਕ ਸੈ ਕਰਤ ਬਿਭਚਾਰ ਜੀ ॥
ਕੁਲਾ ਬਧੂ ਸੰਗਮੁ ਸੁਜਸ ਨਿਰਦੋਖ ਮੋਖ,
ਬੇਸ੍ਵਾ ਪਰਸਤ ਅਪਜਸ ਹੁਇ ਬਿਕਾਰ ਜੀ ॥
ਤੈਸੇ ਗੁਰਸਿਖਨ ਕਉ ਪਰਮ ਪਵਿਤ੍ਰ ਮਾਇਆ,
ਸੋਈ ਦੁਖਦਾਇਕ ਹੁਇ ਦਹਤਿ ਸੰਸਾਰ ਜੀ ॥੩੮੪॥

Jaise kulā badhū aṅg rachat sīgār khoṛas,
teī ganikā rachat sakal sīgār jī,
Kulā badhū sihjā samai ramai bhatār ek,
besvā tau anek sai karat bibhchār jī.
Kulā badhū saṅgam(u) sujas nirdokh mokh,
besvā parsat apjas hue bikār jī.
Taise gursikhan kau param pavitra māiā,
soī dukhdāik hue dahat(i) saṅsār jī.384.

Just as a lady of a noble house adorns herself with sixteen types of embellishments and even a harlot does the same;

The lady of the noble house enjoys the bed of one person—her husband, whereas a harlot shares her bed with many persons;

For her love of her husband, the lady of the noble house is praised, admired and is free of any calumny whereas a prostitute earns notoriety for her blemishes and offering herself to others.

Similarly the mammon *(maya)* becomes good for obedient Sikhs of the Guru who use it for good of others according to the teachings of the Guru. But the same mammon becomes troublesome to the worldly people and causes them distress and sufferings.

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ਸੋਈ ਲੋਹਾ ਬਿਸ੍ਵ ਬਿਖੈ ਬਿਬਿਧਿ ਬੰਧਨ ਰੂਪ,
ਸੋਈ ਤਉ ਕੰਚਨ ਜੋਤਿ ਪਾਰਸ ਪ੍ਰਸੰਗ ਹੈ ॥
ਸੋਈ ਤਉ ਸਿੰਗਾਰ ਅਤਿ ਸੋਭਤ ਪਤਿਬ੍ਰਤਾ ਕਉ,
ਸੋਈ ਅਭਰਨੁ ਗਨਿਕਾ ਰਚਿਤ ਅੰਗ ਹੈ ॥
ਸੋਈ ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਮਿਲਿ ਸਾਗਰ ਮੁਕਤਾ ਫਲ,
ਸੋਈ ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਬਿਖੁ ਭੇਟਤ ਭੁਇਅੰਗ ਹੈ ॥
ਤੈਸੇ ਮਾਇਆ ਕਿਰਤ ਬਿਰਤ ਹੈ ਬਿਕਾਰ ਜਗ,
ਪਰਉਪਕਾਰ ਗੁਰਸਿਖਨ ਸ੍ਰਬੰਗ ਹੈ ॥੩੮੫॥

Soī lohā bisva bikhai bibidh(i) bandhan rūp,
soī tau kanchan jot(i) pāras prasang hai.
Soī tau singār at(i) sobhat patibratā kau,
soī abhran(u) ganikā rachit ang hai.
Soī svānt(i) būnd mil(i) sāgar muktā phal,
soī svānt(i) bund bikh(u) bheṭat bhueang hai.
Taise māiā kirat birat hai bikār jag,
parupkār gursikhan srabang hai.385.

Iron is used for making handcuffs, chains and fetters while the same iron when brought in contact with philosopher-stone becomes gold and glitters.

A noble lady adorns herself with various embellishments and these make her more respectable and impressive whereas the same adornments are condemned on a lady of ill repute and bad character.

A drop of rain during *Swati* constellation when falls on an oyster in the sea and becomes an expensive pearl whereas it becomes venom if it drops in the mouth of a snake.

Similarly, mammon is evil of character for the worldly people but for the obedient Sikhs of the True Guru, it is highly philanthropic since it does good to many in their hands.

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ਕਊਆ ਜਉ ਮਰਾਲ ਸਭਾ ਜਾਇ ਬੈਠੇ ਮਾਨਸਰ,
ਦੁਚਿਤ ਉਦਾਸ ਬਾਸ ਆਸ ਦੁਰਗੰਧ ਕੀ॥
ਸ੍ਵਾਨ ਜਿਉ ਬੈਠਾਈਐ ਸੁਭਗ ਪ੍ਰਜੰਕ ਪਰਿ,
ਤਿਆਗਿ ਜਾਇ ਚਾਕੀ ਚਾਟੈ ਹੀਨ ਮਤਿ ਅੰਧ ਕੀ॥
ਗਰਧਭ ਅੰਗ ਅਰਗਜਾ ਜਉ ਲੇਪਨ ਕੀਜੈ,
ਲੋਟਤ ਭਸਮ ਸੰਗਿ ਹੈ ਕੁਟੇਵ ਕੰਧ ਕੀ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਨ ਪ੍ਰੀਤਿ ਚੀਤਿ,
ਮਨਸਾ ਉਪਾਧ ਅਪਰਾਧ ਸਨਬੰਧ ਕੀ॥੩੮੬॥

Kaūā jau marāl sabhā jāe baiṭhe mānsar,
duchit udās bās ās durgandh kī.
Svān jio baiṭhāīai subhag prajank par(i),
tiāg(i) jāe chākī chāṭai hīn mat(i) andh kī.
Gardhabh ang argajā jau lepan kījai,
loṭat bhasam sang(i) hai kuṭev kandh kī.
Taise hī asādh sādh sangat(i) na prīt(i) chīt(i),
mansā upādh aprādh sanbandh kī.386.

If a crow joins the company of swans on the bank of lake Mansarover (a sacred lake in Himalayas) he will feel morose and in two minds since he cannot find any sullage there.

Just as a dog is made to sit on a comfortable bed, being of base wisdom and foolish he will leave it and go to lick mill-stone.

If a donkey is applied with paste of sandalwood, saffron and musk etc., he will still go and roll in the dust as is his character.

Similarly, those of base wisdom and turned away from the True Guru have no love or attraction for the company of saintly persons. They are ever engrossed in creating troubles and doing ill deeds.

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ਨਿਰਾਧਾਰ ਕੋ ਆਧਾਰੁ ਆਸਰੋ ਨਿਰਾਸਨ ਕੋ,
ਨਾਥੁ ਹੈ ਅਨਾਥਨ ਕੋ ਦੀਨ ਕੋ ਦਇਆਲੁ ਹੈ ॥
ਅਸਰਨਿ ਸਰਨਿ ਅਉ ਨਿਰਧਨ ਕੋ ਹੈ ਧਨ,
ਟੇਕ ਅੰਧਨ ਕੀ ਅਉ ਕਿਰਪਨ ਕ੍ਰਿਪਾਲੁ ਹੈ ॥
ਅਕ੍ਰਿਤਘਨ ਕੇ ਦਾਤਾਰ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭੁ,
ਨਰਕ ਨਿਵਾਰਨ ਪ੍ਰਤਗਿਆ ਪ੍ਰਤਿਪਾਲੁ ਹੈ ॥
ਅਵਗੁਨ ਹਰਨ ਕਰਨਿ ਕਰਤਗਿਆ ਸੁਆਮੀ,
ਸੰਗੀ ਸਰਬੰਗਿ ਰਸ ਰਸਿਕ ਰਸਾਲੁ ਹੈ ॥੩੮੭॥

Nirādhār ko ādhār(u) āsro nirāsan ko,
nāth(u) hai anāthan ko dīn ko daiāl(u) hai.
Asarn(i) saran(i) au nirdhan ko hai dhan,
ṭek aṅdhan kī au kirpan kripāl(u) hai.
Akritghan ke dātār patit pāvan prabh(u),
narak nivāran pratagiā pratipāl(u) hai.
Avgun haran karan(i) kartagiā suāmī,
saṅgī sarbaṅg(i) ras rasik rasāl(u) hai.387.

God is support of all those who are without any support. He is refuge of those who have no one to take care of them. He is the master of all those who are orphans. He is the haven of mercy for the destitudes.

Those who are unable to obtain shelter anywhere, He provides them refuge. For the poors, His name is the real treasure. For blind, He is the walking stick. He showers His kindness even on misers.

To the undgratefuls, he is the provider of their needs. He makes the sinners pious. He saves the sinners from hell fire and abides by His character of kind, clement, benevolent and sustainer.

He destroys the vices and knows all the latent deeds of everyone. He is a companion who stands by in all thick and thin situations. Such a Lord is the treasure-house of elixir for those who relish His divine nectar.

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ਕੋਇਲਾ ਸੀਤਲ ਕਰ ਕਰਤ ਸਿਆਮ ਗਹੈ,
ਪਰਸਿ ਤਪਤ ਪਰਦਗਧ ਕਰਤ ਹੈ ॥
ਕੂਕਰ ਕੇ ਚਾਟਤ ਕਲੇਵਰਹਿ ਲਾਗੈ ਛੋਤਿ,
ਕਾਟਤ ਸਰੀਰ ਪੀਰ ਧੀਰ ਨ ਧਰਤ ਹੈ ॥
ਫੂਟਤ ਜਿਉ ਗਾਗਰ ਪਰਤ ਹੀ ਪਖਾਨ ਪਰਿ,
ਪਾਹਨ ਪਰਤ ਪੁਨਿ ਗਾਗਰ ਹਰਤ ਹੈ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸੰਗਿ ਪ੍ਰੀਤਿ ਹੂੰ ਬਿਰੋਧ ਬੁਰੋ,
ਲੋਕ ਪਰਲੋਕ ਦੂਖ ਦੋਖ ਨ ਟਰਤ ਹੈ ॥੩੮੮॥

Koilā sītal kar karat siām gahai,
paras(i) tapat pardagadh karat hai.
kūkar ke chāṭat kalevrah(i) lāgai chhot(i),
kāṭat sarīr pīr dhīr na dharat hai.
Phūṭat jio gāgar parat hī pakhān par(i),
pāhan parat pun(i) gāgar harat hai.
Taise hī asādh sang(i) prīt(i) hūn birodh buro,
lok parlok dukh dokh na ṭarat hai.388.

A burnt out coal when held in hand blackens it but causes burns when held if burning. (Coal is problematic both when cold or burning)

Just as dog's lick is contagious and causes unbearable pain when it bites. (Dogs lick and bite both are troublesome).

Just as a pitcher breaks when dropped on a stone, and it also breaks when stone drops on it. (A stone is destroyer of a pitcher in every way).

So is developing loving relationship with evil-minded persons. Loving him or showing dissent towards him is equally bad. Thus one cannot escape from pain and sufferings of this world and the world hereafter.

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ਛਤ੍ਰ ਕੇ ਬਦਲੇ ਜੈਸੇ ਬੈਠੇ ਛਤਨਾ ਕੀ ਛਾਹਿ,
ਹੀਰਾ ਅਮੋਲਕ ਬਦਲੇ ਫਟਕੁ ਕਉ ਪਾਈਐ ॥
ਜੈਸੇ ਮਨਿ ਕੰਚਨ ਕੇ ਬੰਦਲੇ ਕਾਚ ਗੁੰਜਾ ਫਲ,
ਕਾਂਬਰੀ ਪਟੰਬਰ ਕੇ ਬਦਲੇ ਓਢਾਈਐ ॥
ਅੰਮ੍ਰਿਤ ਮਿਸਟਾਨ ਪਾਨ ਕੇ ਬਦਲੇ ਕਰੀ ਫਲ,
ਕੇਸਰ ਕਪੂਰ ਜਿਉ ਕਚੂਰ ਲੈ ਲਗਾਈਐ ॥
ਭੇਟਤ ਅਸਾਧ ਸੁਖ ਸੁਕ੍ਰਿਤ ਸੂਖਮ ਹੋਤ,
ਸਾਗਰ ਅਥਾਹ ਜੈਸੇ ਬੇਲੀ ਮਹਿ ਸਮਾਈਐ ॥੩੮੯॥

Chhatra ke badle jaise baiṭhe chhatnā kī chhāh(i),
hīrā amolak badle phaṭak(u) kau pāīai,
Jaise man(i) kanchan ke badle kāch gunjā phal,
kānbrī paṭanbar ke badle oḍhāīai.
Anmrit misṭān pān ke badle karī phal,
kesar kapūr jio kachūr lai lagāīai.
Bheṭat asādh sukh sukrit sūkham hot,
sāgar athāh jaise belī maih samāīai.389.

Sitting under a small umbrella leaving the royal canopy and taking a glass crystal in place of a diamond would be a foolish act.

Accepting glass pieces in place of rubies, seeds of Abrus Precatorius in place of gold or wearing a tattered blanket in place of silk apparel would be an indication of base wisdom.

Leaving aside dainty dishes, one eats insipid fruits of Acacia tree, and apply paste of wild turmeric in place of fragrant saffron and camphor, would be an act of total ignorance.

Similarly, meeting with an evil and vice-ridden person, all comforts and good deeds shrink to such a size as if an ocean has been reduced to the size of a small cup.

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ਕੰਚਨ ਕਲਸ ਜੈਸੇ ਬਾਕੋ ਭਏ ਸੂਧੋ ਹੋਇ,
ਮਾਟੀ ਕੋ ਕਲਸੁ ਫੂਟੇ ਜੁਰੈ ਨ ਜਤਨ ਸੈ॥
ਬਸਨ ਮਲੀਨ ਧੋਏ ਨਿਰਮਲ ਹੋਤ ਜੈਸੇ,
ਊਜਰੀ ਨ ਹੋਤ ਕਾਰੀ ਕਾਂਬਰੀ ਪਤਨ ਸੈ॥
ਜੈਸੇ ਲਕੁਟੀ ਅਗਨਿ ਸੇਕਤ ਹੀ ਸੂਧੀ ਹੋਇ,
ਸ੍ਵਾਨ ਪੂਛਿ ਪਟੰਤਰੋ ਪ੍ਰਗਟ ਮਨਤਨ ਸੈ॥
ਤੈਸੇ ਗੁਰ ਸਿਖਨ ਸੁਭਾਉ ਜਲ ਮੈਨ ਗਤਿ,
ਸਾਕਤ ਸੁਭਾਵ ਲਾਖ ਪਾਹਨ ਗਤਨ ਸੈ॥੩੯੦॥

Kañchan kalas jaise bāko bhae sūdho hoe,
māṭī ko kalas(u) phūṭe jurai na jatan sai,
Basan malīn dhoe nirmal hot jaise,
ūjrī na hot kārī kāñbrī patan sai.
Jaise lakuṭī agan(i) sekat hī sūdhī hoe,
svān pūchh(i) paṭañtro pragaṭ mantan sai.
Taise gur sikhan subhāo jal main gat(i),
sākat subhāv lākh pāhan gatan sai.390.

Just as a golden pitcher if dented can be set right whereas an earthenware pitcher can never be restored to its original shape when broken.

Just as a dirty cloth can be made clean by washing, whereas a black blanket can never become white till reduced to tatters.

Just as a wooden stick when heated on fire can be straightened, but a dog's tail can never be straightened despite numerous efforts.

So is the nature of True Guru-oriented obedient Sikhs who are tender and malleable like water and wax. On the other hand, the temperament of mammon-loving person is rigid and hard like shellac and stone and thus is destructive.

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ਕੋਊ ਬੇਚੈ ਗੜਿ ਗੜਿ ਸਸਤ੍ਰ ਧਨੁਖ ਬਾਨ,
ਕੋਊ ਬੇਚੈ ਗੜਿ ਗੜਿ ਬਿਬਿਧਿ ਸਨਾਹ ਜੀ ॥
ਕੋਊ ਬੇਚੈ ਗੋਰਸ ਦੁਗਧ ਦਧਿ ਘ੍ਰਿਤ ਨਿਤ,
ਕੋਊ ਬੇਚੈ ਬਾਰੁਨੀ ਬਿਖਮ ਸਮ ਚਾਹ ਜੀ ॥
ਤੈਸੇ ਹੀ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਹੈ ਅਸਾਧ ਸਾਧ,
ਬਿਖਿਆ ਅੰਮ੍ਰਿਤ ਬਨ ਦੇਖੇ ਅਵਗਾਹ ਜੀ ॥
ਆਤਮਾ ਅਚੇਤ ਪੰਛੀ ਧਾਵਤ ਚਤੁਰ ਕੁੰਟ,
ਜੈਸੇ ਈ ਬਿਰਖ ਬੈਠੇ ਚਾਖੇ ਫਲ ਤਾਹ ਜੀ ॥੩੯੧॥

Koū bechai gaṛ(i) gaṛ(i) sastra dhanukh bān,
koū bechai gaṛ(i) gaṛ(i) bibidh(i) sanāh jī.
Koū bechai goras dugadh dadh(i) ghrit nit,
koū bechai bārunī bikham sam chāh jī.
Taise hī bikārī upkārī hai asādh sādh,
bikhiā aṅmrit ban dekhe avgāh jī.
Ātmā achet paṅchhī dhāvat chatur kuṅṭ,
jaise ī birakh baiṭhe chākhe phal tāh jī.391.

Someone manufactures bows and arrows used for killing while others fabricate armour coats and shields to defend against these weapons.

Someone sells nourishing foods like milk, butter, curd etc. to make the body strong while others produce items like wine etc. that are harmful and destructive to the body.

So is a base and low person who spreads evil whereas an obedient Guru-oriented saintly person of the True Guru desires and endeavours to dispense good for all. Treat it like bathing in a sea of poison or jumping into a reservoir of nectar.

Like an innocent bird, a human mind wanders in all four directions. Whatever tree it sits on, it would get that fruit to eat. In the company of evil-doers, the mind will only pick up dross whereas one collects virtues from the company of Guru-conscious saintly persons.

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ਜੈਸੇ ਏਕ ਜਨਨੀ ਕੈ ਹੋਤ ਹੈ ਅਨੇਕ ਸੁਤ,
ਸਬ ਹੀ ਮੈ ਅਧਿਕ ਪਿਆਰੋ ਸੁਤ ਗੋਦ ਕੋ ॥
ਸਿਆਨੇ ਸੁਤ ਬਨਜ ਬਿਉਹਾਰ ਕੇ ਬੀਚਾਰ ਬਿਖੈ,
ਗੋਦ ਮੈ ਅਚੇਤੁ ਹੇਤੁ ਸੰਪੈ ਨ ਸਹੋਦ ਕੋ ॥
ਪਲਨਾ ਸੁਵਾਇ ਮਾਇ ਗ੍ਰਿਹਿ ਕਾਜ ਲਾਗੈ ਜਾਇ,
ਸੁਨਿ ਸੁਤ ਰੁਦਨ ਪੈ ਪੀਆਵੈ ਮਨ ਮੋਦ ਕੋ ॥
ਆਪਾ ਖੋਇ ਜੋਈ ਗੁਰ ਚਰਨ ਸਰਨਿ ਗਹੇ,
ਰਹੇ ਨਿਰਦੋਖ ਮੋਖ ਅਨਦ ਬਿਨੋਦ ਕੋ ॥੩੯੨॥

Jaise ek jan-nī kai hot hai anek sut,
sab hī mai adhik piāro sut god ko.
Siāne sut banaj biohār ke bīchār bikhai,
god mai achet(u) het(u) sanpai na sahod ko.
Palnā suvāe māe grih(i) kāj lāgai jāe,
sun(i) sut rudan pai pīāvai man mod ko.
Āpā khoe joī gur charan saran(i) gahe,
rahe nirdokh mokh anad binod ko.392.

Just as a mother has many sons but one in her lap is the dearest to her;

The elder sons remain engrossed in their commercial activities but one in lap is ignorant of all allurements of wealth, commodities and love of brothers and sisters;

Leaving the innocent baby in a cradle, the mother keeps attending other domestic chores but listening to the baby's cry, she comes running and feeds the child.

Like the innocent child, he who loses his self and takes the refuge of the holy feet of the True Guru, is blessed with the consecration of *Naam-Simran-Mantr* that saves him from the worldly vices; and relishing the bliss of *Naam Simran* he achieves salvation.

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ਕਰਤ ਨਾ ਇਛਾ ਕਛੁ ਮਿਤ੍ਰ ਸਤ੍ਰਤਾ ਨ ਜਾਨੈ,
ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਨਾਹਿ ਬਾਲਕ ਅਚੇਤ ਕਉ ॥
ਅਸਨ ਬਸਨ ਲੀਏ ਮਾਤਾ ਪੀਛੈ ਲਾਗੀ ਡੋਲੈ,
ਬੋਲੈ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਤ ਹੇਤ ਕਉ ॥
ਬਾਲਕੈ ਅਸੀਸ ਦੈਨਹਾਰੀ ਅਤਿ ਪਿਆਰੀ ਲਾਗੈ,
ਗਾਰਿ ਦੈਨਹਾਰੀ ਬੋਲਿਹਾਰੀ ਡਾਰੀ ਸੇਤ ਕਉ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਸਮਦਰਸੀ ਅਨੰਦਮਈ,
ਜੈਸੋ ਜਗੁ ਮਾਨੈ ਤੈਸੋ ਲਾਗੈ ਫਲੁ ਖੇਤ ਕਉ ॥੩੯੩॥

Karat nā ichhā kachh(u) mitra satratā na jānai,
bāl budh(i) sudh(i) nāhe bālak achet kau,
Asan basan līe mātā pīchhai lāgī ḍolai,
bolai mukh(i) aṅmrit bachan sut het kau.
Bālkai asīs dainhārī at(i) piārī lāgai,
gār(i) dainhārī bolihārī ḍārī set kau.
Taise gursikh samdarsī anaṅdmaī,
jaiso jag(u) mānai taiso lāgai phal(u) khet kau.393.

Due to his childlike wisdom and unawareness of all sorts, a child is innocent, He desires nothing, nor does he harbour any hostility or friendship with anyone;

His mother out of love keeps wandering behind him with food and clothing and utters elixir-like loving words for her son;

The mother loves her friends who keep showering blessings on her son but one who abuses him or say ill words for him destroys her peace of mind and creates duality.

Like the innocent child, the obedient Sikh of the Guru maintains impartiality. He treats all alike and by virtue of the relishing of the *Naam Ras* blessed by the True Guru, stays in a state of bliss. Whatever way is he recognised and known by the worldly people, they are blessed with that type of reward.

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ਜੈਸੇ ਦਰਪਨ ਦਿਬਿ ਸੂਰ ਸਨਮੁਖ ਰਾਖੈ,
ਪਾਵਕ ਪ੍ਰਗਾਸ ਹੋਤ ਕਿਰਨ ਚਰਿਤ੍ਰ ਕੈ ॥
ਜੈਸੇ ਮੇਘ ਬਰਸਤ ਹੀ ਬਸੁੰਧਰਾ ਬਿਰਾਜੈ,
ਬਿਬਿਧਿ ਬਨਾਸਪਤੀ ਸਫਲ ਸੁਮਿਤ੍ਰ ਕੈ ॥
ਭੇਟਤ ਭਤਾਰ ਨਾਰਿ ਸੋਭਿਤ ਸਿੰਗਾਰ ਚਾਰੁ,
ਪੂਰਨ ਅਨੰਦ ਸੁਤ ਉਦਿਤ ਬਚਿਤ੍ਰ ਕੈ ॥
ਸਤਿਗੁਰ ਦਰਸ ਪਰਸਿ ਬਿਗਸਤ ਸਿਖ,
ਪ੍ਰਾਪਤ ਨਿਧਾਨ ਗਿਆਨ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕੈ ॥੩੯੪॥

Jaise darpan dib(i) sūr sanmukh rākhai,
pāvak pragās hot kiran charitra kai.
Jaise megh barsat hī basuṅdhra birājai,
bibidh(i) banāspatī saphal sumitra kai.
Bheṭat bhatār nār(i) sobhit siṅgār chār(u),
pūran anaṅd sut udit bachitra kai.
Sat(i)gur daras paras(i) bigsat sikh,
prāpat nidhān giān pāvan pavitra kai.394.

As a magnifying lens placed before the rays of the sun produces fire.

Just as earth looks good with rainfall and like a good friend produces fruits and flowers.

Just as the conjugal union of a well adorned and embellished woman with her husband gives birth to a son and the wife is highly pleased.

Similarly an obedient disciple of the Guru feels pleased and blossoms at the sight of the True Guru. And by acquiring the treasure-house of divine knowledge and consecration of *Naam Simran* from his True Guru, he becomes a pious person.

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ਜੈਸੇ ਕੁਲਾ ਬਧੂ ਬੁਧਿਵੰਤਿ ਸਸੁਰਾਰ ਬਿਖੈ,
ਸਾਵਧਾਨ ਚੇਤਨ ਰਹੈ ਅਚਾਰ ਚਾਰ ਕੈ ॥
ਸਸੁਰ ਦੇਵਰ ਜੇਠ ਸਕਲ ਕੀ ਸੇਵਾ ਕਰੈ,
ਖਾਨ ਪਾਨ ਗਿਆਨ ਜਾਨਿ ਪਤਿ ਪਰਵਾਰ ਕੈ ॥
ਮਧੁਰ ਬਚਨ ਗੁਰ ਜਨ ਸੈ ਲਜਾ ਲਵੰਨਿ,
ਸਿਹਜਾ ਸਮੈ ਰਸ ਪ੍ਰੇਮ ਪੂਰਨ ਭਤਾਰ ਕੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਸਰਬਾਤਮ ਪੂਜਾ ਪ੍ਰਬੀਨ,
ਬ੍ਰਹਮ ਧਿਆਨ ਗੁਰ ਮੂਰਤਿ ਅਪਾਰ ਕੈ ॥੩੯੫॥

Jaise kulā badhū budhivaṅt(i) sasurār bikhai,
sāvdhān chetan rahai achār chār kai.
Sasur devar jeṭh sakal kī sevā karai,
khān pān giān jān(i) pat(i) parvār kai.
Madhur bachan gur jan sai lajā lavaṅn(i),
sihjā samai ras prem pūran bhatār kai.
Taise gursikh sarbātam pūjā prabīn,
brahm dhiān gur mūrat(i) apār kai.395.

Just as an intelligent daughter-in-law of a good family deals with everybody attentively, consciously and decently in her in-laws house;

Realizing that this is her husband's family, takes care of food and all other needs of her father-in-law, brothers-in-law and other members of the family diligently and respectfully;

She talks with all elders of the family respectfully, politely and abashedly. Similarly a devoted disciple of the True Guru is adept in observing respect towards all human beings.

But within himself, he remains focussed on the divine sight of the God-like True Guru. (According to Bhai Gurdas Ji, practicing on the Guru's words and meditating on Lord's name given by the True Guru is contemplation on the vision of True Guru).

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ਤੀਰਥ ਪੁਰਬ ਦੇਵ ਜਾਤ੍ਰਾ ਜਾਤ ਹੈ ਜਗਤੁ,
ਪੁਰਬ ਤੀਰਥ ਸੁਰ ਕੋਟਿਨ ਕੋਟਾਨਿ ਕੈ ॥
ਮੁਕਤਿ ਬੈਕੁੰਠ ਜੋਗ ਜੁਗਤਿ ਬਿਬਿਧ ਫਲ,
ਬਾਂਛਤ ਹੈ ਸਾਧ ਰਜ ਕੋਟਿ ਗਿਆਨ ਧਿਆਨ ਕੈ ॥
ਅਗਮ ਅਗਾਧਿ ਸਾਧ ਸੰਗਤਿ ਅਸੰਖ ਸਿਖ,
ਸ੍ਰੀ ਗੁਰੂ ਬਚਨ ਮਿਲੈ ਰਾਮ ਰਸ ਆਨਿ ਕੈ ॥
ਸਹਜ ਸਮਾਧਿ ਅਪਰੰਪਰ ਪੁਰਖ ਲਿਵ,
ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰ ਸਾਵਧਾਨ ਕੈ ॥੩੯੬॥

Tīrath purab dev jātrā jāt hai jagat(u),
purab tīrath sur koṭin koṭān(i) kai.
Mukat(i) baikuṅṭh jog jugat(i) bibidh(i) phal,
bāṅchhat hai sādh raj koṭ(i) giān dhiān kai.
Agam agādh(i) sādh saṅgat(i) asaṅkh sikh,
srī gurū bachan milai rām ras ān(i) kai.
Sahaj smādh(i) aparaṅpar purakh liv,
pūran brahm sat(i)gur sāvdhān kai.396.

People of the world visit various places of pilgrimage on various days considered auspicious by them. But such days and holy places associated with gods are numerous.

Millions of seekers of Salvation, heaven and many methods of performing *Yag*, worldly knowledge and contemplations long for the holy dust of the feet of saintly True Guru.

There are numerous devoted Sikhs of the True Guru in the holy assembly of the inaccessible and serene True Guru who receive the sermon of how to reach the blissful state of enjoying ambrosial name of the Lord through meditation.

Such Sikhs of the Guru engross themselves in the silent meditation of Lord's name—an initiation that imperceptible, inaccessible, perfect and God-like True Guru has blessed them with. Their engrossment is highly attentive and in a state of serenity. (All the places of gods and goddesses and auspicious days celebrated at such places of pilgrimage yearn for the holy dust of such saintly souls).

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ਦ੍ਰਿਗਨ ਕਉ ਜਿਹਬਾ ਸ੍ਰਵਨ ਜਉ ਮਿਲਹਿ,
ਜੈਸੋ ਦੇਖੈ ਤੈਸੋ ਕਹਿ ਸੁਨਿ ਗੁਨ ਗਾਵਹੀ ॥
ਸ੍ਰਵਨ ਜਿਹਬਾ ਅਉ ਲੋਚਨ ਮਿਲੈ ਦਿਆਲ,
ਜੈਸੋ ਸੁਨੈ ਤੈਸੋ ਦੇਖਿ ਕਹਿ ਸਮਝਾਵਹੀ ॥
ਜਿਹਬਾ ਕਉ ਲੋਚਨ ਸ੍ਰਵਨ ਜਉ ਮਿਲਹਿ ਦੇਵ,
ਜੈਸੋ ਕਹੈ ਤੈਸੋ ਸੁਨਿ ਦੇਖਿ ਅਉ ਦਿਖਾਵਹੀ ॥
ਨੈਨ ਜੀਹ ਸ੍ਰਵਨ, ਸ੍ਰਵਨ ਲੋਚਨ ਜੀਹ,
ਜਿਹਬਾ ਨ ਸ੍ਰਵਨ ਲੋਚਨ ਲਲਚਾਵਹੀ ॥੩੯੭॥

Drigan kau jibbā sravan jau mileh,
jaiso dekhai taiso kah(i) sun(i) gun gāv-hī.
Sravan jibbā au lochan milai diāl,
Jaiso sunai taiso dekh(i) kah(i) samjhāv-hī.
Jibbā kau lochan sravan jau mileh(i) dev,
jaiso kahai taiso sun(i) dekh(i) au dikhāv-hī.
Nain jīh sravan, sravan lochan jīh,
jibbā na sravan lochan lalchāv-hī.397.

If eyes get tongue and ears, then whatever it sees and hears with ears, it will then describe the reality and convey it.

If by the kindness of Almighty, the ears get tongue and eyes, then they will speak with tongue, what they see with eyes and hear.

If the Almighty God bless the tongue with eyes and ears it will say what it sees with eyes and hears with ears.

Eyes need co-operation of tongue and ears, the ears need full co-operation of tongue and eyes but just as Guru Nanak on page 1091 of Guru Granth Sahib says *"Jeebh rasāyan(i) chunī ratī lāl lavaaye"* (Sucking the elixir-like *Naam*, meditating on Lord's name, the tongue gets dyed in the hue of the Lord). In this state, the tongue never longs for the assistance of the eyes and the ears.

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ਆਪਨੋ ਸੁਅੰਨਿ ਜੈਸੇ ਲਾਗਤ ਪਿਆਰੋ ਜੀਅ,
ਜਾਨੀਐ ਵੈਸੋ ਈ ਪਿਆਰੋ ਸਕਲ ਸੰਸਾਰ ਕਉ ॥
ਆਪਨੋ ਦਰਬੁ ਜੈਸੇ ਰਾਖੀਐ ਜਤਨ ਕਰਿ,
ਵੈਸੋ ਈ ਸਮਝਿ ਸਭ ਕਾਹੂੰ ਕੇ ਬਿਉਹਾਰ ਕਉ ॥
ਅਸਤੁਤਿ ਨਿੰਦਾ ਸੁਨਿ ਬਿਆਪਤ ਹਰਖ ਸੋਗ,
ਵੈਸੀਐ ਲਗਤ ਜਗ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕਉ ॥
ਜੈਸੇ ਕੁਲ ਧਰਮੁ ਕਰਮੁ ਜੈਸੋ ਜੈਸੋ ਕਾ ਕੋ,
ਉਤਮ ਕੈ ਮਾਨਿ ਜਾਨਿ ਬ੍ਰਹਮ ਬਿਥਾਰ ਕਉ ॥੩੯੮॥

Āpno suaṅn(i) jaise lāgat piāro jia,
jāniai vaiso ī piāro sakal saṅsār kau.
Āpno darab(u) jaise rākhīai jatan kar(i),
vaiso ī samajh(i) sabh kāhūṅ ke biohār kau.
Astut(i) niṅdā sun(i) biāpat harakh sog,
vaisīai lagat jag anik prakār kau.
Jaise kul dharm(u) karm(u) jaiso jaiso kā ko,
utam kai mān(i) jān(i) brahm bithār kau.398.

Just as one loves one's son by heart, so are their sons loved by all others in the world.

Just as one takes full care of one's wealth and assets, so should one treat other's business and profession monetarily.

Just as one feels happy listening to one's praise and disturbed on listening slander about oneself, so should one acknowledge and think that others would feel the same.

Similarly, whatever is the business or profession of a person according to his family tradition, it should be accepted as supreme and most appropriate for him. (No one should be hurt on this account). This is enough to understand the Omnipresence of the Lord.

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ਜੈਸੇ ਨੈਨ ਬੈਨ ਪੰਖ ਸੁੰਦਰ ਸਰਬੰਗ ਮੋਰ,
ਤਾ ਕੇ ਪਗ ਓਰ ਦੇਖਿ ਦੋਖ ਨ ਬੀਚਾਰੀਐ ॥
ਸੰਦਲ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਕਮਲ ਜੈਸੇ,
ਕੰਟਕਿ ਬਿਲੋਕਿ ਨ ਅਉਗਨ ਉਰਧਾਰੀਐ ॥
ਜੈਸੇ ਅੰਮ੍ਰਿਤ ਫਲ ਮਿਸਟਿ ਗੁਨਾਦਿ ਸ੍ਵਾਦ,
ਬੀਜ ਕਰਵਾਈ ਕੈ ਬੁਰਾਈ ਨ ਸਮਾਰੀਐ ॥
ਤੈਸੇ ਗੁਰ ਗਿਆਨ ਦਾਨ ਸਬਹੂੰ ਸੈ ਮਾਂਗਿ ਲੀਜੈ,
ਬੰਦਨਾ ਸਕਲ ਭੂਤ ਨਿੰਦਾ ਨ ਤਕਾਰੀਐ ॥੩੯੯॥

Jaise nain bain pankh sundar sarbang mor,
tā ke pag or dekh(i) dokh na bīchārīai.
Sandal sugandh at(i) komal kamal jaise,
kanṭak(i) bilok(i) na augan urdhārīai.
Jaise anmrit phal misṭ(i) gunād(i) svād,
bīj karvāī kai burāī na samārīai.
Taise gur giān dān sab-hūn sai māng(i) lījai,
bandnā sakal bhūt nindā na takārīai.399.

Just as a peacock's eyes, call, feathers and all other limbs are beautiful, one should not condemn him for his ugly feet. (see the merits alone).

Just as Sandalwood is very fragrant and lotus flower very delicate, one should not bring to mind their demerit of the fact that a snake generally wraps itself around the sandalwood tree while a lotus flower has thorn on its stem.

Just as a mango is sweet and delicious but its kernal's bitterness should not be thought of.

Similarly one should take Guru's word and his sermons from everyone and everywhere. Everyone should be respected also. No one should be ever slandered and condemned for his demerit. As Guru Nanak says on page 766 of Guru Granth Sahib *"Sā(n)jh karījai guṇah kerī chhoḍ(i) avgaṇ chalīai"* (Let us share virtues and abandon vices).

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ਸਵੈਯਾ

ਪਾਰਸ ਪਰਸ ਦਰਸ ਕਤ ਸਜਨੀ,
ਕਤ ਵੈ ਨੈਨ ਬੈਨ ਮਨ ਮੋਹਨ ॥
ਕਤ ਵੈ ਦਸਨ ਹਸਨ ਸੋਭਾ ਨਿਧਿ,
ਕਤ ਵੈ ਗਵਨ ਭਵਨ ਬਨ ਸੋਹਨ ॥
ਕਤ ਵੈ ਰਾਗ ਰੰਗ ਸੁਖ ਸਾਗਰ,
ਕਤ ਵੈ ਦਇਆ ਮਇਆ ਦੁਖ ਜੋਹਨ ॥
ਕਤ ਵੈ ਜੋਗ ਭੋਗ ਰਸ ਲੀਲਾ,
ਕਤ ਵੈ ਸੰਤ ਸਭਾ ਛਬਿ ਗੋਹਨ ॥੪੦੦॥

Swaiyā

Pāras pars dars kat sajnī,
kat vai nain bain man mohan.
Kat vai dasan hasan sobhā nidh(i),
kat vai gavan bhavan ban sohan.
Kat vai rāg rang sukh sāgar,
kat vai daiā maiā dukh johan.
Kat vai jog bhog ras līlā,
kat vai sant sabhā chhab(i) gohan.400.

O my Guru-conscious friend ! like a philosopher-stone, the touch of which changes a metal into gold, where is the glimpse of the True Guru that makes a person supreme and valuable like gold ? Where are those enamoring eyes and sweet invaluable words ?

Where is that smiling face with beautiful teeth, where is the hearth and home and his majestic walk in the fields and gardens ?

Where is the treasure of peace and comfort ? The treasure of singing His praises through *Naam* and *bani* (Guru's compositions). Where is that look of kindness and benevolence that is sailing myriad devotees across the worldly ocean ?

Where is the engrossment in the Lord through practicing of *Naam*, strange and wondrous feeling of enjoying the bliss of Lord's name and where is that congregation assembled in the divine presence of the saintly True Guru that sings the praises of the mighty Lord that creates a celestial image of His Court ?

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ਕਬ ਲਾਗੈ ਮਸਤਕਿ ਚਰਨਨ ਰਜ,
ਦਰਸ ਦਇਆ ਦ੍ਰਿਗਨ ਕਬ ਦੇਖਉ ॥
ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਉ ਕਬ ਸ੍ਰਵਨਨ,
ਕਬ ਰਸਨਾ ਬੇਨਤੀ ਬਿਸੇਖਉ ॥
ਕਬ ਕਰ ਕਰਉ ਡੰਡਉਤਿ ਬੰਦਨਾ,
ਪਗਨ ਪਰਿਕ੍ਰਮਾਦਿ ਪੁਨਿ ਰੇਖਉ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਤਛਿ ਪ੍ਰਾਨਪਤਿ,
ਗਿਆਨ ਧਿਆਨ ਜੀਵਨ ਪਦ ਲੇਖਉ ॥੪੦੧॥

Kab lāgai mastak(i) charnan raj,
dars daiā drigan kab dekhau.
Aṅmrit bachan sunau kab sravanan,
kab rasnā bentī bisekhau.
Kab kar karau ḍaṅḍaut(i) baṅdnā,
pagan parikrmād(i) pun(i) rekhau.
Prem bhagat(i) pratachh(i) prānpat(i),
Giān dhiān jīvan pad lekhau.401.

When will my forehead be anointed with the holy dust of the feet of True Guru and when will I see the clement and merciful face of the True Guru with my own eyes?

When will I hear the sweet ambrosial-like and elixir-giving words of my True Guru with my own ears? When will I be able to make a humble supplicaiton of my distress with my own tongue before him?

When will I be able to lie prostrate like a staff before my True Guru and salute him with folded hands? When will I be able to employ my feet in the circumambulation of my True Guru?

True Guru who is the manifest of the Lord, provided of knowledge, contemplation, granter of salvation and sustainer of life, when will I be able to realise Him clearly through my loving worship?

(Bhai Gurdas Ji is expressing his pangs of separation from his True Guru).

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ਕਬਿਤ

ਬਿਰਖੈ ਬਇਆਰ ਲਾਗੈ ਜੈਸੇ ਹਰਰਾਤਿ ਪਾਤਿ,
ਪੰਛੀ ਨ ਧੀਰਜ ਕਰਿ ਠਉਰ ਠਹਿਰਾਤ ਹੈ॥
ਸਰਵਰ ਘਾਮ ਲਾਗੈ ਬਾਰਜ ਬਿਲਖ ਮੁਖ,
ਪ੍ਰਾਨ ਅੰਤ ਹੰਤ ਜਲ ਜੰਤ ਅਕੁਲਾਤ ਹੈ॥
ਸਾਰਦੂਲ ਦੇਖੈ ਮ੍ਰਿਗਮਾਲ ਦਲ ਚਿਤ ਬਨ,
ਵਾਸ ਮੈ ਨ ਤ੍ਰਾਸ ਕਰਿ ਆਸ੍ਰਮ ਸੁਹਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਆਂਗ ਸ੍ਵਾਂਗਿ ਭਏ ਭੈ ਚਕਿਤ ਸਿਖ,
ਦੁਖਿਤ ਉਦਾਸ ਬਾਸ ਅਤਿ ਬਿਲਲਾਤ ਹੈ॥੪੦੨॥

Birkhai baiār lāgai jaise har-rāt(i) pāt(i),
panchhī na dhīraj kar(i) ṭhaur ṭhaihrāt hai.
Sarvar ghām lāgai bāraj bilakh mukh,
prān ant hant jal jant akulāt hai.
Sārdūl dekhai mrigmāl dal chit ban,
vās mai na trās kar(i) āsram suhāt hai.
Taise gur āng svāng(i) bhae bhai chakit sikh,
dukhit udās bās at(i) bil-lāt hai.402.

Just as the leaves and branches of a tree start trembling under the influence of fast wind and even the birds lose trust of their nests;

Just as lotus flowers whither away under the sharp heat of the Sun and acquatic life of the water feels distressed as if their lives were coming to an end;

Just as the herd of deers find solace and safety in their small hiding places in the jungle when they see the lion in the vicinity;

Similarly, the Sikhs of the Guru are frightened, amazed, distressed and morose seeing the body/limbs of a spurious Guru marked with artificial marks of recognition. Even the Sikhs most close to the Guru feel restless.

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ਓਲਾ ਬਰਖਨ ਕਰਖਨ ਦਾਮਿਨੀ ਬਯਾਰਿ,
ਸਾਗਰ ਲਹਰਿ ਬਨ ਜਰਤ ਅਗਨਿ ਹੈ॥
ਰਾਜੀ ਬਿਰਾਜੀ ਭੂਕੰਪਿਕਾ ਅੰਤਰ ਬ੍ਰਿਥਾ ਬਲ,
ਬੰਦਸਾਲ ਸਾਸਨਾ ਸੰਕਟ ਮੈ ਮਗਨ ਹੈ॥
ਆਪਦਾ ਅਧੀਨ ਦੀਨ ਦੂਖਨਾ ਦਰਿਦ੍ਰ ਛਿਦ੍ਰਿ,
ਭ੍ਰਮਤਿ ਉਦਾਸ ਰਿਨ ਦਾਸਨਿ ਨਗਨ ਹੈ॥
ਤੈਸੇ ਹੀ ਸ੍ਰਿਸਟਿ ਕੋ ਅਦ੍ਰਿਸਟ ਜਉ ਆਇ ਲਾਗੈ,
ਜਗ ਮੈ ਭਗਤਨ ਕੇ ਰੋਮ ਨ ਭਗਨ ਹੈ ॥੪੦੩॥

Olā barkhan karkhan dāminī byār(i),
sāgar lahar(i) ban jarat agan(i) hai.
Rājī birājī bhūkaṅpikā aṅtar brithā bal,
baṅdsāl sāsnā saṅkaṭ mai magan hai.
Āpdā adhīn dīn dūkhnā dridra chhidra(i),
bhramat(i) udās rin dāsan(i) nagan hai.
Taise hī srisṭ(i) ko adrisṭ jau āe lāgai,
Jag mai bhagtan ke rom na bhagan hai.403.

If hails be falling, lightening be making thunderous sounds, storm be raging, stormy waves be rising in the ocean and forests may be burning with fire;

The subjects be without their king, earthquakes be experienced, one may have been troubled by some deep innate pain and for some offence may have been lodged in the jail;

Many tribulations may overpower him, may be distressed by false accusations, poverty may have crushed him, may be wandering for loan and caught in the slavery, may be straying aimlessly but in acute hunger;

And even if more of such worldly tribulations and distresses may befall upon Guru-loving, obedient and meditating persons dear to the True Guru, they are' least troubled by them and live life ever in bloom and happiness.

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ਜੈਸੇ ਚੀਟੀ ਕ੍ਰਮ ਕ੍ਰਮ ਕੈ ਬਿਰਖ ਚੜੈ,
ਪੰਛੀ ਉਡ ਜਾਇ ਬੈਸੇ ਨਿਕਟ ਹੀ ਫਲ ਕੈ ॥
ਜੈਸੇ ਗਾਡੀ ਚਲੀ ਜਾਤਿ ਲੀਕਨ ਮਹਿ ਧੀਰਜ ਸੈ,
ਘੋਰੋ ਦੌਰਿ ਜਾਇ ਬਾਂਇ ਦਾਹਨੇ ਸਬਲ ਕੈ ॥
ਜੈਸੇ ਕੋਸ ਭਰਿ ਚਲਿ ਸਕੀਐ ਨ ਪਾਇਨ ਕੈ,
ਆਤਮਾ ਚਤੁਰ ਕੁੰਟ ਧਾਇ ਆਵੈ ਪਲ ਕੈ ॥
ਤੈਸੇ ਲੋਗ ਬੇਦ ਭੇਦ ਗਿਆਨ ਉਨਮਾਨ ਪੱਛ,
ਗੰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਅਸਥਲ ਕੈ ॥੪੦੪॥

Jaise chīṭī kram kram kai birakh chaṛai,
pañchhī uḍ jāe baise nikaṭ hī phal kai.
Jaise gāḍī chalī jāt(i) līkan maih dhīraj sai,
ghoro daur(i) jāe bañe dāhne sabal kai.
Jaise kos bhar(i) chal(i) sakīai na pāin kai,
ātmā chatur kuñṭ dhāe āvai pal kai.
Taise log bed bhed giān unmān pachchh,
gañm gur charan·saran(i) asthal kai.404.

Just as an ant crawls up the tree very slowly to reach the fruit, whereas a bird flies and reaches it instantly.

Just as a bullock cart moving in the ruts of the path reaches its destination slowly but a horse moving on either side of the path moves fast and reaches the destination quickly.

Just as one does not cover even a mile in a few seconds but the mind reaches and wanders around in four directions in a split second.

Similarly, the knowledge of Vedas and worldly affairs is based on arguments and exchange of views. This method is like the movement of an ant. But by taking the refuge of the True Guru, one reaches the infallible and stable places of the Lord in no time.

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ਜੈਸੇ ਬਨਰਾਇ ਪਰਫੁਲਤ ਫਲ ਨਮਿਤ,
ਲਾਗਤ ਹੀ ਫਲ ਪਤ੍ਰ ਪੁਹਪ ਬਿਲਾਤ ਹੈ॥
ਜੈਸੇ ਤ੍ਰੀਆ ਰਚਿਤ ਸਿੰਗਾਰ ਭਰਤਾਰ ਹੇਤਿ,
ਭੇਟਤ ਭਰਤਾਰ ਉਰ ਹਾਰ ਨ ਸਮਾਤ ਹੈ॥
ਬਾਲਕ ਅਚੇਤ ਜੈਸੇ ਕਰਤ ਲੀਲਾ ਅਨੇਕ,
ਸੁਚਿਤ ਚਿਤੰਨ ਭਏ ਸਬੈ ਬਿਸਰਾਤ ਹੈ॥
ਤੈਸੇ ਖਟ ਕਰਮ ਧਰਮ ਸ੍ਰਮ ਗਿਆਨ ਕਾਜ,
ਗਿਆਨ ਭਾਨ ਉਦੈ ਉਡ ਕਰਮ ਉਡਾਤ ਹੈ ॥੪੦੫॥

Jaise banrāe parphulat phal namit,
lāgat hī phal patra puhap bilāt hai.
Jaise trīā rachit siṅgār bhartār het(i),
bheṭat bhartār ur hār na samāt hai.
Bālak achet jaise karat līlā anek,
suchit chiṅtan bhae sabai bisrāt hai.
Taise khaṭ karam dharm sram giān kāj,
giān bhān udai uḍ karam uḍāt hai.405.

Just as trees and other vegetation grow for fruits and flowers but as soon as they bear fruits, their leaves and fruits drop.

Just as a wife adorns and embellishes herself for the love of her husband, but in his embrace, she doesn't even like the necklace she wears as it is considered an impediment in their complete union.

Just as an innocent child plays many games in his childhood but forgets them all once he grows up.

Similarly, the six forms of righteous deeds which are performed diligently for gaining knowledge, disappear like stars when the great knowledge of the Guru shines in its Sun-like glory. All those deeds seem futile. *Sagle karam dharam jug sodhe. Bin(u) nāvai ih(u) man(u) na prabodhe.* (SGGS, p. 913)

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ਜੈਸੇ ਹਸ ਬੋਲਤ ਹੀ ਡਾਕਨਿ ਹਰੈ ਕਰੇਜੌਂ,
ਬਾਲਕ ਤਾਹੀ ਲੌਂ ਧਾਵੈ ਜਾਨੈ ਗੋਦਿ ਲੇਤ ਹੈ ॥
ਰੋਵਤ ਸੁਤਹਿ ਜੈਸੇ ਅਉਖਧਿ ਪਿਆਵੈ ਮਾਤਾ,
ਬਾਲਕੁ ਜਾਨਤ ਮੋਹਿ ਕਾਲਕੂਟਿ ਦੇਤ ਹੈ ॥
ਹਰਨ ਭਰਨ ਗਤਿ ਸਤਿਗੁਰ ਜਾਨੀਐ ਨ,
ਬਾਲਕ ਜੁਗਤਿ ਮਤਿ ਜਗਤ ਅਚੇਤ ਹੈ ॥
ਅਕਲ ਕਲਾ ਅਲਖ ਅਤਿ ਹੀ ਅਗਾਧ ਬੋਧ,
ਆਪ ਹੀ ਜਾਨਤ ਆਪ ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਹੈ ॥੪੦੬॥

Jaise has bolat hī ḍākan(i) harai karejau,
bālak tāhī lau dhāvai jānai god(i) let hai.
Rovat sutah(i) jaise aukhadh(i) piāvai mātā.
bālak(u) jānat mohe kālkūṭ(i) det hai.
Haran bharan gat(i) sat(i)gur jānīai na,
bālak jugat(i) mat(i) jagat achet hai.
Akal kalā alakh at(i) hī agādh bodh,
āp hī jānat āp net(i) net(i) net(i) hai.406.

Just as a malicious woman enamors a child with her sweet and gullible talk that attracts the child to her who thinks she would bestow her love upon him.

Just as a mother administer medicine to her suffering and crying son but the child feels she is serving him poison.

The intellect of the worldly beings is also like this child. They do not know the traits of God-like True Guru who is fully capable of destroying all the vices in them. In this regard, Bhai gurdas Ji says : *"Avguṇ lai guṇ vikaṇai vachnai dā sūrā".* Var. 13/21.

The True Guru is perfect in all respects. He is beyond our perception. No one can fathom his vast knowledge. He alone knows His own capabilities. All that can be said is—He is Infinite, Infinite, Infinite.

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ਦੈਤ ਸੁਤ ਭਗਤ ਪ੍ਰਗਟਿ ਪ੍ਰਹਿਲਾਦ ਭਏ,
ਦੇਵ ਸੁਤ ਜਗ ਮੈ ਸਨੀਚਰ ਬਖਾਨੀਐ॥
ਮਧੁ ਪੁਰ ਬਾਸੀ ਕੰਸ ਅਧਮ ਅਸੁਰ ਭਏ,
ਲੰਕਾ ਬਾਸੀ ਸੇਵਕ ਭਭੀਖਨ ਪਛਾਨੀਐ॥
ਸਾਗਰ ਗੰਭੀਰ ਬਿਖੈ ਬਿਖਿਆ ਪ੍ਰਗਾਸ ਭਈ,
ਅਹਿ ਮਸਤਕਿ ਮਨਿ ਉਦੈ ਉਨਮਾਨੀਐ॥
ਬਰਨ ਸਥਾਨ ਲਘੁ ਦੀਰਘ ਜਤਨ ਕਰੈ,
ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮ ਨ ਜਾਨੀਐ॥੪੦੭॥

Dait sut bhagat pragaṭ(i) prahilād bhae,
dev sut jag mai sanīchar bakhānīai.
Madhu pur bāsī kaṅs adham asur bhae,
laṅkā bāsī sevak Bhabhīkhan pachhānīai.
Sāgar gaṅbhīr bikhai bikhiā pragās bhaī,
ah(i) mastak(i) man(i) udai unmānīai.
Baran sathān laghu dīragh jatan karai,
akath kathā binod bisam na jānīai.407.

Bhagat Prehlad who made everyone in the city meditate on the name of the Lord, took birth in the house of evil-minded Harnakash. But *Sanichar* (saturn) the son of Sun is believed to be an inauspicious and distressing constellation in the world.

Of the six sacred cities, one is Mathura which was ruled by a vice-ridden demon-like king called Kansa. Also, Bhabhikhan a God-loving devotee was born in Lanka, the infamous city of Ravan.

The deep ocean yielded the death-giving poison. It is also believed that the most poisonous snake has an invaluable jewel in its head.

So, considering someone high or low, good or bad because of the place of his birth or family lineage is just a misconception. This is an indescribable and wondrous play of the Lord that no one can know.

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ਚਿੰਤਾਮਨਿ ਚਿਤਵਤ ਚਿੰਤਾ ਚਿਤ ਤੇ ਚੁਰਾਈ,
ਅਜੋਨੀ ਅਰਾਧੇ ਜੋਨਿ ਸੰਕਟ ਕਟਾਏ ਹੈ ॥
ਜਪਤ ਅਕਾਲ ਕਾਲ ਕੰਟਕ ਕਲੇਸ ਨਾਸੇ,
ਨਿਰਭੈ ਭਜਨ ਭ੍ਰਮ ਭੈ ਦਲ ਭਜਾਏ ਹੈ ॥
ਸਿਮਰਤ ਨਾਥ ਨਿਰਵੈਰ ਬੈਰ ਭਾਉ ਤਿਆਗਿਓ,
ਭਾਗਿਓ ਭੇਦੁ ਖੇਦੁ ਨਿਰਭੇਦ ਗੁਣ ਗਾਏ ਹੈ ॥
ਅਕੁਲ ਅੰਚਲ ਗਹੇ ਕੁਲ ਨ ਬਿਚਾਰੈ ਕੋਊ,
ਅਟਲ ਸਰਨਿ ਆਵਾ ਗਵਨ ਮਿਟਾਏ ਹੈ ॥੪੦੮॥

Chintāman(i) chitvat chintā chit te churāī,
ajonī arādhe jon(i) sankaṭ kaṭāe hai.
Japat akāl kāl kanṭak kales nāse,
nirbhai bhajan bhram bhai dal bhajāe hai.
Simrat nāth nirvair bair bhāu tiāgio,
bhāgio bhed(u) khed(u) nirbhed guṇ gāe hai.
Akul anchal gahe kul na bichārai koū,
aṭal saran(i) āvā gavan miṭāe hai.408.

Perpetual remembrance of the Lord the fulfiller all the desires and wants, removes all worries from the mind. Worshipping the Lord who is free of birth and death cycle, one is able to achieve emancipation from entering into life of various species.

By contemplating on that Timeless Supreme Lord, fear of death vanishes and one becomes fearless. Singing praises of the fearless Lord, all impressions of fear and suspicions are erased from the mind.

Remembering repeatedly the name of the Lord who is sans animosity, all feelings of hate and enmity disappear. And those who sing His paeans with devoted mind, find themselves free of all dualities.

He who holds the apron of the casteless and classless Lord, is never noticed for his caste and family lineage. One is able to destroy the cycles of incarnation by coming to the refuge of stable and immovable Lord.

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ਬਾਛੈ ਨ ਸੁਰਗ ਬਾਸ ਮਾਨੈ ਨ ਨਰਕ ਤ੍ਰਾਸ,
ਆਸਾ ਨ ਕਰਤ ਚਿਤ ਹੋਨਹਾਰ ਹੁਇ ਹੈ ॥
ਸੰਪਤਿ ਨ ਹਰਖ ਬਿਪਤ ਮੈ ਨ ਸੋਗ ਤਾਹਿ,
ਸੁਖ ਦੁਖ ਸਮਸਰਿ ਬਿਹਸ ਨ ਰੋਇ ਹੈ ॥
ਜਨਮ ਜੀਵਨ ਮ੍ਰਿਤ ਮੁਕਤਿ ਨ ਭੇਦ ਖੇਦ,
ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਬਾਲ ਬੁਧਿ ਅਵਿਲੋਇ ਹੈ ॥
ਗਿਆਨ ਗੁਰ ਅੰਜਨ ਕੈ ਚੀਨਤ ਨਿਰੰਜਨਹਿ,
ਬਿਰਲੋ ਸੰਸਾਰ ਪ੍ਰੇਮ ਭਗਤਿ ਮੈ ਕੋਇ ਹੈ ॥੪੦੯॥

Bāchhai na svarg bās mānai na narak trās,
āsā na karat chit honhār hue hai.
Saṅpat(i) na harakh bipat mai na sog tāhe,
sukh dukh samsar(i) bihas na roe hai.
Janam jīvan mrit mukat(i) na bhed khed,
gaṅmitā trikāl bāl budh(i) aviloe hai.
Giān gur aṅjan kai chīnat niraṅjanah(i),
birlo saṅsār prem bhagat(i) mai koe hai.409.

An obedient disciple of the True Guru neither asks for heaven nor does he fear hell. He does not keep any longing or desire in his mind. Instead he believes that whatever God does is just right.

Acquisition of wealth does not make him happy. In the times of distress, he is never morose. Instead he treats distresses and comforts alike and does not lament or rejoice on them.

He is not afraid of birth and death and has no desire of salvation. He is least affected by the worldly dualities and remain in a state of equipoise. He is aware of all the three periods of life and know all the happenings of the world. Yet he always looks like an innocent child.

Who ever is blessed with the collyrium of knowledge of the True Guru, recognises the mammon-free Lord God. But such a person who is able to achieve that state is rare in the world.

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ਜੈਸੇ ਤਉ ਮਿਠਾਈ ਰਾਖੀਐ ਛ੍ਰਪਾਇ ਜਤਨ ਕੈ,
ਚੀਟੀ ਚਲਿ ਜਾਇ ਚੀਨਿ ਤਾਹਿ ਲਪਟਾਤ ਹੈ॥
ਦੀਪਕ ਜਗਾਇ ਜੈਸੇ ਰਾਖੀਐ ਦੁਰਾਇ ਗ੍ਰਿਹਿ,
ਪ੍ਰਗਟਿ ਪਤੰਗ ਤਾ ਮੈ ਸਹਜਿ ਸਮਾਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਬਿਮਲ ਜਲ ਕਮਲ ਇਕਾਂਤ ਬਸੈ,
ਮਧੁਕਰ ਮਧੁ ਅਚਵਨ ਤਹ ਜਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਪ੍ਰਗਟਤ ਪ੍ਰੇਮ,
ਸਕਲ ਸੰਸਾਰ ਤਿਹਿ ਦੁਆਰ ਬਿਲਲਾਤ ਹੈ ॥੪੧੦॥

Jaise tau miṭhāī rākhīai chhupāe jatan kai,
chīṭī chal(i) jāe chīn(i) tāhe lapṭāt hai.
Dīpak jagāe jaise rākhīai durāe grih(i),
pragaṭ(i) pataṅg tā mai sahaj(i) samāt hai.
Jaise tau bimal jal kamal ikāṅt basai,
madhukar madhu achvan tah jāt hai.
Taise gurmukh(i) jih ghaṭ(i) pragaṭ prem,
sakal saṅsār tih(i) duār bil-lāt hai.410.

Just as sweetmeats are hidden carefully and yet ants reach it with impunity and cling to them,

Just as a lit lamp is carefully hidden in the house, yet a moth is able to find it and merges in its flame,

Just as the lotus flower of fresh and clean water blooms in solitary place, but the black bee always reaches it to enjoy its elixir,

So does a devoted disciple of the True Guru whose heart is kindled with the Love of the Lord, the whole world beseeches and whines at his door.

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ਬਾਜਤ ਨੀਸਾਨ ਸੁਨੀਅਤ ਚਹੂੰ ਓਰ ਜੈਸੇ,
ਉਦਤ ਪ੍ਰਧਾਨ ਭਾਨ ਦੁਰੈ ਨ ਦੁਰਾਏ ਸੈ ॥
ਦੀਪਕ ਸੈ ਦਾਵਾ ਭਏ ਸਕਲ ਸੰਸਾਰ ਜਾਨੈ,
ਘਟਿਕਾ ਮੈ ਸਿੰਧ ਜੈਸੇ ਛਿਪੈ ਨ ਛਪਾਏ ਸੈ ॥
ਜੈਸੇ ਚਕ੍ਰਵੈ ਨ ਛਾਨੋਂ ਰਹਿਤ ਸਿੰਘਾਸਨ ਪੈ,
ਦੇਸ ਮੈ ਦੁਹਾਈ ਫੇਰੇ ਮਿਟੇ ਨ ਮਿਟਾਏ ਸੈ ॥
ਤੈਸੇ ਗੁਰਮੁਖਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਕੌ ਪ੍ਰਗਾਸੁ ਜਾਸੁ,
ਗੁਪਤ ਨ ਰਹੈ ਮੋਨਿ ਬ੍ਰਿਤ ਉਪਜਾਏ ਸੈ ॥੪੧੧॥

Bājat nīsān suniat chahūṅ or jaise,
udat pradhān bhān durai na durāe sai.
Dīpak sai dāvā bhae sakal sansār jānai,
ghaṭīkā mai sindh jaise chhipai na chhapāe sai.
Jaise chakravai na chhāno rahit singhāsan pai,
des mai duhāī phere miṭe na miṭāe sai.
Taise gurmukh(i) pria prem ko pragās(u) jās(u),
gupat na rahai mon(i) brit upjāe sai.411.

Just as the beat of the drum is heard on all four sides (its sound cannot be hidden) and when the supreme celestial body—sun rises, its light cannot be concealed;

Just as the whole world knows that light emanates from a lamp, and the ocean cannot be contained in a small earthenware pitcher;

Just as an emperor sitting on the throne of his mighty empire cannot remain hidden; he is known among the subjects of his kingdom and that glory and fame is hard to destroy;

Similarly, the Guru-oriented Sikh whose heart is enlightened by the love of the Lord and His meditation, cannot remain hidden. His silence gives him away.

ਜਉ ਪੈ ਦੇਖਿ ਦੀਪਕ ਪਤੰਗ ਪਛਮ ਨੋ ਤਾਕੈ,
ਜੀਵਨ ਜਨਮੁ ਕੁਲ ਲਾਛਨ ਲਗਾਵਈ॥
ਜਉ ਪੈ ਨਾਦ ਬਾਦ ਸੁਨਿ ਮ੍ਰਿਗ ਆਨ ਗਿਆਨ ਰਾਚੈ,
ਪ੍ਰਾਨ ਸੁਖ ਹੁਇ ਸਬਦ ਬੇਧੀ ਨ ਕਹਾਵਈ॥
ਜਉ ਪੈ ਜਲ ਸੈ ਨਿਕਸ ਮੀਨ ਸਰਜੀਵ ਰਹੈ,
ਸਹੈ ਦੁਖ ਦੂਖਿਨ ਬਿਰਹੁ ਬਿਲਖਾਵਈ॥
ਸੇਵਾ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਤਜੈ, ਭਜੈ ਦੁਬਿਧਾ ਕਉ,
ਸੰਗਤਿ ਮੈ ਗੁਰਮੁਖਿ ਪਦਵੀ ਨ ਪਾਵਈ॥੪੧੨॥

Jau pai dekh(i) dīpak patang pachham no tākai,
jīvan janam(u) kul lāchhan lagāvaī.
Jau pai nād bād sun(i) mrig ān giān rāchai,
prān sukh hue sabad bedhī na kahāvaī.
Jau pai jal sai nikas mīn sarjīv rahai,
Sahai dukh dūkhin biroh bilkhāvaī.
Sevā gur giān dhiān tajai, bhajai dubidhā kau,
sangat(i) mai gurmukh(i) padvī na pāvaī.412.

If a moth sees a lit lamp and turns his face away from it, he defiles his life, birth and family.

Hearing the voice of musical instruments, if a deer ignores it and engrosses himself in some other thought, he may save his life but he can no more be known to belong to the family who love the music of *Ghanda Herha*, (an instrument to the sound of which deer is attracted the most).

If a fish stays alive after coming out of water, she will have to bear the ignominy of stigmatising its clan, whimper and suffer pangs for having separated from its beloved water.

Similarly, if a devoted Sikh renounces True Guru's service, His teachings and contemplation of His name, is engrossed in worldly quandary, he then cannot attain the status of an obedient disciple of the True Guru in the holy congregation of Guru.

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ਜੈਸੇ ਏਕ ਚੀਟੀ ਪਾਛੈ ਕੋਟਿ ਚੀਟੀ ਚਲੀ ਜਾਤਿ,
ਇਕ ਟਕ ਪਗ ਡਗਮਗਿ ਸਾਵਧਾਨ ਹੈ॥
ਜੈਸੇ ਕੂੰਜ ਪਾਂਤਿ ਭਲੀ ਭਾਂਤਿ ਸਾਂਤਿ ਸਹਜ ਮੈ,
ਉਡਤ ਅਕਾਸ-ਚਾਰੀ ਆਗੈ ਅਗਵਾਨ ਹੈ॥
ਜੈਸੇ ਮ੍ਰਿਗ-ਮਾਲ ਚਾਲ ਚਲਤ ਟਲਤ ਨਾਹਿ,
ਜਤ੍ਰ ਤਤ੍ਰ ਅਗ੍ਰਭਾਗੀ ਰਮਤ ਤਤ ਧਿਆਨ ਹੈ॥
ਚੀਟੀ ਖਗ ਮ੍ਰਿਗ ਸਨਮੁਖ ਪਾਛੇ ਲਾਗੇ ਜਾਹਿ,
ਪ੍ਰਾਨੀ ਗੁਰ ਪੰਥ ਛਾਡਿ ਚਲਿਤ ਅਗਿਆਨ ਹੈ॥੪੧੩॥

Jaise ek chīṭī pāchhai koṭ(i) Chīṭī chalī jāt(i),
ik ṭak pag ḍagmag(i) sāvdhān hai.
Jaise kūṅj pāṅt(i) bhalī bhāṅt(i) sāṅt(i) sahaj mai,
uḍat akās-chārī āgai agvān hai.
Jaise mrig-māl chāl chalat ṭalat nāhe,
jatra tatra agrabhāgī ramat tat dhiān hai.
Chīṭī khag mrig sanmukh pāchhe lāge jāhe,
prānī gur paṅth chhāḍ(i) chalit agiān hai.413.

Just as millions of ants follow the path blazed by an ant, walk on it very attentively without faltering a step;

Just as cranes fly in a disciplined formation very cautiously in peace and patience and all of them are led by one crane;

Just as a herd of deers never stagger from their sharp march following their leader and all proceed so very attentively,

Ants, cranes and deers keep following their leader, but supreme leader of all the species who leaves the well defined path of the True Guru, is surely a fool and a highly ignorant person.

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ਜੈਸੇ ਪ੍ਰਿਅ ਸੰਗਮ ਸੁਜਸੁ ਨਾਇਕਾ ਬਖਾਨੈ,
ਸੁਨਿ ਸੁਨਿ ਸਜਨੀ ਸਗਲ ਬਿਗਸਾਤ ਹੈ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੁਇ,
ਸੋਭਾ ਦੇਤ ਮੋਨਿ ਗਹੇ ਮਨਿ ਮੁਸਕਾਤ ਹੈ ॥
ਪੂਰਨ ਅਧਾਨ ਪ੍ਰਸੂਤ ਸਮੈ ਰੁਦਨ ਸੈ,
ਗੁਰ ਜਨ ਮੁਦਿਤ ਹੁਇ ਤਾਹੀ ਲਪਟਾਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਗਾਸੁ ਜਾਸੁ,
ਬੋਲਤ ਬੈਰਾਗ ਮੋਨਿ ਸਬਹੁ ਸੁਹਾਤ ਹੈ ॥੪੧੪॥

Jaise pria sangam sujas(u) nāikā bakhānai,
sun(i) sun(i) sajnī sagal bigsāt hai.
simar(i) simar(i) pria prem ras bisam hue,
sobhā det mon(i) gahe man(i) muskāt hai.
Pūran adhān prasūt samai rudan sai,
gur jan mudit hue tāhī lapṭāt hai.
Taise gurmukh(i) prem bhagat(i) pragās(u) jās(u),
bolat bairāg mon(i) saboh suhāt hai.414.

Just as a wife describes her union with her husband to her friends who feel pleased hearing the details;

She fantasizes her union and goes into a state of ecstasy thinking about it. She expresses the beauty of the moment in her silence;

On completion of her pregnancy and at the time of giving birth to the child, she cries in labour pain and her whimper pleases the elderly ladies of the house who express their love for her;

Similarly, a devoted Guru-conscious slave of the True Guru, whose heart is kindled with love of the Lord by virtue of his loving meditation and contemplation on Lord's name, speaks in a state of renunciation from the world. Although he observes silence more often, yet he is loved by all and sundry in all respects.

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ਜੈਸੇ ਕਾਛੀ ਫਲ ਹੇਤ ਬਿਬਿਧਿ ਬਿਰਖ ਰੋਪੈ,
ਨਿਹਫਲ ਰਹੈ ਬਿਰਖੈ ਨ ਕਾਹੂ ਕਾਜ ਹੈ ॥
ਸੰਤਤਿ ਨਿਮਿਤ ਨ੍ਰਿਪ ਅਨਿਕ ਬਿਵਾਹ ਕਰੈ,
ਸੰਤਤਿ ਬਿਹੂਨ ਬਨਿਤਾ ਨ ਗ੍ਰਿਹਿ ਛਾਜ ਹੈ ॥
ਬਿਦਿਆ ਦਾਨ ਜਾਨ ਜੈਸੇ ਪਾਂਧਾ ਚਟਸਾਰ ਜੋਰੈ,
ਬਿਦਿਆ ਹੀਨ ਦੀਨ ਖਲ ਨਾਮ ਉਪਰਾਜ ਹੈ ॥
ਸਤਿਗੁਰ ਸਿਖ ਸਾਖਾ ਸੰਗ੍ਰਹੈ ਸੁਗਿਆਨ ਨਿਮਿਤ,
ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਧ੍ਰਿਗ ਜਨਮ ਕਉ ਲਾਜ ਹੈ ॥੪੧੫॥

Jaise kāchhī phal het bibidh(i) birakh ropai,
nihphal rahai birkhai na kāhū kāj hai.
Santat(i) nimit nrip anik bivāh karai,
santat(i) bihūn banitā na grih(i) chhāj hai.
Bidiā dān jān jaise pāndhā chaṭsār jorai,
bidiā hīn dīn khal nām uprāj hai.
Sat(i)gur sikh sākhā sangrahai sugiān nimit,
bin(u) gur giān dhrig janam kau lāj hai.415.

Just as a gardener plants saplings of many trees for obtaining fruits, but one which does not bear any fruit becomes useless.

Just as a king marries many women for obtaining a heir of his kingdom, but the queen who does not bear him a child is not liked by anyone in the family.

Just as a teacher opens a school but the child who remains illiterate is called lazy and foolish.

Similarly, True Guru holds a congregation of his disciples in order to impart them with supreme form of knowledge *(Naam)*. But he who remains bereft of Guru's teachings, is worthy of condemnation and is a blotch on the human birth.

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ਸੁਰਸਰੀ ਸੁਰਸਤੀ ਜਮੁਨਾ ਗੋਦਾਵਰੀ,
ਗਇਆ ਪ੍ਰਾਗ ਸੇਤੁ ਕੁਰਖੇਤ ਮਾਨਸਰ ਹੈ ॥
ਕਾਂਸੀ ਕਾਂਤੀ ਦੁਆਰਾਵਤੀ, ਮਾਇਆ ਮਥੁਰਾ ਅਜੁਧਿਆ,
ਗੋਮਤੀ ਆਵੰਤਕਾ ਕੇਦਾਰ ਹਿਮਧਰ ਹੈ ॥
ਨਰਬਦਾ ਬਿਬਿਧਿ ਬਨ ਦੇਵ-ਸਥਲ ਕਵਲਾਸ,
ਨੀਲ ਮੰਦਰਾਚਲ ਸੁਮੇਰ ਗਿਰਵਰ ਹੈ ॥
ਤੀਰਥ ਅਰਥ ਸਤ ਧਰਮ ਦਇਆ ਸੰਤੋਖ,
ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰਜ ਤੁਲ ਨ ਸਗਰ ਹੈ ॥੪੧੬॥

Sursarī sursatī jamunā godāvarī,
gaiā prāg set(u) kurkhet mānsar hai.
Kāṅsī kāṅtī duārāvatī, māiā mathurā ajudhiā,
gomtī āvaṅtakā kedār himdhar hai.
Narbadā bibidh(i) ban dev-sathal kavlās,
nīl maṅdrāchal sumer girvar hai.
Tīrath arth sat dharam daiā saṅtokh,
srī gur charan raj tul na sagar hai.416.

Rivers like Ganges, Saraswati, Jamuna, Godavari and places of pilgrimage like Gaya, Prayagraj, Rameshwram, Kurukshetra and Mansarover lakes are located in India.

So are the holy cities of Kashi, Kanti, Dwarka, Mayapuri, Mathura, Ayodhya, Avantika and river Gomti. The temple of Kedarnath in the snow clad hills is a sacred place.

Then river like Narmada, temples of gods, *tapovans*, Kailash, the abode of Shiva, Neel mountains, Mandrachal and Sumer are places worth going on a pilgrimage to.

To seek the virtues of Truth, contentment, benevolence and righteousness, the holy places are idolized and worshipped. But all these are not equal to even the dust of the lotus feet of the True Guru. (Taking refuge of Satguru is supreme of all these places of pilgrimage).

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ਜੈਸੇ ਕੁਆਰ ਕੰਨਿਆ ਮਿਲਿ ਖੇਲਤ ਅਨੇਕ ਸਖੀ,
ਸਗਲ ਕੋੌ ਏਕੈ ਦਿਨ ਹੋੌਤ ਨ ਬਿਵਾਹ ਜੀ॥
ਜੈਸੇ ਬੀਰ ਖੇਤ ਬਿਖੈ ਜਾਤ ਹੈ ਸੁਭਟ ਜੇਤੇ,
ਸਬੈ ਨ ਮਰਤ ਤੇਤੇ ਸਸਤ੍ਰਨ ਸਨਾਹ ਜੀ॥
ਬਾਵਨ ਸਮੀਪ ਜੈਸੇ ਬਿਬਿਧਿ ਬਨਾਸਪਤੀ,
ਏਕੈ ਬੇਰ ਚੰਦਨ ਕਰਤ ਹੈ ਨ ਤਾਹਿ ਜੀ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਜਾਤੁ ਹੈ ਜਗਤੁ,
ਜੀਵਨ ਮੁਕਤਿ ਪਦ ਚਾਹਤ ਹੈ ਜਾਹਿ ਜੀ ॥੪੧੭॥

Jaise kuār kaṅniā mil(i) khelat anek sakhī,
sagal ko ekai din hot na bivāh jī.
Jaise bīr khet bikhai jāt hai subhaṭ jete,
Sabai na marat tete sastran sanāh jī.
Bāvan samīp jaise bibidh(i) banāspatī,
ekai ber chaṅdan karat hai na tāh(i) jī.
Taise gur charan saran(i) jāt(u) hai jagat(u),
jīvan mukat(i) pad chāhat hai jāh(i) jī.417.

Just as many virgin maids assemble and play with each other but all of them are not married off on the same day.

Just as many warriors go to the battlefield fully armed and protected with armour coat do not die in the battlefield.

Just as there are many trees and plants around a grove of sandalwood trees, but all are not blessed with the fragrance of Sandalwood at once.

Similarly, the whole world may go to the refuge of the True Guru, but he alone attains the status of living emancipated who is liked by Him. (That particular disciple who serves Guru with faith and devotion).

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ਜੈਸੇ ਗੁਆਰ ਗਾਇਨ ਚਰਾਵਤ ਜਤਨ ਬਨ,
ਖੇਤ ਨ ਪਰਤ ਸਬੈ ਚਰਤ ਅਘਾਇ ਕੈ ॥
ਜੈਸੇ ਰਾਜਾ ਧਰਮ ਸਰੂਪ ਰਾਜਨੀਤਿ ਬਿਖੈ,
ਤਾ ਕੇ ਦੇਸ ਪਰਜਾ ਬਸਤ ਸੁਖ ਪਾਇ ਕੈ ॥
ਜੈਸੇ ਹੋਤ ਖੇਵਟ ਚੇਤੰਨਿ ਸਾਵਧਾਨ ਜਾ ਮੈ,
ਲਾਗੈ ਨਿਰਬਿਘਨ ਬੋਹਿਥ ਪਾਰਿ ਜਾਇ ਕੈ ॥
ਤੈਸੇ ਗੁਰ ਉਨਮਨ ਮਗਨ ਬ੍ਰਹਮ ਜੋਤਿ,
ਜੀਵਨ ਮੁਕਤਿ ਕਰੈ ਸਿਖ ਸਮਝਾਇ ਕੈ ॥੪੧੮॥

Jaise guār gāin charāvat jatan ban,
khet na parat sabai charat aghāe kai.
Jaise rājā dharam sarūp rājnīt(i) bikhai,
tā ke des parjā basat sukh pāe kai.
Jaise hot khevaṭ chetann(i) sāvdhān jā mai,
lāgai nirbighan bohith pār(i) jāe kai.
Taise gur unman magan brahm jot(i),
jīvan mukat(i) karai sikh samjhāe kai.418.

Just as cowherd grazer grazes his cows very attentively in the jungle and does not let them wander into some fields, and they graze to their satisfaction.

Just as a king who is righteous and just, his subjects live in peace and prosperity.

Just as a sailor is very alert and conscious of his duties, that ship touches the yonder shore without any adverse happenings.

Similarly, the True Guru who has merged with the Light divine of the Lord, like warp and weft of a cloth, alone can make a disciple living emancipated with His teachings.

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ਜੈਸੇ ਘਾਉ ਘਾਇਲ ਕੋ ਜਤਨ ਕੈ ਨੀਕੋ ਹੋਤ,
ਪੀਰ ਮਿਟਿ ਜਾਇ ਲੀਕ ਮਿਟਤ ਨ ਪੇਖੀਐ ॥
ਜੈਸੇ ਫਾਟੋ ਅੰਬਰੋ ਸੀਆਇ ਪੁਨਿ ਓਢੀਅਤ,
ਨਾਗੋ ਤਉ ਨ ਹੋਇ ਤਊ ਥੇਗਰੀ ਪਰੇਖੀਐ ॥
ਜੈਸੇ ਟੂਟੋ ਬਾਸਨੁ ਸਵਾਰ ਦੇਤ ਹੈ ਠਠੇਰੋ,
ਗਿਰਤ ਨ ਪਾਨੀ ਪੈ ਗਠੀਲੋ ਭੇਖ ਭੇਖੀਐ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨਿ ਬਿਮੁਖ ਦੂਖ ਦੇਖਿ ਪੁਨਿ,
ਸਰਨ ਗਹੈ ਪੁਨੀਤ ਪੈ ਕਲੰਕ ਲੇਖ ਲੇਖੀਐ ॥੪੧੯॥

Jaise ghāu ghāil ko jatan kai nīko hot,
pīr miṭ(i) jāe līk miṭat na pekhīai.
Jaise phāṭo anbro sīāe pun(i) oḍhīat,
nāgo tau na hoe taū thegrī parekhīai.
Jaise ṭūṭo bāsan(u) savār det hai ṭhaṭhero,
girat na pānī pai gaṭhīlo bhekh bhekhīai.
Taise gur charan(i) bimukh dukh dekh(i) pun(i),
saran gahai punīt pai kalank lekh lekhīai.419.

Just as the wound gets cured with medicine and the pain also vanishes, but the scar of the wound is never seen to vanish.

Just as a torn cloth stitched and worn does not bare the body but the seam of the stitch is visible and conspicuous.

Just as a broken utensil is repaired by coppersmith and even the water does not leak from it, but it is repaired form stays.

Similarly, a disciple who has turned away from the holy feet of the True Guru comes back to the Guru's refuge when he feels the pain of his actions. Although he is freed of his sins and becomes pious, yet the blemish of his apostasy remains.

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ਦੇਖਿ ਦੇਖਿ ਦ੍ਰਿਗਨ ਦਰਸ ਮਹਿਮਾ ਨ ਜਾਨੀ,
ਸੁਨਿ ਸੁਨਿ ਸਬਦੁ ਮਹਾਤਮ ਨ ਜਾਨਿਓ ਹੈ ॥
ਗਾਇ ਗਾਇ ਗੰਮਿਤਾ ਗੁਨ ਗਨ ਗੁਨਿ-ਨਿਧਾਨ,
ਹਸਿ ਹਸਿ ਪ੍ਰੇਮ ਕੌ ਪ੍ਰਤਾਪੁ ਨ ਪਛਾਨਿਓ ਹੈ ॥
ਰੋਇ ਰੋਇ ਬਿਰਹ ਬਿਓਗ ਕੋ ਨ ਸੋਗੁ ਜਾਨਿਓ,
ਮਨ ਗਹਿ ਗਹਿ ਮਨ ਮੁਘਦੁ ਨਾ ਮਾਨਿਓ ਹੈ ॥
ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਕੈ ਨ ਜਾਨਿ ਸਕਿਓ,
ਜਨਮ ਜੀਵਨ ਧ੍ਰਿਗੁ ਬਿਮੁਖ ਬਿਹਾਨਿਓ ਹੈ ॥੪੨੦॥

Dekh(i) dekh(i) drigan daras mahimā na jānī,
sun(i) sun(i) sabad(u) mahātam na jānio hai.
Gāe gāe gaṅmitā gun gan gun(i)-nidhān,
has(i) has(i) prem kau pratāp(u) na pachhānio hai.
Roe roe birah biog ko na sog(u) jānio,
man gah(i) gah(i) man mughad(u) nā mānio hai.
Log bed giān unmān kai na jān(i) sakio,
janam jīvan dhrig(u) bimukh bihānio hai.420.

Seeing many colourful festivities with eyes, an ignorant person could not appreciate the glory of the glimpse of the True Guru. He did not even learn the importance of *Naam Simran,* having heard praises and slanders all the times.

Singing praises of worldly things and people day and night, he did not reach the ocean of virtues—the True Guru. He wasted his time in idle talks and laughs but did not recognise the wondrous love of the True Lord.

Wailing and crying for *maya*, he spent his life-time but never felt the pangs of separation of the True Guru. The mind remained engrossed in the worldly affairs but it was foolish enough not to take the refuge of the True Guru.

Engrossed in the shallow prattles and ritualistic knowledge of Vedas and Shastras, the foolish being could not know the supreme knowledge of the True Guru. The birth and life-time of such a person is worthy of condemnation that he has spent as a renegade from the True Guru.

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ਕੋਟਿਨ ਕੋਟਾਨਿ ਮਨਿ ਕੋ ਚਮਤਕਾਰ ਵਾਰਉ,
ਸਸੀਅਰ ਸੂਰ ਕੋਟਿ ਕੋਟਿਨ ਪ੍ਰਗਾਸ ਜੀ॥
ਕੋਟਿਨ ਕੋਟਾਨਿ ਭਾਗਿ ਪੂਰਨ ਪ੍ਰਤਾਪ ਛਬਿ,
ਜਗਮਗ ਜੋਤਿ ਹੈ ਸੁਜਸ ਨਿਵਾਸ ਜੀ॥
ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਮਨੋਰਥ ਕੈ,
ਤੀਰਥ ਕੋਟਾਨਿ ਕੋਟਿ ਬਾਂਛਤ ਹੈ ਤਾਸ ਜੀ॥
ਮਸਤਕਿ ਦਰਸਨ ਸੋਭਾ ਕੋ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧਿ,
ਸ੍ਰੀ ਗੁਰੂ ਚਰਨ ਰਜ ਮਾਤ੍ਰ ਲਾਗੈ ਜਾਸ ਜੀ॥੪੨੧॥

Koṭin koṭān(i) man(i) ko chamatkār vārau,
sasīar sūr koṭ(i) koṭin pragās jī.
Koṭin koṭān(i) bhāg(i) pūran pratāp chhab(i),
Jagmag jot(i) hai sujas nivās jī.
Siv sankād(i) brahmādik manorath kai,
tīrath koṭān(i) koṭ(i) bāñchhat hai tās jī.
Mastak(i) darsan sobhā ko mahātam agādh(i) bodh(i),
srī gurū charan raj mātra lāgai jās jī.421.

Shine of millions and millions of gems and pearls, light of countless Suns and Moons, are paltry and worthy of sacrifice over the obedient Sikh whose forehead is able to kiss the dust of the feet of the True Guru.

The glory of millions of fortunate people and the glow of supreme honour is trivial before the beautiful sheen of the forehead that has acquired the dust of the feet of the True Guru.

Shiv Ji, the four sons of Brahma (Sanak etc.), Brahma himself, that is the three prime gods of Hindu pantheon crave for the glorious dust of the True Guru's feet. Countless places of pilgrimage also long for this dust.

The forehead that acquires a small amount of dust of the lotus feet of the True Guru, the glory of his glimpse is beyond description.

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ਸਵੈਯਾ

ਖਗ ਮ੍ਰਿਗ ਮੀਨ ਪਤੰਗ ਚਰਾਚਰ,
ਜੋਨਿ ਅਨੇਕ ਬਿਖੈ ਭ੍ਰਮਿ ਆਇਓ ॥
ਸੁਨਿ ਸੁਨਿ ਪਾਇ ਰਸਾਤਲ ਭੂ-ਤਲ,
ਦੇਵਪੁਰੀ ਪ੍ਰਤਿ ਲਉ ਬਹੁ ਧਾਇਓ ॥
ਜੋਗ ਹੂ ਭੋਗ ਦੁਖਾਦਿ ਸੁਖਾਦਿਕ,
ਧਰਮ ਅਧਰਮ ਸੁਕਰਮ ਕਮਾਇਓ ॥
ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਆਇ,
ਗੁਰੂ ਮੁਖ ਦੇਖਿ ਗਰੂ ਸੁਖ ਪਾਇਓ ॥੪੨੨॥

Swaiyā

Khag mrig mīn pataṅg charāchar,
jon(i) anek bikhai bhram(i) āio,
Sun(i) sun(i) pāe rasātal bhū-tal,
devpurī prat(i) lau bahu dhāio.
Jog hū bhog dukhād(i) sukhādik,
dharm adharm sukarm kamāio.
Hār(i) pario sarnāgat(i) āe,
gurū mukh dekh(i) gurū sukh pāio.422.

A living being has wandered in many species of birds, animals, fish, insects, root and conscious beings.

He wandered in the nether regions, earth and heaven in order to practice whatever sermons he had heard.

He kept performing good and bad deeds bearing the comforts and sufferings of various practices of Yog.

He got tired going through these countless rigours of many births and then comes to the refuge of the True Guru. By adopting and accepting the teachings of the True Guru and beholding His glimpse, he is able to achieve the great spiritual comfort and peace.

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ਕਬਿੱਤ

ਚਾਹਿ ਚਾਹਿ ਚੰਦ੍ਰ ਮੁਖ ਚਾਇ ਕੈ ਚਕੋਰ ਚਖਿ,
ਅੰਮ੍ਰਿਤ ਕਿਰਨ-ਅਚਵਤ ਨ ਅਘਾਨੇ ਹੈ ॥
ਸੁਨਿ ਸੁਨਿ ਅਨਹਦ ਸਬਦ ਸ੍ਰਵਨ ਮ੍ਰਿਗ,
ਆਨੰਦੁ ਉਦੋਤ ਕਰਿ ਸਾਂਤਿ ਨ ਸਮਾਨੇ ਹੈ ॥
ਰਸਿਕ ਰਸਾਲ ਜਸੁ ਜੰਪਤ ਬਾਸੁਰ ਨਿਸ,
ਚਾਤ੍ਰਿਕ ਜੁਗਤਿ ਜਿਹਬਾ ਨ ਤ੍ਰਿਪਤਾਨੇ ਹੈ ॥
ਦੇਖਤ ਸੁਨਤ ਅਰੁ ਗਾਵਤ ਪਾਵਤ ਸੁਖ,
ਪ੍ਰੇਮ ਰਸ ਬਸ ਮਨ ਮਗਨ ਹਿਰਾਨੇ ਹੈ ॥੪੨੩॥

Kabbit

Chāhe chāhe chandra mukh chāe kai chakor chakh(i),
anmrit kiran-achvat na aghāne hai.
Sun(i) sun(i) anhad sabad sravan mrig,
ānand(u) udot kar(i) sānt(i) na samāne hai.
Rasik rasāl jas(u) janpat bāsur nis,
chātrik jugat(i) jibbā na triptāne hai.
Dekhat sunat ar(u) gāvat pāvat sukh,
prem ras bas man magan hirāne hai.423.

Just as Allectoris graeca *(chakor)* longs for the moon because of the eyes that keep seeing it and is never satiated drinking the nectar-like rays, so does a devoted Sikh of the Guru is never satiated with the glimpse of the True Guru.

Just as a deer engrossed by hearing the melodious tune of the musical instrument called *Ghanda Herha*, but is never satiated hearing it. So is a devoted Sikh never satiated hearing the melody of the unstruck music of *Naam Amrit.*

Just as the rain-bird is never tired of crying for the nectar-like *Swati* drop day and night, similarly the tongue of a devoted and obedient disciple of Guru is never tired of repeatedly uttering the ambrosial *Naam* of the Lord.

Like Allectoris graeca, deer and rain-bird, the indescribable celestial happiness that he gets by the vision of the True Guru, hearing the melodious unstruck sound and singing the praises of the Lord Almighty, he remains in a state of ecstasy under the influence of their wondrous and loving relishment.

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ਸਲਿਲ ਨਿਵਾਸ ਜੈਸੇ ਮੀਨ ਕੀ ਨ ਘਟੈ ਰੁਚਿ,
ਦੀਪਕ ਪ੍ਰਗਾਸ ਘਟੈ ਪ੍ਰੀਤਿ ਨ ਪਤੰਗ ਕੀ॥
ਕੁਸਮ ਸੁਬਾਸ ਜੈਸੋ ਤ੍ਰਿਪਤਿ ਨ ਮਧੁਪ ਕਉ,
ਉਡਤ ਅਕਾਸ ਆਸ ਘਟੈ ਨ ਬਿਹੰਗ ਕੀ॥
ਘਟਾ ਘਨਘੋਰ ਮੋਰ ਚਾਤ੍ਰਿਕ ਰਿਦੈ ਉਲਾਸ,
ਨਾਦ ਬਾਦ ਸੁਨਿ ਰਤਿ ਘਟੈ ਨ ਕੁਰੰਗ ਕੀ॥
ਤੈਸੇ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਰਸਾਲ ਸੰਤ,
ਘਟਤ ਨ ਤ੍ਰਿਸਨਾ ਪ੍ਰਬਲ ਅੰਗ ਅੰਗ ਕੀ ॥੪੨੪॥

Salil nivās jaise mīn kī na ghaṭai ruchi,
dīpak pragās ghaṭai prīt(i) na pataṅg kī.
Kusam subās jaiso tripat(i) na madhup kau,
uḍat akās ās ghaṭai na bihaṅg kī.
Ghaṭā ghanghor mor chātrik ridai ulās,
nād bād sun(i) rat(i) ghaṭai na kuraṅg kī.
Taise pria prem ras rasik rasāl saṅt,
ghaṭat na trisnā prabal aṅg aṅg kī.424.

Just as penchant for water for a fish never decreases, and a moth's love for the flame of an oil lamp never wanes.

Just as a black bee is never satiated enjoying the fragrance of the flowers, a bird's desire to fly in sky never decreases.

Just as hearing the thunder of the collected clouds gladens the heart of a peacock and the rain-bird, and love of a deer for hearing the sweet music of *Ghanda Herha* does not diminish.

So is the love of a Guru-conscious saint, the seeker of ambrosial nectar for his dear True Guru. The longing of love for his Guru that has permeated in every limb of his body and is flowing rapidly never decreases.

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ਸਲਿਲ ਸੁਭਾਵ ਦੇਖੋ ਬੋਰਤ ਨ ਕਾਸਟਹਿ,
ਲਾਜ ਗਹੈ ਕਹੈ ਅਪਨੋ ਹੀ ਪ੍ਰਤਿਪਾਰਿਓ ਹੈ॥
ਜੁਗਵਤ ਕਾਸਟ ਰਿਦੰਤਰਿ ਬੈਸੰਤਰਹਿ,
ਬੈਸੰਤਰ ਅੰਤਰਿ ਲੈ ਕਾਸਟਿ ਪ੍ਰਜਾਰਿਓ ਹੈ॥
ਅਗਰਹਿ ਜਲ ਬੋਰਿ ਕਾਢੈ ਬਾਢੈ ਮੋਲ ਤਾ ਕੋ,
ਪਾਵਕ ਪ੍ਰਦਗਧ ਕੈ ਅਧਿਕ ਅਉਟਾਰਿਓ ਹੈ॥
ਤਊ ਤਾ ਕੋ ਰੁਧਿਰ ਚੁਇ ਚੋਆ ਹੋਇ ਸਲਿਲ ਮਿਲ,
ਅਉਗਨਹਿ ਗੁਨ ਮਾਨੈ ਬਿਰਦੁ ਬੀਚਾਰਿਓ ਹੈ॥੪੨੫॥

Salil subhāv dekho borat na kāsṭah(i),
lāj gahai kahai apno hī pratipārio hai.
Jugvat kāsaṭ ridantar(i) baisantrah(i),
baisantar antar(i) lai kāsaṭ(i) prajārio hai.
Agrah(i) jal bor(i) kāḍhai bāḍhai mol tā ko,
pāvak pradugadh kai adhik auṭārio hai.
Taū tā ko rudhiri chue choā hoe salil mil,
auganah(i) gun mānai birad(u) bīchārio hai.425.

Look at water, the nature of it never drowns wood in it. It regards the wood as his own having brought it up by irrigating it and thus keeps the shame of this relationship.

Wood keeps fire in it latently but taking the wood in itself the fire burns it (wood) to ashes.

The wood of Gularia Agalocha (Agar) resurfaces in water after sinking for sometime. This sinking increases the value of the wood. For burning it well in fire, it is boiled in water.

Then its essence mixes well in water that becomes sweet smelling. For extracting the essence of the wood, the water has to bear the heat of the fire. But for its calm and tolerant nature, water changes its demerits into merits and thus fulfils its duties abiding by its creed. Similarly the kind and calm of nature, the True Guru does not deliberate on the demerits of His servants and making them virtuous through His teachings, fulfils His creed and faith.

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ਸਲਿਲ ਸੁਭਾਵ ਜੈਸੇ ਨਿਵਨ ਗਵਨ ਗੁਨ,
ਸੀਚੀਅਤ ਉਪਬਨ ਬਿਰਵਾ ਲਗਾਇ ਕੈ॥
ਜਲਿ ਮਿਲਿ ਬਿਰਖਹਿ ਕਰਤ ਉਰਧ ਤਪ,
ਸਾਖਾ ਨਏ ਸਫਲ ਹੁਇ ਝੁਕ ਰਹੈ ਆਇ ਕੈ॥
ਪਾਹਨ ਹਨਤ ਫਲਦਾਈ, ਕਾਟੇ ਹੋਇ ਨਉਕਾ,
ਲੋਸਟ ਕੈ ਛੇਦੈ ਭੇਦੇ ਬੰਧਨ ਬੰਧਾਇ ਕੈ॥
ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਸੁਤ ਸਤ੍ਰੁ ਗਹਿ ਪਾਰਿ ਪਰੈ,
ਸਤਿਗੁਰ ਸਿਖ ਦੋਖੀ ਤਾਰੈ ਸਮਝਾਇ ਕੈ॥੪੨੬॥

Salil subbāv jaise nivan gavan gun,
sīchīat upban birvā lagāe kai.
Jal(i) mil(i) birkhah(i) karat urdh tap,
sākhā nae saphal hue jhuk rahai āe kai.
Pāhan hanat phaldāī, kāṭe hoe naukā,
losaṭ kai chedai bhede baṅdhan baṅdhāe kai.
Prabal pravāh sut sutru gah(i) pār(i) parai,
sat(i)gur sikh dokhī tārai samjhāe kai.426.

Just as the nature of water is to flow downward, and that enables it to irrigate the plants and saplings planted in the garden,

On meeting with water, even the tree goes through the rigours of penance by standing erect and with new branches sprouting and fruit appearing, it bows downward, (its union with water makes it humble).

Having acquired humility with its association with water, it yields fruit to even those who throw stones at it. When cut, a boat is made of its wood which takes people from one bank of the river to the other. The wood is first cut with steel and then nailed and clipped together to make it into a boat. Thus with so many bonds it is able to stay in water.

The rapid flow of water brings the wood, its reared son along with its enemy (iron) and takes it across to the other bank. Like the humble and philanthropic nature of water, the True Guru does not deliberate on the vices of the slanderers of the Guru's Sikhs and by teaching them the righteousness (giving them the incantation of *Naam*) takes them across the worldly ocean.

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ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਕਰਿ, ਭੈ ਭਵਨ,
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਚਾਇ ਕੈ ਚਈਲੇ ਹੈ ॥
ਸੰਗਮ ਸੰਜੋਗ ਭੋਗ, ਸਹਜ ਸਮਾਧਿ ਸਾਧਿ,
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਕੈ ਰਸਿਕ ਰਸੀਲੇ ਹੈ ॥
ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕ ਅਉ ਅਨੇਕ ਲਿਵ,
ਬਿਮਲ ਬੈਰਾਗ ਛਬਿ ਛਬਿ ਕੈ ਛਬੀਲੇ ਹੈ ॥
ਪਰਮਦਭੁਤ ਗਤਿ ਅਤਿ ਅਸਚਰਜ-ਮੈ,
ਬਿਸਮ ਬਿਦੇਹ ਉਨਮਨ ਉਨਮੀਲੇ ਹੈ ॥੪੨੭॥

Gur updes parves kar(i) bhai bhawan,
bhāvanī bhagat(i) bhāe chāe kai chaīle hai.
Sangam sanjog bhog, sahaj samādh(i) sādh(i),
prem ras anmrit kai rasik rasīle hai.
Brahm bibek ṭek ek au anek liv,
bimal bairāg phab(i) chhab(i) kai chhabīle hai.
Parmadbhut gat(i) at(i) ascharaj-mai,
bisam bideh unman unmīle hai.427.

Guru-conscious persons imbibe the teachings of the Guru in their hearts. They maintain utmost devotion and love for the Lord in this fearsome world. They remain in a state of bliss by their faith in loving worship and live life enthusiastically.

Enjoying the bliss of the union with God-like Guru and absorbed in a state of inactivity spiritually, they acquire the loving elixir of *Naam* from the True Guru and are ever engrossed in its practice.

By virtue of refuge, knowledge received from God-like True Guru, their consciousness remains absorbed in the omni-permeated Lord. Due to supreme adornment of unblemished feelings of separation, they look glorious and graceful.

Their state is unique and astonishing. In this amazing condition, they are beyond the attractions of body relishments and remain in a blooming state of bliss.

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ਜਉ ਲਉ ਕਰਿ ਕਾਮਨਾ ਕਾਮਾਰਥੀ ਕਰਮ ਕੀਨੇ,
ਪੂਰਨ ਮਨੋਰਥ ਭਇਓ ਨ ਕਾਹੂ ਕਾਮ ਕੋ ॥
ਜਉ ਲਉ ਕਰਿ ਆਸਾ ਆਸਵੰਤ ਹੁਇ ਆਸਰੋ ਗਹਿਓ,
ਬਹਿਓ ਫਿਰਿਓ ਠੌਰ ਠੌਰ ਪਾਇਓ ਨ ਬਿਸ੍ਰਾਮ ਕੋ ॥
ਜਉ ਲਉ ਕਰਿ ਮਮਤਾ ਮਮਤ ਮੂੰਡ ਬੋਝ ਲੀਨੋ,
ਦੀਨੋ ਡੰਡ ਖੰਡ ਖੰਡ ਖੇਦ ਠਾਮ ਠਾਮ ਕੋ ॥
ਗੁਰ ਉਪਦੇਸ ਨਿਹਕਾਮ ਅਉ ਨਿਰਾਸ ਭਏ,
ਨਿਮ੍ਰਤਾ ਸਹਜ ਸੁਖ ਨਿਜ ਪਦ ਨਾਮ ਕੋ ॥੪੨੮॥

Jau lau kar(i) kāmnā kāmārathī karam kīne,
pūran manorath bhaio na kāhū kām ko.
Jau lau kar(i) āsā āsvaṅt hue āsro gahio,
bahio phirio ṭhaur ṭhaur pāio na bisrām ko.
Jau lau kar(i) mamtā mamat mūṅḍ bojh līno,
dīno ḍaṅḍ khaṅḍ khaṅḍ khed ṭhām ṭhām ko.
Gur updes nihkām au nirās bhae,
nimratā sahaj sukh nij pad nām ko.428.

So long as a human being performed deeds to fulfil his desires or with some aim in mind, neither his performed actions achieved anything nor any of his resolutions bore fruit.

So long a human being remained dependent on others for fulfilment of his desires, he wandered from pillar to post without respite from anywhere.

So long a human being carried the load of I, my, me and yours under the influence of attachment with worldly goods and relations, he kept roving in distress from one place to the other.

One can become unattached and free from all worldly allurements only by taking the refuge of the True Guru and practicing His sermon of *Naam Simran* that helps one achieve spiritual high, comfort of equipoise and humility.

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ਸਤਿਗੁਰ ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਜ,
ਲੁਭਿਤ ਹੁਇ ਮਨ ਮਧੁਕਰ ਲਪਟਾਨੇ ਹੈ ॥
ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਅਹਿਨਿਸਿ ਰਸਿਕ ਹੁਇ,
ਅਤਿ ਉਨਮਤਿ ਆਨ ਗਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ॥
ਸਹਜ ਸਨੇਹ ਗੇਹ ਬਿਸਮ ਬਿਦੇਹ ਰੂਪ,
ਸ੍ਵਾਂਤ ਬੂੰਦ ਗਤਿ ਸੀਪ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ॥
ਚਰਨ ਸਰਨ ਸੁਖ ਸਾਗਰ ਕਟਾਛ ਕਰਿ,
ਮੁਕਤਾ ਮਹਾਂਤ ਹੁਇ ਅਨੂਪ ਰੂਪ ਠਾਨੇ ਹੈ ॥੪੨੯॥

Sat(i)gur charan kamal makrand raj,
lubhit hue man madhukar lapṭāne hai.
Anmrit nidhān pān aihnis(i) rasik hue,
at(i) unmat(i) ān giān bisrāne hai.
Sahaj saneh geh bisam bideh rūp,
svānt būnd gat(i) sīp sanpaṭ samāne hai.
Charan saran sukh sāgar kaṭāchh kar(i),
muktā mahānt hue anūp rūp ṭhāne hai.429.

The mind of a devoted Sikh is ever entangled in the sweet smelling dust of the lotus feet of the Lord like a bumble bee. (He is ever engrossed in practicing meditation on Lord's name).

He is ever longing to relish the *Naam*-elixir day and night. In its bliss and ecstasy, he ignores all other worldly awarenesses, allurements and knowledge.

Such a devoted Sikh's mind then lovingly resides in the holy feet of the Lord. He is free of all body desires. Like the *Swati* drop of rain falling on an oyster, he also is enclosed in the box of Lord's holy feet.

Engrossed in the refuge of ocean of peace—The True Guru, and by His grace, he too becomes an invaluable and an unique pearl like the pearl of the oyster.

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ਰੋਮ ਰੋਮ ਕੋਟਿ ਮੁਖ ਮੁਖ ਰਸਨਾ ਅਨੰਤ,
ਅਨਿਕ ਮਨੰਤਰ ਲਉ ਕਹਤ ਨ ਆਵਈ ॥
ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਭਾਰ ਡਾਰ ਤੁਲਾਧਾਰ ਬਿਖੈ,
ਤੋਲੀਐ ਜਉ ਬਾਰਿ ਬਾਰਿ ਤੋਲ ਨ ਸਮਾਵਈ ॥
ਚਤੁਰ ਪਦਾਰਥ ਅਉ ਸਾਗਰ ਸਮੂਹ ਸੁਖ,
ਬਿਬਿਧਿ ਬੈਕੁੰਠ ਮੋਲ ਮਹਿਮਾ ਨ ਪਾਵਈ ॥
ਸਮਝ ਨ ਪਰੈ ਕਰੈ ਕਉਨ ਗਉਨ ਭਉਨ ਮਨ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਬਦ ਨ ਸੁਨਾਵਈ ॥੪੩੦॥

Rom rom koṭ(i) mukh mukh rasnā anant,
anik manantar lau kahat na āvaī.
Koṭ(i) brahmanḍ bhār ḍār tulādhār bikhai,
tolīai jau bār(i) bār(i) tol na samāvaī.
Chatur padārath au sāgar samūh sukh,
bibidh(i) baikunṭh mol mahimā na pāvaī.
Samajh na parai karai kaun gaun bhaun man,
pūran brahm gur sabad na sunāvaī.430.

If every trichome of the body is blessed with millions of mouths and each mouth has numerous tongues, even then the glorious state of the person who relishes Lord's name with them cannot be described over the aeons.

If we weigh the load of millions of universes with the spiritual bliss time and again, the great comfort and peace cannot be measured.

All the worldly treasures, seas full of pearls and numerous pleasures of heaven are virtually nothing compared to the glory and grandeur of reciting His name.

The fortunate devout who is blessed with the consecration of *Naam* by the True Guru, how high a spiritual state can his mind get absorbed in ? No one is capable of expressing and describing this condition.

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ਲੋਚਨ ਪਤੰਗ ਦੀਪ ਦਰਸ ਦੇਖਨ ਗਏ,
ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਪੁਨਿ ਊਤਰ ਨ ਆਨੇ ਹੈ ॥
ਨਾਦ ਬਾਦ ਸੁਨਬੇ ਕਉ ਸ੍ਰਵਨ ਹਰਨ ਗਏ,
ਸੁਨਿ ਧੁਨਿ ਥਕਤ ਭਏ ਨ ਬਹੁਰਾਨੇ ਹੈ ॥
ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸਿ ਰਸਿਕ ਹੁਇ,
ਮਨ-ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ॥
ਰੂਪ ਗੁਨ ਪ੍ਰੇਮ ਰਸ ਪੂਰਨ ਪਰਮ ਪਦ,
ਆਨ ਗਿਆਨ ਧਿਆਨ ਰਸ ਭਰਮਿ ਭੁਲਾਨੇ ਹੈ ॥੪੩੧॥

Lochan pataṅg dīp daras dekhan gae,
Jotī jot(i) mil(i) pun(i) ūtar na āne hai.
Nād bād sunbe kau sravan haran gae,
sun(i) dhun(i) thakat bhae na bahurāne hai.
Charan kamal makraṅd ras(i) rasik hue,
man-madhukar sukh saṅpaṭ samāne hai.
Rūp gun prem ras pūran param pad,
ān giān dhiān ras bharam(i) bhulāne hai.431.

The eyes of a moth who go for a glimpse of the flame of the lamp are never able to come back having engrossed themselves in its light. (So are the devoted disciples of the True Guru who are never able to return after a vision of Him).

The ears of a deer gone to hear the melody of *Ghanda Herha* (a music instrument) gets so engrossed that he is never able to return. (So are the ears of a Sikh gone to hear ambrosial utterances of his True Guru never want to leave Him)

Embellished with the sweet smelling dust of the lotus feet of the True Guru, the mind of an obedient disciple gets engrossed like the black bee entranced by the sweet smell of the flower.

By virtue of the loving merits of the *Naam* blessed by the radiant True Guru, a Sikh of the Guru attains supreme spiritual state and rejects all other worldly contemplations and awarenesses that put one in wandering of doubts.

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ਪ੍ਰਥਮ ਹੀ ਆਨ ਧਿਆਨ ਹਾਨਿ ਕੈ ਪਤੰਗ ਬਿਧਿ,
ਪਾਛੈ ਕੈ ਅਨੂਪ ਰੂਪ ਦੀਪਕ ਦਿਖਾਏ ਹੈ॥
ਪ੍ਰਥਮ ਹੀ ਆਨ ਗਿਆਨ ਸੁਰਤਿ ਬਿਸਰਜਿ ਕੈ,
ਅਨਹਦ ਨਾਦ ਮ੍ਰਿਗ ਜੁਗਤਿ ਸੁਨਾਏ ਹੈ॥
ਪ੍ਰਥਮ ਹੀ ਬਚਨ ਰਚਨ ਹਰਿ ਗੁੰਗ ਸਾਜਿ,
ਪਾਛੈ ਕੈ ਅੰਮ੍ਰਿਤ ਰਸ ਅਪਿਓ ਪੀਆਏ ਹੈ॥
ਪੇਖ ਸੁਨ ਅਚਵਤ ਹੀ ਭਏ ਬਿਸਮ ਅਤਿ,
ਪਰਮਦਭੁਤ ਅਸਚਰਜ ਸਮਾਏ ਹੈ॥੪੩੨॥

Pratham hī ān dhiān hān(i) kai pataṅg bidh(i),
pāchhai kai anūp rūp dīpak dikhāe hai.
Pratham hī ān giān surat(i) bisarj(i) kai,
anhad nād mrig jugat(i) sunāe hai.
Pratham hī bachan rachan har(i) guṅg sāj(i).
pāchhai kai aṅmrit ras apio pīāe hai.
pekh sun achvat hī bhae bisam at(i),
parmadbhut ascharaj samāe hai.432.

Like a moth, an obedient human being of the Guru regards all other concentrations of mind as loss incurring proposition and then, like seeing the light of the lamp (by the moth), he sees the beautiful sight of the True Guru.

Just as a deer discards all other sounds in favour of the melody of *Ghanda Herba*, a disciple of the Guru listens to the sound of unstruck music after obtaining and practicing on Guru's teachings and words.

Like a black bee, giving up its noisy stance and engulfing itself in the frangrance of the lotus-like feet of the Guru, he drinks deep the wondrous elixir of the *Naam*.

And thus a devoted Sikh of the Guru, seeing the vision of his Guru, hearing the sweet sound of Guru's words and relishing the *Naam Amrit* (elixir-like name of the Lord) reaches a high state of bliss and merges in the astonishing and supremely strange God.

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ਜਾਤਿ ਸਿਹਿਜਾਸਨ ਜਉ ਕਾਮਨੀ ਜਾਮਨੀ ਸਮੈ,
ਗੁਰ ਜਨ ਸੁਜਨ ਕੀ ਬਾਤ ਨ ਸੁਹਾਤ ਹੈ॥
ਹਿਮਕਰ ਉਦਿਤ ਮੁਦਿਤ ਹੈ ਚਕੋਰ ਚਿਤਿ,
ਇਕ ਟਕ ਧਿਆਨ ਕੈ ਸਮਾਰਤ ਨ ਗਾਤ ਹੈ॥
ਜੈਸੇ ਮਧੁਕਰ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੈ,
ਬਿਸਮ ਕਮਲ ਦਲ ਸੰਪਟ ਸਮਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਚਲਿ ਜਾਤਿ ਸਿਖ,
ਦਰਸ ਪਰਸ ਪ੍ਰੇਮ ਰਸ ਮੁਸਕਾਤਿ ਹੈ॥੪੩੩॥

Jāt(i) sihijāsan jau kāmnī jāmnī samai,
gur jan sujan kī bāt na suhāt hai.
Himkar udit mudit hai chakor chit(i),
ik ṭat dhiān kai samārat na gāt hai.
Jaise madhukar makrand ras lubhit hai,
bisam kamal dal sanpaṭ samāt hai.
Taise gur charan saran(i) chal(i) jāt(i) sikh,
daras paras prem ras muskāt(i) hai.433.

When a wife proceeds to enjoy the union of her husband in his bed at night, no talk of any noble, elderly or holy person appeals to her.

As the moon rises, the ruddy sheldrake is immensely pleased and gazing at it with concentration of mind, is unaware of his own body even.

Just as a bumble bee is so engrossed in the sweet smelling nectar of the flower, that it gets trapped in the box-like lotus flower when the Sun sets.

Similarly a devoted slave disciple goes to the refuge of the holy feet of the True Guru; enjoying His sight and entranced in His love, he keeps smiling within while relishing the divine spectacle.

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ਆਵਤ ਹੈ ਜਾ ਕੈ ਭੀਖ ਮਾਗਨਿ ਭਿਖਾਰੀ ਦੀਨ,
ਦੇਖਤ ਅਧੀਨਹਿ ਨਿਰਾਸੋ ਨ ਬਿਡਾਰਿ ਹੈ॥
ਬੈਠਤ ਹੈ ਜਾ ਕੈ ਦੁਆਰ ਆਸਾ ਕੈ ਬਿਡਾਰ ਸ੍ਵਾਨ,
ਅੰਤ ਕਰੁਨਾ ਕੈ ਤੋਰਿ ਟੂਕਿ ਤਾਹਿ ਡਾਰਿ ਹੈ॥
ਪਾਇਨ ਕੀ ਪਨਹੀ ਰਹਤ ਪਰਹਰੀ ਪਰੀ,
ਤਾਹੂ ਕਾਹੂ ਕਾਜਿ ਉਠਿ ਚਲਤ ਸਮਾਰਿ ਹੈ॥
ਛਾਡਿ ਅਹੰਕਾਰ ਛਾਰ ਹੋਇ ਗੁਰ ਮਾਰਗ ਮੈ,
ਕਬਹੂ ਕੈ ਦਇਆ ਕੈ ਦਇਆਲ ਪਗਿ ਧਾਰਿ ਹੈ॥੪੩੪॥

Āvat hai jā kai bhīkh māgan(i) bhikhārī dīn,
dekhat adhīnah(i) nirāso na biḍār(i) hai.
Baiṭhat hai jā kai duār āsā kai biḍār svān,
aṅt karunā kai tor(i) ṭūk(i) tāhe ḍār(i) hai.
Pāin kī pan-hī rahat parharī parī,
tāhū kāhū kāj(i) uṭh(i) chalat samār(i) hai.
Chhāḍ(i) ahaṅkār chhār hoe gur mārag mai,
kab-hū kai daiā kai daiāl pag(i)dhār(i) hai.434.

Whosoever is visited by a beggar for alms, impressed by his humility, the donor never turns him away disappointed.

Whosoever has a dog coming to his door after discarding all other alternatives, the master of the house out of clemency serves him with a morsel of food.

A shoe keeps lying unattended and uncared, but when its owner has to go out on some work, he too takes care of it then and uses it.

Similarly, he who ever discards his ego and pride and lives in the refuge of the True Guru in utter humility like the dust of His feet, the clement True Guru will definitely shower His benevolence one day and attach him with His feet (He blesses him with His sermon).

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ਦ੍ਰੋਪਤੀ ਕੁਪੀਨ ਮਾਤ੍ਰ ਦਈ ਜਉ ਮੁਨੀਸਰਹਿ,
ਤਾਂ ਤੇ ਸਭਾ ਮਧਿ ਬਹਿਓ ਬਸਨ ਪ੍ਰਵਾਹ ਜੀ ॥
ਤਨਕ ਤੰਦੁਲ ਜਗਦੀਸਹਿ ਦਏ ਸੁਦਾਮਾ,
ਤਾਂ ਤੇ ਪਾਏ ਚਤੁਰ ਪਦਾਰਥ ਅਥਾਹ ਜੀ ॥
ਦੁਖਿਤ ਗਜਿੰਦ ਅਰਬਿੰਦ ਗਹਿ ਭੇਟ ਰਾਖੈ,
ਤਾਂ ਕੈ ਕਾਜੈ ਚਕ੍ਰਪਾਨਿ ਆਨਿ ਗ੍ਰਸੇ ਗ੍ਰਾਹ ਜੀ ॥
ਕਹਾਂ ਕੋਊ ਕਰੈ ਕਛੂ ਹੋਤ ਨ ਕਾਹੂ ਕੇ ਕੀਏ,
ਜਾ ਕੀ ਪ੍ਰਭ ਮਾਨਿ ਲੇਹਿ ਸਭੈ ਸੁਖ ਤਾਹਿ ਜੀ ॥੪੩੫॥

Dropatī kupīn mātra daī jau munīsarah(i),
tāṅ te sabhā madh(i) bahio basan pravāh jī.
Tanak taṅdul jagdīsah(i) dae sudāmā,
tāṅ te pāe chatur padārath athāh jī.
Dukhit gajiṅd arbiṅd gah(i) bheṭ rākhai,
tāṅ kai kājai chakrapān(i) ān(i) grase grāh jī.
Kahāṅ koū karai kachhū hot na kāhū ke kīe,
jā kī prabh mān(i) leh(i) sabhai sukh tāhe jī.435.

Daropadi gave away a piece of cloth from her head-covering scarf to a sage Durbasha whose loin cloth had been washed away in the river. As a result, when efforts were made to strip her off in the court of Duryodhan, the cloth length coming off her body would just not end.

Sudama offered a handful of rice to Krishan Ji, with utmost love and in return, he attained the four aims of life as well as many other treasure-houses of His blessings.

A distressed elephant caught by an octopus, plucked a lotus flower in desperation and offered it to the Lord in humble supplication. He (elephant) was freed from the clutches of the octopus.

What can one do with his own efforts ? Nothing tangible can be achieved by one's own efforts. All this is His blessing. One whose hard work and devotion is accepted by the Lord, gets all peace and comforts from Him.

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ਸਰਵਨ ਸੇਵਾ ਕੀਨੀ ਮਾਤ ਪਿਤਾ ਕੀ ਬਿਸੇਖ,
ਤਾਂ ਤੇ ਗਾਈਅਤ ਜਸੁ ਜਗਤ ਮੈ ਤਾਹੂ ਕੋ ॥
ਜਨ ਪ੍ਰਹਿਲਾਦਿ ਆਦਿ ਅੰਤ ਲਉ ਅਵਗਿਆ ਕੀਨੀ,
ਤਾਤ ਘਾਤ ਕਰਿ ਪ੍ਰਭ ਰਾਖਿਓ ਪ੍ਰਨੁ ਵਾਹੂ ਕੋ ॥
ਦੁਆਦਸ ਬਰਖ ਸੁਕ ਜਨਨੀ ਦੁਖਿਤ ਕਰੀ,
ਸਿਧ ਭਏ ਤਤਖਿਨ ਜਨਮੁ ਹੈ ਜਾਹੂ ਕੋ ॥
ਅਕਥ ਕਥਾ ਬਿਸਮ ਜਾਨੀਐ ਨ ਜਾਇ ਕਛੁ,
ਪਹੂਚੈ ਨ ਗਿਆਨ ਉਨਮਾਨੁ ਆਨ ਕਾਹੂ ਕੋ ॥੪੩੬॥

Sarvan sevā kīnī māt pitā kī bisekh,
tāṅ te gāīat jas(u) jagat mai tāhū ko.
Jan prahlād(i) ād(i) ant lau avagiā kīnī,
tāt ghāt kar(i) prabh rākhio pran(u) vāhū ko.
Duādas barakh suk jan-nī dukhit karī,
sidh bhae tatkhin janam(u) hai jāhū ko.
Akath kathā bisam jānīai nā jāe kachh(u),
pahuchai na giān unmān(u) ān kāhū ko.436.

Sarwan, the devoted son served his blind parents with love and dedication that has earned him fame and praise in the world.

What a strange play it is of the Lord that instead of serving his father, Bhagat Prahlad disobeyed his father's order that demanded of him not to meditate on the name of God (Ram). The Lord destroyed Harnakash (Prahlad's father) and protected Prahlad thus upholding His creed.

It is said that sage Sukdev kept on causing pain to his mother by remaining in her womb for 12 years, but when born he was found to be an established and perfect sage, and all those born at that time turned out to be hermit with divine powers.

His mysterious play is beyond explanation and is astonishing. No one can know on whom will He be kind when and where and who will receive His blessings.

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ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਜਿਹਬਾ ਨ ਸ੍ਵਾਦ ਮੀਠੋ ਆਵੈ,
ਅਗਨਿ ਅਗਨਿ ਕਹੈ ਸੀਤ ਨ ਬਿਨਾਸ ਹੈ ॥
ਬੈਦ ਬੈਦ ਕਹੈ ਰੋਗ ਮਿਟਤ ਨ ਕਾਹੂ ਕੋ,
ਦਰਬ ਦਰਬ ਕਹੈ ਕੋਊ ਦਰਬਹਿ ਨ ਬਿਲਾਸ ਹੈ ॥
ਚੰਦਨ ਚੰਦਨ ਕਹਤ ਪ੍ਰਗਟੈ ਨ ਸੁਬਾਸ ਬਾਸੁ,
ਚੰਦ੍ਰ ਚੰਦ੍ਰ ਕਹੈ ਉਜਿਆਰੋ ਨ ਪ੍ਰਗਾਸ ਹੈ ॥
ਤੈਸੇ ਗਿਆਨ ਗੋਸਟਿ ਕਹਤ ਨ ਰਹਤ ਪਾਵੈ,
ਕਰਨੀ ਪ੍ਰਧਾਨ ਭਾਨ ਉਦਤਿ ਅਕਾਸ ਹੈ ॥੪੩੭॥

Khāṅḍ khāṅḍ kahai jibbā na svād mīṭho āvai,
agan(i) agan(i) kahai sīt na binās hai.
Baid baid kahai rog miṭat na kāhū ko,
darab darab kahai koū darbah(i) na bilās hai.
Chaṅdan chaṅdan kahat pragṭai na subās bās(u),
chaṅd(u) chaṅd(u) kahai ujiāro na pragās hai.
Taise giān gosaṭ(i) kahat na rahat pāvai,
karnī pradhān bhān udat(i) akās hai.437.

No action but repeated utterances are futile. Repeatedly saying sugar, the tongue is unable to experience sweet taste, nor shivering with cold can stop by saying fire ! fire !

No ailment can be cured by repeated utterance of doctor ! doctor ! nor can anyone enjoy the luxuries that money buys just by saying money ! money !

Just as saying sandalwood ! sandalwood, the fragrance of sandalwood cannot spread, nor can the radiance of the moon-light be experienced by repeatedly saying moon ! moon ! unless the moon rises.

Similarly, just listening to the holy sermons and discourses, no one can acquire the divine life-style and code of conduct. The most fundamental need is to practice the lessons in actual life. So by the practice of the Guru's blessed *Naam Simran*, the light of Guru's teachings effulges in the tenth door of a human being. (The light radiance of the effulgent Lord is experienced).

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ਹਸਤ ਹਸਤ ਪੂਛੈ ਹਸਿ ਹਸਿ ਕੈ ਹਸਾਇ,
ਰੋਵਤ ਰੋਵਤ ਪੂਛੈ ਰੋਇ ਅਉ ਰੁਵਾਇ ਕੈ ॥
ਬੈਠੇ ਬੈਠੇ ਪੂਛੈ ਬੈਠਿ ਬੈਠਿ ਕੈ ਨਿਕਟ ਜਾਇ,
ਚਾਲਤ ਚਲਤ ਪੂਛੈ ਦਹਦਿਸਿ ਧਾਇ ਕੈ ॥
ਲੋਗ ਪੂਛੈ ਲੋਗਾਚਾਰ ਬੇਦ ਪੂਛੈ ਬੇਦ ਬਿਧਿ,
ਜੋਗੀ ਭੋਗੀ ਜੋਗ ਭੋਗ ਜੁਗਤਿ ਜੁਗਾਇ ਕੈ ॥
ਜਨਮ ਮਰਨ ਭ੍ਰਮ ਕਾਹੂ ਨ ਮਿਟਾਇ ਸਾਕਿਓ,
ਨਿਹਚਲ ਭਏ ਗੁਰ ਚਰਨ ਸਮਾਇ ਕੈ ॥੪੩੮॥

Hasat hasat pūchhai has(i) has(i) kai hasāe,
rovat rovat pūchhai roe au ruvāe kai.
Baiṭhe baiṭhe pūchhai baiṭh(i) baiṭh(i) kai nikaṭ jāe,
chālat chalat pūchhai dahdis(i) dhāe kai.
Log pūchhai logāchār bed pūchhai bed bidh(i),
jogī bhogī jog bhog jugat(i) jugāe kai.
Janam maran bhram kābū na miṭāe sākio,
nihchal bhae gur charan samāe kai.438.

A laughing person merrily asks a happy and laughing person various things that can make them laugh. Similarly a crying person asks another crying person matters that causes crying.

A settled person will share with another settled person means of settling down. A person treading a path will ask another on the right path, things that would lead one to the right path.

A worldly person asks the other worldly persons various aspects of worldly affairs. One who studies Vedas would ask about Vedas from another who has the knowledge of Vedas.

All the above do satiate the addiction of a person, but no one has been able to end the birth-death cycle of anyone by such prattles. Those who unite their attention in the holy feet of the Lord, only those obedient disciples of the Guru are able to end their cycle of repeated incarnations and achieve an eternal place in the divine court.

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ਪੂਛਤ ਪਥਿਕ ਤਿਹ ਮਾਰਗਿ ਨ ਧਰੈ ਪਗੁ,
ਪ੍ਰੀਤਮ ਕੇ ਦੇਸ ਕੈਸੇ ਬਾਤਨ ਕੈ ਜਾਈਐ ॥
ਪੂਛਤ ਹੈ ਬੈਦ ਖਾਤ ਅਉਖਧਿ ਨ ਸੰਜਮ ਸੈ,
ਕੈਸੇ ਮਿਟੈ ਰੋਗ ਸੁਖ ਸਹਜਿ ਸਮਾਈਐ ॥
ਪੂਛਤ ਹੈ ਸੁਹਾਗਨਿ ਕਰਮ ਹੈ ਦੁਹਾਗਨਿ ਕੈ,
ਰਿਦੈ ਬਿਭਚਾਰ ਕਤ ਸਿਹਜਾ ਬੁਲਾਈਐ ॥
ਗਾਏ ਸੁਨੈ ਆਂਖੇ ਮੀਚੈ ਪਾਈਐ ਨ ਪਰਮ ਪਦੁ,
ਗੁਰ ਉਪਦੇਸੁ ਗਹਿ ਜਉ ਲਉ ਨ ਕਮਾਈਐ ॥੪੩੯॥

Pūchhat pathik tih mārag(i) na dharai pag(u),
prītam ke des kaise bātan kai jāīai.
Pūchhat hai baid khāt aukhadh(i) na sanjam sai,
kaise miṭai rog sukh sahaj(i) samāīai.
Pūchhat hai suhāgan(i) karam hai duhāgan(i) kai,
ridai bibhchār kat sihjā bulāīai.
Gāe sunai āṅkhe mīchai pāīai na param pad(u),
gur updes(u) gah(i) jau lau na kamāīai.439.

One asks a wayfarer of the beloved Lord's abode, the path to Him but does not tread even a step on it. Without launching oneself on that path, how can one reach the abode of the beloved Lord by mere prattles?

One asks the physician the True Guru, the medicine of curing the malady of ego, but does not consume the medicine with dedicated discipline and precautions. Then how can the ailment of ego be cured and spiritual peace acquired.

One asks from the dear and beloveds of the Lord husband the way of meeting Him, but all her actions and deeds are like of wretched and discarded women. Then how can such a seeker wife with deceitful heart ever be called to the nuptial bed of the husband Lord for union?

Similarly without inhabiting the Lord in the heart, singing the praises, listening to His discourses and closing eyes for the beloved Lord cannot reach one to the higher spiritual state. Reaffirming of Guru's sermons in the heart and practicing them perpetually is the only way of meeting with Him.

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ਖੋਜੀ ਖੋਜਿ ਦੇਖਿ ਚਲਿਓ ਜਾਇ ਪਹੁਚੇ ਠਿਕਾਨੇ,
ਆਲਸ ਬਿਲੰਬ ਕੀਏ ਖੋਜ ਮਿਟ ਜਾਤ ਹੈ ॥
ਸਿਹਜਾ ਸਮੈ ਰਮੈ ਭਰਤਾਰ ਬਰ ਨਾਰਿ ਸੋਈ,
ਕਰੈ ਜਉ ਅਗਿਆਨ ਮਾਨੁ ਪ੍ਰਗਟਤ ਪ੍ਰਾਤ ਹੈ ॥
ਬਰਖਤ ਮੇਘ ਜਲ ਚਾਤ੍ਰਿਕ ਤ੍ਰਿਪਤਿ ਪੀਏ,
ਮੋਨ ਗਹੇ ਬਰਖਾ ਬਤੀਤੇ ਬਿਲਲਾਤ ਹੈ ॥
ਸਿਖ ਸੋਈ ਸੁਨਿ ਗੁਰ ਸਬਦ ਰਹਤ ਰਹੈ,
ਕਪਟ ਸਨੇਹ ਕੀਏ ਪਾਛੇ ਪਛੁਤਾਤ ਹੈ ॥੪੪੦॥

Khojī khoj(i) dekh(i) chalio jāe pahuche ṭhikāne,
ālas bilanb kīe khoj miṭ jāt hai.
Sihjā samai ramai bhartār bar nār(i) soī,
karai jau agiān mān(u) pragṭat prāt hai.
Barkhat megh jal chātrik tripat(i) pīe,
mon gahe barkhā batīte bil-lāt hai.
Sikh soī sun(i) gur sabad rahat rahai,
kapaṭ saneh kīe pāchhe pachhutāt hai.440.

Just as a tracker proceeds along the footprints and reaches the desired place, but had he been lazy or complacent, these footprints trail would have been obliterated.

Just as a woman who moving to the bed of her husband at night is fortunate to enjoy the union with her husband is the prime wife of that man. But one who shows arrogance due to ignorance loses the opportunity of this union because of her laziness and complacency.

Just as a rain-bird may be able to quench his thirst when it is raining, but if he does not open his mouth and the rain stops, then he wails and cry.

Similarly, he alone is an obedient Sikh of the True Guru, who listens to His sermon and adopts it in his life immediately. (He commences practicing of *Naam Simran* immediately). Otherwise without inhabiting true love in the heart and demonstrating it outwardly, one would lose the opportune moment and repent thereafter.

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ਜੈਸੇ ਬਛੁਰਾ ਬਿਛੁਰ ਪਰੈ ਆਨ ਗਾਇ ਥਨ,
ਦੂਗਧ ਨ ਪਾਨ ਕਰੈ ਮਾਰਤ ਹੈ ਲਾਤ ਕੀ॥
ਜੈਸੇ ਮਾਨਸਰ ਤਿਆਗਿ ਹੰਸ ਆਨ ਸਰ ਜਾਤ,
ਖਾਤ ਨ ਮੁਕਤਾ ਫਲ ਭੁਗਤ ਜੁ ਗਾਤ ਕੀ॥
ਜੈਸੇ ਰਾਜ ਦੁਆਰ ਤਜਿ ਆਨ ਦੁਆਰ ਜਾਤ ਜਨ,
ਹੋਤ ਮਾਨੁ ਭੰਗੁ ਮਹਿਮਾ ਨ ਕਾਹੂ ਬਾਤ ਕੀ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਦੇਵ ਕੀ ਸਰਨਿ ਜਾਹਿ,
ਰਹਿਓ ਨ ਪਰਤ ਰਾਖਿ ਸਕਤ ਨ ਪਾਤਕੀ ॥੪੪੧॥

Jaise bachhurā bichhur parai ān gāe than,
dugadh na pān karai mārat hai lāt kī.
Jaise mānsar tiāg(i) hans ān sar jāt,
khāt ma muktā phal bhugat ju gāt kī.
Jaise rāj duār taj(i) ān duār jāt jan,
hot mān(u) bhang(u) mahimā na kāhū bāt kī.
Taise gursikh ān dev kī saran(i) jāhe,
rahio na parat rākh(i) sakat na pātkī.441.

Just as a calf separated from his mother rushes to suck milk from another cow's teats, and he is denied sucking milk by the cow who kicks him away.

Just as a swan leaving Mansarover lake goes to some other lake cannot get his food of pearls to eat from there.

Just as a guard on the door of the king leaves and serves on another's door, it hurts his pride and does not help his glory and grandeur anyway.

Similarly, if a devoted disciple of Guru leaves the refuge of his Guru and goes into the protection of other gods and goddesses, he cannot find his stay there worthwhile nor anyone would show any respect and regard towards him being a blemished sinner.

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ਜੈਸੇ ਘਨਘੋਰ ਮੋਰ ਚਾਤ੍ਰਿਕ ਸਨੇਹ ਗਤਿ,
ਬਰਖਤ ਮੇਂਹ ਅਸਨੇਹ ਕੈ ਦਿਖਾਵਈ॥
ਜੈਸੇ ਤਉ ਕਮਲ ਜਲ ਅੰਤਰਿ, ਦਿਸੰਤਰਿ ਹੁਇ,
ਮਧੁਕਰ ਦਿਨਕਰ ਹੇਤ ਉਪਜਾਵਈ॥
ਦਾਦਰ ਨਿਰਾਦਰ ਹੁਇ ਜੀਅਤ ਪਵਨ ਭਖਿ,
ਜਲ ਤਜਿ ਮਰਤ ਨ, ਪ੍ਰੇਮਹਿ ਲਜਾਵਈ॥
ਕਪਟ ਸਨੇਹੀ ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵਕੁ ਹੈ,
ਗੁਰਸਿਖ ਮੀਨ ਜਲ ਹੇਤ ਠਹਰਾਵਈ॥੪੪੨॥

Jaise ghanghor mor chātrik saneh gat(i),
barkhat meṅh asneh kai dikhāvaī.
Jaise tau kamal jal aṅtar(i), disaṅtar(i) hue,
madhukar dinkar het upjāvaī.
Dādar nirādar hue jīat pavan bhakh(i),
jal taj(i) marat na, premah(i) lajāvaī.
Kapaṭ sanehī taise ān dev sevak(u) hai,
gursikh mīn jal het ṭhahrāvaī.442.

Just as a peacock's and rain-bird's love is confined to the thunder of the clouds and this love is visible only till the rain lasts. (Their love is not lasting.)

Just as a lotus flower closes at sunset but remains in water and the bumble bee keeps hovering over other flowers. But at sunrise when lotus flower opens up, its love for the lotus flower resurfaces. His love is not of permanent nature.

A frog's love with water is very disrespecting. He comes out of water to breathe air. Out of water, it does not die. He thus shames his love for water.

Similarly, a deceitful Sikh with demonstrative love is the follower of other gods and goddesses, whereas the love of a true and obedient Sikh for his True Guru is like fish and water. (He holds no love for anyone else other than the True Guru).

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ਪੁਰਖ ਨਿਪੁੰਸਕ ਨ ਜਾਨੈ ਬਨਿਤਾ ਬਿਲਾਸ,
ਬਾਂਝ ਕਹਾਂ ਜਾਨੈ ਸੁਖ ਸੰਤਤਿ ਸਨੇਹ ਕਉ॥
ਗਨਿਕਾ ਸੰਤਾਨ ਕੋ ਬਖਾਨ ਕਹਾ ਗੋਤਚਾਰ,
ਨਾਹਿ ਉਪਚਾਰ ਕਛੁ ਕੁਸਟੀ ਕੀ ਦੇਹ ਕਉ॥
ਆਂਧਰੋ ਨ ਜਾਨੈ ਰੂਪ ਰੰਗ ਨ ਦਸਨ ਛਬਿ,
ਜਾਨਤ ਨ ਬਹਰੋ ਪ੍ਰਸੰਨ ਅਸਪ੍ਰੇਹ ਕਉ॥
ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੈ ਗੁਰਦੇਵ ਸੇਵ,
ਜੈਸੇ ਤਉ ਜਵਾਸੋ ਨਹੀ ਚਾਹਤ ਹੈ ਮੇਹ ਕਉ॥੪੪੩॥

Purakh nipuṅsak na jānai banitā bilās,
bāṅjh kahāṅ jānai sukh saṅtat(i) saneh kau.
Ganikā saṅtān ko bakhān kahā gotchār,
nāhe upchār kachh(u) kusṭī kī deh kau.
Āṅdhro na jānai rūp raṅg na dasan chhab(i),
jānat na bahro prasaṅn aspreh kau.
Ān dev sevak na jānai gurdev sev,
jaise tau javāso nahī chāhat hai meh kau.443.

Just as an impotent person does not know what pleasure it is to share a union with a woman, and a barren woman cannot know the love and attachment of children.

Just as the lineage of the children of a prostitute cannot be defined, and a leper cannot be cured anyway.

Just as a blind person cannot know the beauty of the face and teeth of a woman and a deaf person cannot feel anyone's anger or happiness since he cannot hear.

Similarly, a devotee and follower of other gods and goddesses, cannot know the celestial bliss of service of true and perfect Guru. Just as camel-thorn (Alhagi maurorum) resents rain.

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ਜੈਸੇ ਭੂਲਿ ਬਛੁਰਾ ਪਰਤ ਆਨ ਗਾਇ ਥਨ,
ਬਹੁਰਿਓ ਮਿਲਤ ਮਾਤ ਬਾਤ ਨ ਸਮਾਰ ਹੈ ॥
ਜੈਸੇ ਆਨ ਸਰ ਭ੍ਰਮਿ ਆਵੈ ਮਾਨਸਰ ਹੰਸ,
ਦੇਤ ਮੁਕਤਾ ਅਮੋਲ ਦੋਖ ਨ ਬੀਚਾਰ ਹੈ ॥
ਜੈਸੇ ਨ੍ਰਿਪ ਸੇਵਕ ਕਉ ਆਨ ਦੁਆਰ ਹਾਰਿ ਆਵੈ,
ਚਉਗਨੋ ਬਢਾਵੈ ਨ ਅਵਗਿਆ ਉਰਿਧਾਰ ਹੈ ॥
ਸਤਿਗੁਰ ਅਸਰਨਿ ਸਰਨਿ ਦਇਆਲ ਦੇਵ,
ਸਿਖਨ ਕੋ ਭੂਲਿਬੋ ਨ ਰਿਦ ਮੈ ਨਿਹਾਰ ਹੈ ॥੪੪੪॥

Jaise bhūl(i) bachhurā parat ān gāe than,
bahurio milat māt bāt na samār hai.
Jaise ān sar bhram(i) āvai mānsar hans,
det muktā amol dokh na bīchār hai.
Jaise nrip sevak kau ān duār hār(i) āvai,
chaugano baḍhāvai na avagiā uridhār hai.
Sat(i)gur asaran(i) saran(i) daiāl dev,
sikhan ko bhūlibo na rid mai nihār hai.444.

Just as a calf goes to another cow for milk by mistake, and on coming back to his mother, she does not recall his mistake and feeds him.

Just as a swan reaches Mansarover lake after wandering to various other lakes, Mansarover lake does not remind him his mistake and serves him with pearls.

Just as a royal attendant, after wandering all over comes back to his master who does not recall him his departure and instead raises his status many time more.

Similarly, the radiant and benevolent True Guru is the support of the destitutes. He does not keep in mind the mistakes of those Sikhs who have separated themselves from the door of their Guru and are wandering on the door of gods and goddesses.

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ਬਾਂਝ ਬਧੂ ਪੁਰਖੁ ਨਿਪੁੰਸਕ ਨ ਸੰਤਤਿ ਹੋਇ,
ਸਲਿਲ ਬਿਲੋਏ ਕਤ ਮਾਖਨ ਪ੍ਰਗਾਸ ਹੈ ॥
ਫਨ ਗਹਿ ਦੁਗਧ ਪੀਆਏ ਨ ਮਿਟਤ ਬਿਖੁ,
ਮੂਰੀ ਖਾਏ ਮੁਖ ਸੈ ਨ ਪ੍ਰਗਟੇ ਸੁਬਾਸ ਹੈ ॥
ਮਾਨਸਰ ਪਰ ਬੈਠੇ ਬਾਇਸੁ ਉਦਾਸ ਬਾਸ,
ਅਰਗਜਾ ਲੇਪੁ ਖਰ ਭਸਮ ਨਿਵਾਸ ਹੈ ॥
ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੇ ਗੁਰਦੇਵ ਸੇਵ,
ਕਠਨ ਕੁਟੇਵ ਨ ਮਿਟਤ ਦੇਵ ਦਾਸ ਹੈ ॥੪੪੫॥

Bāṅjh badhū purakh(u) nipuṅsak na saṅtat(i) hoe,
salil biloe kat mākhan pragās hai.
Phan gaih dugadh pīāe na miṭat bikh(u),
mūrī khāe mukh sai na pragṭe subās hai.
Mānsar par baiṭhe bāis(u) udās bās,
argajā lep(u) khar bhasam nivās hai.
Ān dev sevak na jāne gurdev sev,
kaṭhan kuṭev na miṭat dev dās hai.445.

Just as a barren woman and an impotent man cannot produce children, and churning of water cannot yield butter.

Just as a poison of a cobra cannot be destroyed by feeding him milk and one cannot get good smell from mouth after eating radish.

Just as a filth-eating crow on reaching lake Mansarover, becomes sad since he cannot get filth which he is so used to eating; and a donkey will roll in dust even if it is given a bath with sweet smelling scents.

Similarly, the servant of other gods cannot realise the ecstasy of serving the True Guru, because the chronic and bad habits of the followers of god cannot perish.

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ਜੈਸੇ ਤਉ ਗਗਨ ਘਟਾ ਘਮੰਡ ਬਿਲੋਕੀਅਤਿ,
ਗਰਜਿ ਗਰਜਿ ਬਿਨੁ ਬਰਖਾ ਬਿਲਾਤ ਹੈ ॥
ਜੈਸੇ ਤਉ ਹਿਮਾਚਲਿ ਕਠੋਰ ਅਉ ਸੀਤਲ ਅਤਿ,
ਸਕੀਐ ਨ ਖਾਇ ਖਾਏ ਤ੍ਰਿਖਾ ਨ ਮਿਟਾਤ ਹੈ ॥
ਜੈਸੇ ਓਸ ਪਰਤ ਕਰਤ ਹੈ ਸਜਲ ਦੇਹੀ,
ਰਾਖੀਐ ਚਿਰੰਕਾਲ ਨ ਠਉਰ ਠਹਿਰਾਤ ਹੈ ॥
ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਤ੍ਰਿਬਿਧੀ ਚਪਲ ਫਲ,
ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਨਿਤ ਪ੍ਰਾਤ ਹੈ ॥੪੪੬॥

Jaise tau gagan ghaṭā ghamaṅd bilokīat(i),
garaj garaj(i) bin(u) barkhā bilāt hai.
Jaise tau himāchal(i) kaṭhor au sītal at(i),
sakīai na khāe khāe trikhā na miṭāt hai.
Jaise os parat karat hai sajal dehī,
rākhīai chiraṅkāl na ṭhaur ṭhaihrāt hai.
Taise ān dev sev tribidhī chapal phal,
sat(i)gur aṅmrit pravāh nit prāt hai.446.

Just as black clouds are often seen in the sky who make thundering sound but disperse without releasing a drop of rain.

Just as a snow clad mountain is very hard and cold; it yields no eatable nor can the thirst be quenched by eating the snow.

Just as dew wets the body but it cannot be kept at a place for long. It cannot be stored.

So is the fruit of the service of gods who live life in the three traits of *maya*. Their reward is also influenced by the three traits of mammon. Only the service of the True Guru maintains the flow of the *Naam-Bani* elixir for ever.

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ਬੈਸਨੋ ਅਨੰਨਿ ਬ੍ਰਹਮੰਨਿ ਸਾਲਗ੍ਰਾਮ ਸੇਵਾ,
ਗੀਤਾ ਭਾਗਵਤ ਸ੍ਰੋਤਾ ਏਕਾਕੀ ਕਹਾਵਹੀ ॥
ਤੀਰਥ ਧਰਮ ਦੇਵ ਜਾਤ੍ਰਾ ਕਉ ਪੰਡਿਤ ਪੂਛਿ,
ਕਰਤ ਗਵਨ ਸੋ ਮਹੂਰਤ ਸੋਧਾਵਹੀ ॥
ਬਾਹਰਿ ਨਿਕਸਿ ਗਰਧਬ ਸ੍ਵਾਨ ਸਗਨ ਕੈ,
ਸੰਕਾ ਉਪਰਾਜਿ ਬਹੁਰਿ ਘਰਿ ਆਵਹੀ ॥
ਪਤਿਬ੍ਰਤ ਗਹਿ ਰਹਿ ਸਕਤ ਨ ਏਕਾ ਟੇਕ,
ਦੁਬਿਧਾ ਅਛਿਤ ਨ ਪਰੰਮ ਪਦੁ ਪਾਵਹੀ ॥੪੪੭॥

Baisno anann(i) brahmann(i) sālgrām sevā,
gītā bhāgvat srotā ekākī kahāvahī.
Tīrath dharam dev jātrā kau paṅḍit pūchh(i),
karat gavan so mahūrat sodhāv-hī.
Bāhar(i) nikas(i) gardhab svān sagan kai,
saṅkā uprāj(i) bahur(i) ghar(i) āv-hī.
Patibrat gah(i) rah(i) sakat na ekā ṭek,
duhidhā achhit na paraṅm pad(u) pāv-hī.447.

If someone is a worshipper of Vishnu, is brahmin by caste, worships (stone) and listens to the recitation of *Geeta* and *Bhagwat* in a secluded place;

Have the auspicious time and date worked out by learned brahmins before proceeding on religious places or visiting the temples of gods and goddesses located on banks of rivers;

But when he sets out of the house and faces a dog or a donkey, he regards it inauspicious and a doubt arises in his mind forcing him to return home.

Despite belonging to a Guru like a faithful wife, if a person does not acknowledge the support of his Guru firmly and wanders at the door of one god or the other, he cannot reach the supreme state of Oneness with God having been caught in duality.

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ਗੁਰ ਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਐਸੋ,
ਪਤਿਬ੍ਰਤ ਏਕ ਟੇਕ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ॥
ਪੂਛਤ ਨ ਜੋਤਕ ਅਉ ਬੇਦ ਥਿਤਿ ਵਾਰ ਕਛੂ,
ਗ੍ਰਿਹ ਅਉ ਨਖਤ੍ਰ ਕੀ ਨ ਸੰਕਾ ਉਰਧਾਰੀ ਹੈ॥
ਜਾਨਤ ਨ ਸਗਨ ਲਗਨ ਆਨ ਦੇਵ ਸੇਵ,
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਨੇਹੁ ਨਿਰੰਕਾਰੀ ਹੈ॥
ਸਿਖ ਸੰਤ ਬਾਲਕ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਿਪਾਲਕ ਹੁਇ,
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ਹੈ ॥੪੪੮॥

Gur sikh sangat(i) milāp ko pratāp aiso,
patibrat ek ṭek dubidhā nivārī hai.
Pūchhat na jotak au bed thit(i) vār kachhu.
grih au nakhatra kī na sankā urdhārī hai.
Jānat na sagan lagan ān dev sev,
sabad surat(i) liv neh(u) nirankārī hai.
Sikh sant bālak srī gur pratipālak hue,
jīvan mukat(i) gat(i) brahm bīchārī hai.448.

The union of a Sikh with his Guru and becoming one with him is like a faithful wife who discards the desire of others and lives in the refuge of one husband.

The Sikh who places his faith in the refuge of one True Guru, does not depend upon astrology or the command of Vedas, nor does he bring any doubt about the auspiciousness of a day/date or constellation of stars/planets to his mind.

Engrossed in the holy feet of Guru, the Sikh does not know anything about the good or bad omens or service of gods and goddesses. He has such inaccessible love with the True Guru, the manifestation of formless Lord, that by lodging the divine word of the True Guru in his consciousness, he remains absorbed in it.

The father Guru protects and brings up the specially virtuous children. Such Sikhs are freed of all rites and rituals by the Guru during their life-time, and instills the ideology and thoughts of one Lord in their mind.

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ਨਾਰਿ ਕੈ ਭਤਾਰ ਕੈ ਸਨੇਹ ਪਤਿਬ੍ਰਤਾ ਹੁਇ,
ਗੁਰਸਿਖ ਏਕ ਟੇਕ ਪਤਿਬ੍ਰਤ ਲੀਨ ਹੈ॥
ਰਾਗ ਨਾਦ ਬਾਦ ਅਉ ਸੰਬਾਦ ਪਤਿਬ੍ਰਤਾ ਹੁਇ,
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਕਾਨ ਸਿਖ ਦੀਨ ਹੈ॥
ਰੂਪ ਰੰਗ ਅੰਗ ਸਰਬੰਗ ਹੇਰੇ ਪਤਿਬ੍ਰਤਾ,
ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਦਰਸਨ ਕੀਨ ਹੈ॥
ਸੁਜਨ ਕੁਟੰਬ ਗ੍ਰਿਹਿ ਗਉਨ ਕਰੈ ਪਤਿਬ੍ਰਤਾ,
ਆਨ ਦੇਵ ਸਥਾਨ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨ ਹੈ ॥੪੪੯॥

Nār(i) kai bhatār kai saneh patibratā hue,
gursikh ek ṭek patibrat līn hai.
Rāg nād bād au sanbād patibratā hue,
bin(u) gur sabad na kān sikh dīn hai.
Rūp rang ang sarbang here patibratā,
ān dev sevak na darsan kīn hai.
Sujan kuṭanb grih(i) gaun karai patibratā,
ān dev sathān jaise jal bin(u) mīn hai.449.

Just as a wife is considered faithful who lives life in the love of her husband. So does an obedient Sikh of the Guru take refuge of one Guru—God Lord.

Just as a husband enjoys the subject of mode of singing musical instruments and other conversation, so does a Sikh in the service of the Guru talks and listens nothing other than the sound of the divine words of the Guru.

Just as a faithful wife admires the good looks, colour and beauty of all limbs of her husband, so does a devoted Sikh neither is the follower of any god nor proceeds to see any. Other than one True Guru, the form of True Master, he looks at no one else.

Just as a faithful wife lives amongst the close relatives in her house and goes nowhere else; so does the Sikh of the Guru go nowhere else other than the court of the True Guru and assembly of His devoted and loving Sikhs. Places of other gods and goddesses are like fish out of water to him that would only spell his death.

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ਐਸੀ ਨਾਇਕਾ ਸੈ ਕੁਆਰ ਪਾਤ੍ਰ ਹੀ ਸੁਪਾਤ੍ਰ ਭਲੀ,
ਆਸ ਪਿਆਸੀ ਮਾਤਾ ਪਿਤਾ ਏਕੈ ਕਾਹ ਦੇਤ ਹੈ ॥
ਐਸੀ ਨਾਇਕਾ ਸੈ ਦੀਨਤਾ ਕੈ ਦੁਹਾਗਨਿ ਭਲੀ,
ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਿਅ ਪਾਇ ਲਾਇ ਲੇਤ ਹੈ ॥
ਐਸੀ ਨਾਇਕਾ ਸੈ ਭਲੋ ਬਿਰਹਾ ਬਿਓਗ ਸੋਗ,
ਲਗਨ ਸਗਨ ਸੋਧੇ ਸਰਧਾ ਸਹੇਤ ਹੈ ॥
ਐਸੀ ਨਾਇਕਾ ਮਾਤ ਗਰਭ ਹੀ ਗਲੀ ਭਲੀ,
ਕਪਟ ਸਨੇਹ ਦੁਬਿਧਾ ਜਿਉ ਰਾਹੁ ਕੇਤੁ ਹੈ ॥੪੫੦॥

Aisī nāikā sai kuār pātra hī supātra bhalī,
ās piāsī mātā pitā ekai kāh det hai.
Aisī nāikā sai dīntā kai duhāgan(i) bhalī,
patit pāvan pria pāe lāe let hai.
Aisī nāikā sai bhalo birhā biog sog,
lagan sagan sodhe sardhā sahet hai.
Aisī nāikā māt garbh hī galī bhalī,
kapaṭ saneh dubidhā jio rāhu ketu hai.450.

A virgin maid who is ever hopeful of achieving a place of superior authority in the house of a husband that her father will find for her one day is far better than a deceitful woman.

A woman who has been disassociated with her husband by him and who regrets her actions by her humility, consequence of which her husband forgives her sins is far better than a deceitful woman.

That woman separated from her husband who bearing the pangs of separation is devotedly involved in finding out auspicious time and good omens for the reunion is better than a treacherous and deceitful woman.

Such a woman of deceitful love should have perished in her mother's womb. Deceit filled love is full of such duality as the two demons *Rahu* and *Ketu* are who cause solar and lunar eclipse.

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ਜੈਸੇ ਜਲ ਕੂਪ ਨਿਕਸਤ ਜਤਨ ਕੀਏ,
ਸੀਚੀਅਤ ਖੇਤ ਏਕੈ ਪਹੁਚਤ ਨ ਆਨ ਕਉ ॥
ਪਥਿਕ ਪਪੀਹਾ ਪਿਆਸੇ ਆਸ ਲਗਿ ਢਿਗ ਬੈਠਿ,
ਬਿਨੁ ਗੁਨ ਭਾਂਜਨ ਤ੍ਰਿਪਤਿ ਕਤ ਪ੍ਰਾਨ ਕਉ ॥
ਤੈਸੇ ਹੀ ਸਕਲ ਦੇਵ ਟੇਵ ਸੈ ਟਰਤ ਨਾਹਿ,
ਸੇਵਾ ਕੀਏ ਦੇਤ ਫਲ ਕਾਮਨਾ ਸਮਾਨ ਕਉ ॥
ਪੂਰਣ ਬ੍ਰਹਮ ਗੁਰ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਹਿਤਿ,
ਬਰਖ ਹਰਖ ਦੇਤ ਸਰਬ ਨਿਧਾਨ ਕਉ ॥੪੫੧॥

Jaise jal kūp niksat jatan kīe,
sīchīat khet ekai pahuchat na ān kau.
Pathik papīhā piāse ās lag(i) ḍhig baiṭh(i),
bin(u) gun bhāṅjan tripat(i) kat prān kau,
Taise hī sakal dev ṭev sai ṭarat nāhe,
sevā kīe det phal kāmnā samān kau.
Pūraṇ brahm gur barkhā aṅmrit hit(i),
barakh harakh det sarab nidhān kau.451.

Just as water from a well can be drawn by different methods, such as bucket and rope, Persian wheel etc. and then it is directed to irrigate a field and it goes nowhere else.

A traveller and a rain-bird may keep on sitting thirsty near a well but cannot quench their thirst without means to draw water from the well and therefore cannot assuage their thirst.

Likewise, all gods and goddesses can do something within their power. They can reward a devotee for his services only to that extent and that too of worldly desires.

But the complete and perfect God-like True Guru showers the spiritual pleasure-giving ambrosial nectar of *Naam*, the treasure-house of all the happiness and comforts. (The service of gods and goddesses is trivial in benefits whereas that of True Guru blesses one with *Naam* which is the treasure-house of all the virtues and spiritual happiness.)

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ਜੈਸੇ ਉਲੂ ਦਿਨ ਸਮੈ ਕਾਹੂਐ ਨ ਦੇਖਿਓ ਭਾਵੈ,
ਤੈਸੇ ਸਾਧ ਸੰਗਤਿ ਮੈ ਆਨ ਦੇਵ ਸੇਵਕੈ ॥
ਜੈਸੇ ਕਊਆ ਬਿਦਿਆਮਾਨ ਬੋਲਤ ਨ ਕਾਹੂ ਭਾਵੈ,
ਆਨ ਦੇਵ ਸੇਵਕ ਜਉ ਬੋਲੈ ਅਹੰਮੇਵ ਕੈ ॥
ਕਟਤ ਚਟਤ ਸ੍ਵਾਨ ਪ੍ਰੀਤਿ ਬਿਪ੍ਰੀਤਿ ਜੈਸੇ,
ਆਨ ਦੇਵ ਸੇਵਕ ਸੁਹਾਇ ਨ ਕੁਟੇਵ ਕੈ ॥
ਜੈਸੇ ਮਰਾਲ ਮਾਲ ਸੋਭਤ ਨ ਬਗੁ ਠਗੁ,
ਕਾਢੀਐ ਪਕਰਿ ਕਰਿ ਆਨ ਦੇਵ ਸੇਵਕੈ ॥੪੫੨॥

Jaise ulū din samai kāhūai na dekhio bhāvai,
taise sādh sangat(i) mai ān dev sevkai.
Jaise kaūā bidiāmān bolat na kāhū bhāvai,
ān dev sevak jau bolai ahanmev kai.
kaṭat chaṭat svān prīt(i) biprīt(i) jaise,
ān dev sevak suhāe na kuṭev kai.
Jaise marāl māl sobhat na bag(u) ṭhag(u),
kāḍhīai pakar(i) kar(i) ān dev sevkai.452.

Just as sight of an owl during the day is not appreciated by any body, so is a follower of a god not liked by the disciple of the True Guru in their holy congregation.

Just as a crow cawing is not appreciated by anyone, just as a devotee of a god is not appreciated in the holy assembly of god-like True Guru. (because he may be saying haughty traits of his deity)

Just as a dog licks when he is patted and bites when shouted and scolded at. (both acts are not good),

Just as a heron does not fit in the group of swans and is turned out from there, so does a devotee of some god or goddess not fit into the holy assembly of God-worshipping saints. Such fake devotees should be turned out from these assemblies.

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ਜੈਸੇ ਉਲੂ ਆਦਿਤ ਉਦੋਤਿ ਜੋਤਿ ਕਉ ਨ ਜਾਨੈ,
ਆਨ ਦੇਵ ਸੇਵਕੈ ਨ ਸੁਝੈ ਸਾਧ ਸੰਗ ਮੈ ॥
ਮਰਕਟ ਮਨਿ ਮਾਨਿਕ ਮਹਿਮਾ ਨ ਜਾਨੈ,
ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਸਬਦ ਪ੍ਰਸੰਗ ਮੈ ॥
ਜੈਸੇ ਤਉ ਫਨਿੰਦ੍ਰ ਪੈ ਪਾਨ ਮਹਾਤਮੈ ਨ ਜਾਨੈ,
ਆਨ ਦੇਵ ਸੇਵਕ ਮਹਾ ਪ੍ਰਸਾਦਿ ਅੰਗ ਮੈ ॥
ਬਿਨੁ ਹੰਸ ਬੰਸ ਬਗ ਠਗ ਨ ਸਕਤ ਟਿਕ,
ਅਗਮ ਅਗਾਧ ਸੁਖ ਸਾਗਰ ਤਰੰਗ ਮੈ ॥੪੫੩॥

Jaise ulū ādit udot(i) jot(i) kau na jānai,
ān dev sevkai na sujhai sādh saṅg mai.
Markaṭ man(i) mānik mahimā na jānai,
ān dev sevak na sabad prasaṅg mai.
Jaise tau phanindra pai pān mahātmai na jānai,
ān dev sevak mahā prasād(i) aṅg mai.
Bin(u) haṅs baṅs bag ṭhag na sakat ṭik,
agam agādh sukh sāgar taraṅg mai.453.

Just as an owl cannot know the greatness of sunlight, similarlya worshipper of other deities cannot have perception of True Guru's advice and company of the holy men.

Just as a monkey does not know the value of pearls and diamonds, so can a follower of other deities not assess the importance of Guru's sermon.

Just as a cobra cannot appreciate nectar-like milk, similarly a follower of other gods cannot understand significance of the blessings of the Guru's word and his consecrated gift of *Karhah Parsad.*

Just as an egret cannot fit in the flock of swans and has no knowledge of comforting waves of lake Mansarover. Similarly a worshipper (follower) of other gods cannot stay in the society of devout Sikhs blessed by the True Guru, nor can he understand the deep nuances of the waves of knowledge and teachings of the Guru.

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ਜੈਸੇ ਤਉ ਨਗਰ ਏਕ ਹੋਤ ਹੈ ਅਨੇਕ ਹਾਟੈ,
ਗਾਹਕ ਅਸੰਖ ਆਵੈ ਬੇਚਨ ਅਰੁ ਲੈਨ ਕਉ ॥
ਜਾ ਪੈ ਕਛੁ ਬੇਚੈ ਅਰੁ ਬਨਜੁ ਨ ਮਾਂਗੈ ਪਾਵੈ,
ਆਨ ਪੈ ਬਿਸਾਹੈ ਜਾਇ ਦੇਖੈ ਸੁਖ ਨੈਨ ਕਉ ॥
ਜਾ ਕੀ ਹਾਟ ਸਕਲ ਸਮਗ੍ਰੀ ਪਾਵੈ ਅਉ ਬਿਕਾਵੈ,
ਬੇਚਤ ਬਿਸਾਹਤ ਚਾਹਤ ਚਿਤ ਚੈਨ ਕਉ ॥
ਆਨ ਦੇਵ ਸੇਵ ਜਾਇ ਸਤਿਗੁਰ ਪੂਰੇ ਸਾਹਿ,
ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੈ ਲੈਨ ਅਰੁ ਦੈਨ ਕਉ ॥੪੫੪॥

Jaise tau nagar ek hot hai anek hāṭai,
Gāhak asaṅkh āvai bechan ar(u) lain kau.
Jā pai kachhu bechai ar(u) banaj(u) na māṅgai pāvai,
ān pai bisāhai jāe dekhai sukh nain kau.
Jā kī hāṭ sakal samagrī pāvai au bikāvai,
bechat bisāhat chāhat chit chain kau.
Ān dev sev jāe sat(i)gur pūre sāh(i),
sarab nidhān jā kai lain ar(u) dain kau.454.

Just as a town has many shops which are visited by many customers who go there to buy or sell their merchandise.

When a customer who has sold something at a shop is unable to buy something from there since it is not available, he visits other shops. Finding his requirements there, he feels happy and relaxed.

A shopkeeper who keeps all types of commodities in his shop and which are sold frequently, a customer generally likes to sell or purchase from there. He feels happy and satisfied.

Similarly, if a follower of other god comes to the refuge of the perfect True Guru, he will find that his store-house is filled with all types of trading commodities (of loving worship).

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ਬਨਜ ਬਿਉਹਾਰ ਬਿਖੈ ਰਤਨ ਪਾਰਖ ਹੋਇ,
ਰਤਨ ਜਨਮ ਕੀ ਪਰੀਖਿਆ ਨਹੀ ਪਾਈ ਹੈ ॥
ਲੇਖੈ ਚਿਤ੍ਰ ਗੁਪਤ ਸੇ ਲੇਖਕ ਲਿਖਾਰੀ ਭਏ,
ਜਨਮ ਮਰਨ ਕੀ ਅਸੰਕਾ ਨ ਮਿਟਾਈ ਹੈ ॥
ਬੀਰ ਬਿਦਿਆ ਮਹਾ ਬਲੀ ਭਏ ਹੈ ਧਨੁਖ-ਧਾਰੀ,
ਹਉਮੈ ਮਾਰਿ ਨ ਸਹਜਿ ਲਿਵ ਲਾਈ ਹੈ ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸੇਵ ਕਲੀਕਾਲ,
ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਗੁਰਸਿਖਨ ਜਤਾਈ ਹੈ ॥੪੫੫॥

Banaj biohār bikhai ratan pārakh hoe,
ratan janam kī prīkhiā nahī pāī hai.
Lekhai chitra gupat se lekhak likhārī bhae,
janam maran kī asaṅkā na miṭāī hai.
Bīr bidiā mahā balī bhae hai dhanukh-dhārī,
haumai mār(i) na sahaj(i) liv lāī hai.
Pūran brahm gurdev sev kalīkāl,
māiā mai udāsī gursikhan jatāī hai.455.

In the profession of trading, a man can assess and evaluate pearls and diamonds but has not been able to evaluate this precious human birth and his aim of coming to this world.

One can be a good accountant and expert in keeping accounts but has not been able to erase the repeated cycle of his birth and death.

In the profession of fighting in the battlefields, a man may become very brave, strong and powerful, acquire sound knowledge of archery, but has failed to overpower his internal enemies of ego and pride so as to acquire spiritual stability through the teachings of the Guru.

Living in the world of *maya* (mammon), the disciples of the Guru who have remained unsoiled of it have learnt that in this dark eons, the meditation on the name of God-like True Guru is supreme.

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ਜੈਸੇ ਆਨ ਬਿਰਖ ਸਫਲ ਹੋਤ ਸਮੈ ਪਾਇ,
ਸਰਬਦਾ ਫਲੰਤੇ ਸਦਾ ਫਲ ਸੁ ਸ੍ਵਾਦਿ ਹੈ ॥
ਜੈਸੇ ਕੂਪ ਜਲ ਨਿਕਸਤ ਹੈ ਜਤਨ ਕੀਏ,
ਗੰਗਾ ਜਲ ਮੁਕਤਿ ਪ੍ਰਵਾਹ ਪ੍ਰਸਾਦਿ ਹੈ ॥
ਮ੍ਰਿਤਕਾ ਅਗਨਿ ਤੂਲ ਤੇਲ ਮਿਲਿ ਦੀਪ ਦਿਪੈ,
ਜਗਮਗ ਜੋਤਿ ਸਸੀਅਰ ਬਿਸਮਾਦ ਹੈ ॥
ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਕੀਏ ਫਲੁ ਦੇਤ ਜੇਤ,
ਸਤਿਗੁਰ ਦਰਸ ਨ ਸਾਸਨ ਜਮਾਦਿ ਹੈ ॥੪੫੬॥

Jaise ān birakh saphal hot samai pāe,
sarbadā phalante sadā phal su svād(i) hai.
Jaise kūp jal niksat hai jatan kīe,
gangā jal mukat(i) pravāh prasād(i) hai.
Mritkā agan(i) tūl tel mil(i) dīp dipai,
jagmag jot(i) sasīar bismād hai.
Taise ān dev sev kīe phal(u) det jet,
sat(i)gur daras na sāsan jamād(i) hai.456.

Just as a tree bears fruit at a certain time of the year, but there are some trees which bear fruit all the time (like Kalap Variksh) and their fruit is very tasty too.

Just as drawing water from the well demands some effort, but the flow of water in river Ganges is continuous and in plenty.

Just as the combination of an earthen lamp, oil, cotton and fire results in a light-giving lamp that spreads its radiance in a limited place, but the radiance of the moon shines in the whole world and spreads strange happiness all around.

Similarly, whatever quantum of devoted service one performs for a god, one receives reward accordingly. But a vision of the True teacher dispels the fear of angels of death beside blessing one with many other goods. (All gods grant goods to their followers within limits but True Guru blesses His disciple with his desired rewards like the miraculous tree of the paradise, grant the nectar-like *Naam* and dispels fear of death).

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ਪੰਚ ਪਰਪੰਚ ਕੈ ਭਏ ਹੈ ਮਹਾ ਭਾਰਥ ਸੇ,
ਪੰਚ ਮਾਰਿ ਕਾਹੂਐ ਨ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ॥
ਗ੍ਰਿਹ ਤਜਿ ਨਵਿ ਨਾਥ ਸਿਧਿ ਜੋਗੀਸੁਰ ਹੁਇ ਨ,
ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਨਿਜ ਆਸਨ ਮੈ ਤਾਰੀ ਹੈ॥
ਬੇਦ ਪਾਠ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਪ੍ਰਬੋਧੈ ਜਗੁ,
ਸਕੈ ਨ ਸਮੋਧ ਮਨ ਤ੍ਰਿਸਨਾ ਨ ਹਾਰੀ ਹੈ॥
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸੇਵ ਸਾਧ ਸੰਗ,
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ਹੈ॥੪੫੭॥

Panch parpanch kai bhae hai mahā bhārath se,
panch mār(i) kāhūai na dubidhā nivārī hai.
Grih taj(i) nav(i) nāth sidh(i) jogīsur hue na,
trigun atīt nij āsan mai tārī hai.
Bed pāṭh paṛ(i) paṛ(i) panḍit prabodhai jag(u),
sakai na samodh man trisnā na hārī hai.
Pūran brahm gurdev sev sādh sang,
sabad surat(i) liv brahm bīchārī hai.457.

During the times of Mahabharat, there had many warriors like the five Pandavas in the past but none ever endeavoured to end his duality by destroying the five vices residing within.

Renouncing home and family, many became the Masters, *Sidhs* and sages, but none had engrossed his mind in the higher spiritual state by keeping oneself free of the effect of the three traits of *maya.*

A learned person imparts knowledge to the world by studying the Vedas and other scriptures, but he could not bring around his own mind nor end his worldly desires.

A devoted Sikh of the Guru who in the company of saintly persons, and serving the Lord-like True Guru has engrossed his mind in the divine word, is in reality the real scholar of the Lord.

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ਪੂਰਨ ਬ੍ਰਹਮ ਸਮ ਦੇਖਿ ਸਮਦਰਸੀ ਹੁਇ,
ਅਕਥ ਕਥਾ ਬੀਚਾਰ ਹਾਰਿ ਮੋਨਿ ਧਾਰੀ ਹੈ ॥
ਹੋਨਹਾਰ ਹੋਇ ਤਾਂ ਤੇ ਆਸਾ ਤੇ ਨਿਰਾਸ ਭਏ,
ਕਾਰਨ ਕਰਨ ਪ੍ਰਭੁ ਜਾਨਿ ਹਉਮੈ ਮਾਰੀ ਹੈ ॥
ਸੂਖਮ ਸਥੂਲ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੁਇ,
ਬ੍ਰਹਮ ਬਿਬੇਕ ਬੁਧਿ ਭਏ ਬ੍ਰਹਮਚਾਰੀ ਹੈ ॥
ਬਟ ਬੀਜ ਕੋ ਬਿਥਾਰ ਬ੍ਰਹਮ ਕੈ ਮਾਇਆ ਛਾਇਆ,
ਗੁਰਮੁਖਿ ਏਕ ਟੇਕ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ ॥੪੫੮॥

Pūran brahm sam dekh(i) samdarsī hue,
akath kathā bīchār hār(i) mon(i) dhārī hai.
Honhār hoe tāṅ te āsā te nirās bhae,
kāran karan prabh(u) jān(i) haumai mārī hai.
Sūkham sathūl oaṅkār kai akār hue,
brahm bibek budh(i) bhae brahmchārī hai.
Baṭ bīj ko bithār brahm kai māiā chhāiā,
gurmukh(i) ek ṭek dubidhā nivārī hai.458.

A pursuant disciple of the True Guru feels the presence of Lord Almighty in every living being and at all places, becomes impartial and instead of indulging in discussions of Lord's visible plays and performances, remains engrossed in Him.

Whatever is happening, is happening in His will. Thus such a disciple remains unsullied of all his desire. Knowing the traits of the Almighty who is the cause and effect of everything, he loses his pride and ego in accordance with immortal saying of Gurbani *"Maiṅ nāhī Prabh sabh(u) kichh(u) terā."*

He accepts that all big or small forms have come out of One Lord. Adopting the divine wisdom, he becomes Godly in character.

Just as a well-spread banyan tree is born out of a seed, so is His form spreading around in the form of *māyā*. An obedient Sikh of the Guru removes his duality by learning heavily on this one support. (He is never enamored by any god or goddess since he knows that one Lord is the cause and creator of all that exists in the Universe).

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ਜੈਸੇ ਤਉ ਸਕਲ ਦ੍ਰੁਮ ਆਪਨੀ ਆਪਨੀ ਭਾਂਤਿ,
ਚੰਦਨੁ ਚੰਦਨ ਕਰੈ ਸਰਬ ਤਮਾਲ ਕਉ ॥
ਤਾਂਬਾ ਹੀ ਸੈ ਹੋਤ ਜੈਸੇ ਕੰਚਨ ਕਲੰਕੁ ਡਾਰੈ,
ਪਾਰਸ ਪਰਸਿ ਧਾਤੁ ਸਕਲ ਉਜਾਲ ਕਉ ॥
ਸਰਿਤਾ ਅਨੇਕ ਜੈਸੇ ਬਿਬਿਧਿ ਪ੍ਰਵਾਹ ਗਤਿ,
ਸੁਰਸਰੀ ਸੰਗਮ ਸਮ ਜਲ ਸੁਢਾਲ ਕਉ ॥
ਤੈਸੇ ਹੀ ਸਕਲ ਦੇਵ ਟੇਵ ਸੈ ਟਰਤ ਨਾਹਿ,
ਸਤਿਗੁਰ ਅਸਰਨਿ ਸਰਨਿ ਅਕਾਲ ਕਉ ॥੪੫੯॥

Jaise tau sakal drum āpnī āpnī bhānt(i),
chandan(u) chandan(u) karai sarab tamāl kau.
Tānbā hī sai hot jaise kanchan kalank ḍārai,
pāras paras(i) dhāt(u) sakal ujāl kau.
Saritā anek jaise bibidh(i) pravāh gat(i),
sursarī sangam sam jal suḍhāl kau.
Taise hī sakal dev ṭev sai ṭarat nāhe,
sat(i)gur āsaran(i) saran(i) akāl kau.459.

Just as all trees grow and spread according to the nature of their species and they cannot impose their influence on others, but a sandalwood tree can make all other trees smell like itself.

Just as addition of some special chemical in copper can convert it into gold, but all metals can become gold by the touch of a philosopher-stone.

Just as the flow of many rivers is different in many ways, but their water becomes pure and sacred once they mingle with water of river Ganges.

Similarly, none of the gods and goddesses change their basic character. (They can reward someone according to their nature). But like sandalwood, philosopher-stone and river Ganges, the True Guru takes all under his refuge and blessing them with *Naam Amrit,* he unites them all with the Lord.

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ਗਿਰਗਟ ਕੈ ਰੰਗ ਕਮਲ ਸਮੇਹ ਬਹੁ,
ਬਨੁ ਬਨੁ ਡੋਲੈ ਕਊਆ ਕਹਾਂ ਧਉ ਸਵਾਨ ਹੈ ॥
ਘਰ ਘਰ ਫਿਰਤ ਮੰਜਾਰ ਅਹਾਰ ਪਾਵੈ,
ਬੇਸ੍ਵਾ ਬਿਸਨੀ ਅਨੇਕ ਸਤੀ ਨ ਸਮਾਨ ਹੈ ॥
ਸਰ ਸਰ ਭ੍ਰਮਤ ਨ ਮਿਲਤ ਮਰਾਲ ਮਾਲ,
ਜੀਵ ਘਾਤ ਕਰਤ ਨ ਮੋਨੀ ਬਗੁ ਧਿਆਨ ਹੈ ॥
ਬਿਨੁ ਗੁਰਦੇਵ ਸੇਵ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ,
ਮਾਖੀ ਤਿਆਗਿ ਚੰਦਨ ਦੁਰਗੰਧਿ ਅਸਥਾਨ ਹੈ ॥੪੬੦॥

Girgaṭ kai rang kamal sameh bahu,
ban(u) ban(u) ḍolai kaūā kahān dhau savān hai.
Ghar ghar phirat manjār ahār pāvai,
besvā bisnī anek satī na samān hai.
Sar sar bhramat na milat marāl māl,
jīv ghāt karat na monī bag(u) dhiān hai.
Bin(u) gurdev sev ān dev sevak hue,
mākhī tiāg(i) chandan durgandh(i) asthān hai.460.

A chameleon who changes the colour of its body so very often looks very much like the form of a lotus flower. But this insect-eating chameleon cannot be holding the merits of a lotus flower. A dead flesh-eating crow that flies here and there cannot reach a swan who eat pearls.

Just as a male cat roams about various burrows and houses searching for food, and likewise a whore living life of several vices cannot reach out to a woman of truth, sincerity and virtues.

Just as wandering from pond to pond, one cannot find a flock of swans who live in lake Mansarover and an egret who kills living beings for food cannot be contemplating.

Similarly, without the service of perfect Guru, if someone becomes a follower of any other god/goddess, it is like a fly who giving up the fragrance of sandalwood goes and sits on foul smelling filth.

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ਆਨ ਹਾਟ ਕੇ ਹਟੂਆ ਲੇਤ ਹੈ ਘਟਾਇ ਮੋਲ,
ਦੇਤ ਹੈ ਚੜ੍ਹਾਇ ਡਹਕਤ ਜੋਈ ਆਵੈ ਜੀ ॥
ਤਿਨ ਸੈ ਬਨਜ ਕੀਏ ਬਿੜਤਾ ਨ ਪਾਵੈ ਕੋਊ,
ਟੋਟਾ ਕੋ ਬਨਜ ਪੇਖਿ ਪੇਖਿ ਪਛੁਤਾਵੈ ਜੀ ॥
ਕਾਠ ਕੀ ਹਾਂਡੀ ਜੈਸੇ ਚਢੈ ਏਕੈ ਬਾਰਿ ਕੋਊ,
ਕਪਟ ਬਿਉਹਾਰ ਕੀਏ ਆਪਹਿ ਲਖਾਵੈ ਜੀ ॥
ਸਤਿਗੁਰ ਸਾਹ ਗੁਨ ਬੇਚ ਅਵਗੁਨ ਲੇਤ,
ਸੁਨਿ ਸੁਨਿ ਸੁਜਸ ਜਗਤ ਉਠਿ ਧਾਵੈ ਜੀ ॥੪੬੧॥

Ān hāṭ ke haṭūā let hai ghaṭāe mol,
det hai charhāe ḍahkat joī āvai jī.
Tin sai banaj kīe birṛtā na pāvai koū,
ṭoṭā ko banaj pekh(i) pekh(i) pachhutāvai jī.
Kāṭh kī hāṅḍī jaise chaḍhai ekai bār(i) koū,
kapaṭ biohār kīe āpah(i) lakhāvai jī.
Sat(i)gur sāh gun bech avgun let,
sun(i) sun(i) sujas jagat uṭh(i) dhāvai jī.461.

When a shopkeeper or a trader approaches another but a clever shopkeeper, the later sells his merchandise at a profit and manipulates to buy other's goods at a lesser price.

Dealing with such deceitful shopkeepers cannot be profitable. Every trader repents at conducting a deal at a loss.

Just as a wooden pot can be used for cooking only once, similarly he who indulges in cheating in business exposes his self through his deceitful dealings.

Contrary to the dishonest and deceitful trading, the True Guru is the truthful trader of true commodity. He sells the commodity of Lord's name to the Sikhs who come to trade with Him. In the bargain, He takes away from them all the sins and vices that they have committed in their many births. Listening to these virtues and glory of the True Guru, the world come rushing to Him to obtain such an invaluable commodity.

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ਪੂਰਨ ਬ੍ਰਹਮ ਸਮਸਰਿ ਦੁਤੀਆ ਨਾਸਤਿ,
ਪ੍ਰਤਿਮਾ ਅਨੇਕ ਹੋਇ ਕੈਸੇ ਬਨਿ ਆਵਈ॥
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ,
ਪ੍ਰਤਿਮਾ ਮੈ ਕਾਹੇ ਨ ਪ੍ਰਗਟੁ ਹੁਇ ਦਿਖਾਵਈ॥
ਘਰ ਘਾਰ ਘਰਨਿ ਅਨੇਕ ਏਕ ਰੂਪ ਹੁਤੇ,
ਪ੍ਰਤਿਮਾ ਸਕਲ ਦੇਵ-ਸਥਲ ਹੁਇ ਨ ਸੁਹਾਵਈ॥
ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਸਾਵਧਾਨ ਸੋਈ,
ਏਕ ਜੋਤਿ ਮੂਰਤਿ ਜੁਗਲ ਹੁਇ ਪੁਜਾਵਈ॥੪੬੨॥

Pūran brahm samsar(i) dutīā nāsat(i),
pratimā anek hoe kaise ban(i) āvaī.
Ghaṭ(i) ghaṭ(i) pūran brahm(u) dekhai sunai bolai,
pratimā mai kāhe na pragaṭ(u) hue dikhāvaī.
Ghar ghār gharan(i) anek ek rūp hute,
pratimā sakal dev-sathal hue na suhāvaī.
Sat(i)gur pūran brahm sāvdhān soī,
ek jot(i) mūrat(i) jugal hue pujāvaī.462.

When the perfect Lord manifests Himself totally in all and there is none like Him, then how can his myriad forms be made and installed in the temples?

When He Himself pervades in all, He Himself listens, speaks and sees, then why is He not seen speaking, listening and seeing in the idols of the temples?

Every house has utensils of many form but made from the same material. Like that material, the light effulgent of the Lord exists in all. But why is that radiance not seen in its full grandeur in the idols installed in various temples?

True Guru is the embodiment of the complete and perfect Lord, the light is one that exists both in Absolute and Transcendental form. The same Effulgent Lord is getting Himself worshipped in the form of True Guru.

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ਮਾਨਸਰ ਤਿਆਗਿ ਆਨ ਸਰ ਜਾਇ ਬੈਠੇ ਹੰਸੁ,
ਖਾਇ ਜਲ-ਜੰਤ ਹੰਸ ਬੰਸਹਿ ਲਜਾਵਈ॥
ਸਲਿਲ ਬਿਛੋਹ ਭਏ ਜੀਅਤ ਜਉ ਰਹੈ ਮੀਨ,
ਕਪਟ ਸਨੇਹ ਕੈ ਸਨੇਹੀ ਨ ਕਹਾਵਈ॥
ਬਿਨੁ ਘਨ ਬੂੰਦ ਜਉ ਅਨਤ ਜਲ ਪਾਨ ਕਰੈ,
ਚਾਤ੍ਰਿਕ ਸੰਤਾਨ ਬਿਖੈ ਲਾਛਨ ਲਗਾਵਈ॥
ਚਰਨ ਕਮਲ ਅਲਿ ਗੁਰਸਿਖ ਮੋਖ ਹੁਇ,
ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਮੁਕਤਿ ਨ ਪਾਵਈ॥੪੬੩॥

Mānsar tiāg(i) ān sar jāe baiṭhe hans(u),
khāe jal-jant hans bansah(i) lajāvaī.
Salil bichhoh bhae jīat jau rahai mīn,
kapaṭ saneh kai sanehī na kahāvaī.
Bin(u) ghan būnd jau anat jal pān karai,
chātrik santān bikhai lāchhan lagāvaī.
Charan kamal al(i) gursikh mokh hue,
ān dev sevak hue mukat(i) na pāvaī.463.

If a swan leaves lake Mansarover and resides in a pond, starts eating living beings from the pond like a heron, he will shame the species of swans.

If a fish survives outside water, then its love for water will be considered false and it would not be called as beloved of water.

If a rain-bird satiates its thirst with a drop of water other than the *swati* drop, he would stigmatise his family.

A devoted disciple of the True Guru preaches the teachings of the True Guru and achieves emancipation. But a disciple who gives up his love for the True Guru and bows before other gods, self-made saints and sages and worships them; his love with Guru is fake and false. Such a smirched person can never be liberated.

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ਜਉ ਕੋਊ ਮਵਾਸ ਸਾਧਿ ਭੂਮੀਆ ਮਿਲਾਵੈ ਆਨਿ,
ਤਾ ਪਰਿ ਪ੍ਰਸੰਨ ਹੋਤ ਨਿਰਖ ਨਰਿੰਦ ਜੀ॥
ਜਉ ਕੋਊ ਨ੍ਰਿਪਤਿ ਭ੍ਰਿਤਿ ਭਾਗਿ ਭੂਮੀਆ ਪੈ ਜਾਇ,
ਧਾਇ ਮਾਰੇ ਭੂਮੀਆ ਸਹਿਤ ਹੀ ਰਜਿੰਦ ਜੀ॥
ਆਨ ਕੋ ਸੇਵਕ ਰਾਜ ਦੁਆਰ ਜਾਇ ਸੋਭਾ ਪਾਵੈ,
ਸੇਵਕ ਨਰੇਸ਼ ਆਨ ਦੁਆਰ ਜਾਤ ਨਿੰਦ ਜੀ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਅਨਤ ਸਰਨਿ ਗੁਰ,
ਆਨ ਨ ਸਮਰਥ ਗੁਰਸਿਖ ਪ੍ਰਤਿ ਬਿੰਦ ਜੀ॥੪੬੪॥

Jau koū mavās sādh(i) bhūmīā milāvai ān(i),
tā par(i) prasann hot nirakh narind jī.
Jau koū nripat(i) bhrit(i) bhāg(i) bhūmīā pai jāe,
dhāe māre bhūmīā sahit hī rajind jī.
Ān ko sevak rāj duār jāe sobhā pāvai,
sevak naresh ān duār jāt nind jī.
Taise gursikh ān anat saran(i) gur,
ān na samrath gursikh prat(i) bind jī.464.

If a brave warrior defeats a rebel landlord and brings him into the protection of the king, the king rewards him out of happiness and glory is bestowed upon him.

But if an employee of the king absconds the king and joins the rebel landlord, the king launches a campaign against him and kills both the rebel landlord as well as the disloyal servant.

If someone's employee takes refuge of the king, he earns praise there. But if a servant of the king goes to someone, he earns slander from all around.

Similarly, if a devotee of some god/goddess comes to the True Guru as a devoted disciple, the True Guru bless him with His refuge, initiates him in the meditation of His name. But no god or goddess is capable of granting refuge to any devoted Sikh of the True Guru.

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ਜੈਸੇ ਉਪਬਨ ਆਂਬ ਸੇਂਬਲ ਹੈ ਊਚ ਨੀਚ,
ਨਿਹਫਲ ਸਫਲ ਪ੍ਰਗਟ ਪਹਿਚਾਨੀਐ ॥
ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਂਸ ਅਉ ਬਨਾਸਪਤੀ,
ਗੰਧ ਨਿਰਗੰਧ ਸਿਵ ਸਕਤਿ ਕੈ ਜਾਨੀਐ ॥
ਸੀਪ ਸੰਖ ਦੋਊ ਜੈਸੇ ਰਹਿਤ ਸਮੁੰਦ੍ਰ ਬਿਖੈ,
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਸੰਤਤਿ ਨ ਸਮਤ ਬਿਧਾਨੀਐ ॥
ਤੈਸੇ ਗੁਰਦੇਵ ਆਨ ਦੇਵ ਸੇਵਕਨ ਭੇਦ,
ਅਹੰ ਬੁਧਿ ਨਿਮ੍ਰਤਾ ਅਮਾਨ ਜਗ ਮਾਨੀਐ ॥੪੬੫॥

Jaise upban āṅb seṅbal hai ūch nīch,
nihphal saphal pragaṭ paihchānīai.
Chaṅdan samīp jaise bāṅs au banāspatī,
gaṅdh nirgaṅdh siv sakat(i) kai jānīai.
Sīp saṅkh doū jaise rahit samuṅdra bikhai,
svāṅt(i) būṅd saṅtat(i) na samat bidhānīai.
Taise gurdev ān dev sevkan bhed,
ahaṅ budh(i) nimratā amān jag mānīai.465.

Just as there are mango and silk cotton trees in the same garden, but a mango tree is more respected because of the fruits that it yields, whereas the Silk cotton tree being without fruits is considered inferior.

Just as in a jungle, there are sandalwood and bamboo trees. Since bamboo remains devoid of fragrance is known as egoistic and proud, whereas others absorb sandalwood's fragrance and are considered peace and comfort-giving trees.

Just as an oyster and conch shell are found in the same sea, but oyster accepting ambrosial drop of rain water yields a pearl whereas a conch shell remains useless. Thus both cannot be graded equal.

Similarly there is a difference between the devotees of the True Guru—the blesser of truth, and gods and goddesses. The followers of gods are proud of their intellect whereas the disciples of True Guru are considered humble and non-arrogant by the world.

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ਜੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਰ ਪੁਰਖੈ ਨ ਦੇਖਿਓ ਚਾਹੈ,
ਪੂਰਨ ਪਤਿਬ੍ਰਤਾ ਕੈ ਪਤਿ ਹੀ ਕੈ ਧਿਆਨ ਹੈ ॥
ਸਰ ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਚਾਤ੍ਰਿਕ ਨ ਚਾਹੈ ਕਾਹੂ,
ਆਸ ਘਨ-ਬੂੰਦ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਗੁਨ ਗਿਆਨ ਹੈ ॥
ਦਿਨਕਰ ਓਰ ਭੋਰ ਚਾਹਤ ਨਹੀ ਚਕੋਰ,
ਮਨ ਬਚ ਕ੍ਰਮ ਹਿਮਕਰ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਦੇਵ ਸੇਵ ਰਹਿਤ ਪੈ,
ਸਹਜ ਸੁਭਾਵ ਨ ਅਵਗਿਆ ਅਭਿਮਾਨ ਹੈ ॥੪੬੬॥

Jaise patibratā par purkhai na dekhio chāhai,
pūran patibratā kai pat(i) hī kai dhiān hai.
Sar saritā samuṅdra chātrik na chāhai kāhū,
ās ghan-būṅd pria pria gun giān hai.
Dinkar or bhor chāhat nahī chakor,
man bach kram himkar pria prān hai.
Taise gursikh ān dev sev rahit pai,
sahaj subhāv na avagiā abhimān hai.466.

Just as a faithful wife does not like to look at another man and being sincere and faithful always supports her husband in her mind.

Just as a rain-bird does not want water from a lake, river or sea, but keeps on wailing for *Swati* drop from the clouds.

Just as a Ruddy sheldrake does not like to look at the Sun even when the Sun is rising because the moon is his beloved in all respects.

So is a devoted disciple of the True Guru who does not worship any other god or goddess except the dearer than his life—True Guru. But, by remaining in a state of tranquility, he neither disrespects anyone nor shows the arrogance of his supremacy.

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ਦੋਇ ਦਰਪਨ ਦੇਖੈ ਏਕ ਸੈ ਅਨੇਕ ਰੂਪ,
ਦੋਇ ਨਾਵ ਪਾਵ ਧਰੈ ਪਹੁਚੈ ਨ ਪਾਰਿ ਹੈ॥
ਦੋਇ ਦਿਸਾ ਗਹੇ ਗਹਾਏ ਸੈ ਹਾਥ ਪਾਉ ਟੂਟੈ,
ਦੁਰਾਹੇ ਦੁਚਿਤ ਹੋਇ ਭੂਲਿ ਪਗੁ ਧਾਰਿ ਹੈ॥
ਦੋਇ ਭੂਪ ਤਾ ਕੋ ਗਾਉ ਪਰਜਾ ਨ ਸੁਖੀ ਹੋਤ,
ਦੋਇ ਪੁਰਖਨ ਕੀ ਨ ਕੁਲਾ ਬਧੂ ਨਾਰਿ ਹੈ॥
ਗੁਰਸਿਖ ਹੋਇ ਆਨ ਦੇਵ ਸੇਵ ਟੇਵ ਗਹੈ,
ਸਹੈ ਜਮ ਡੰਡੁ ਧ੍ਰਿਗ ਜੀਵਨੁ ਸੰਸਾਰ ਹੈ॥੪੬੭॥

Doe darpan dekhai ek sai anek rūp,
doe nāv pāv dharai pahuchai na pār(i) hai.
Doe disā gahe gahāe sai hāth pāo ṭūṭai,
durāhe duchit hoe bhūl(i) pag(u) dhār(i) hai.
Doe bhūp tā ko gāo parjā na sukhī hot,
doe purkhan kī na kulā badhū nār(i) hai.
Gursikh hoe ān dev sev ṭev gahai,
sahai jam ḍanḍ(u) dhrig jīvan(u) sansār hai.467.

Just as looking into two or more mirrors placed side by side show more than one image; and placing feet in two boats does not enable one to sail across the river.

Just as the arms or legs are put to risk of breaking when pulled from both sides at the same time; one often errs in selection of the right path at the cross-road.

Just as a city if ruled by two kings cannot provide peace and comfort to the subjects, nor can a woman wedded to two men can be sincere and loyal or faithful to either family.

Similarly, if a devout Sikh of Guru worships other gods and goddesses to assuage his addiction, what to speak of his liberation, he even bears the punishment of the angels of death. His life is condemned by the world.

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ਜੈਸੇ ਤਉ ਬਿਰਖ ਮੂਲ ਸੀਚੀਐ ਸਲਿਲ ਤਾ ਤੇ,
ਸਾਖਾ ਸਾਖਾ ਪਤ੍ਰ ਪਤ੍ਰ ਕਰਿ ਹਰਿਓ ਹੋਇ ਹੈ ॥
ਜੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤ ਸਤਿ ਸਾਵਧਾਨ,
ਸਕਲ ਕੁਟੰਬ ਸੁਪ੍ਰਸੰਨਿ ਧੰਨਿ ਸੋਇ ਹੈ ॥
ਜੈਸੇ ਮੁਖ ਦੁਆਰ ਮਿਸਟਾਨ ਪਾਨ ਭੋਜਨ ਕੈ,
ਅੰਗ ਅੰਗ ਤੁਸਟਿ ਪੁਸਟਿ ਅਵਿਲੋਇ ਹੈ ॥
ਤੈਸੇ ਗੁਰਦੇਵ ਸੇਵ ਏਕ ਟੇਕ ਜਾਂਹਿ ਤਾਂਹਿ,
ਸੁਰ ਨਰ ਬਰੰਗ ਬ੍ਰਹੂ ਕੋਟਿ ਮਧੇ ਕੋਇ ਹੈ ॥੪੬੮॥

Jaise tau birakh mūl sīchīai salil tā te,
sākhā sākhā patra patra kar(i) hario hoe hai.
Jaise patibratā patibrat sat(i) sāvdhān,
sakal kuṭanb suprasann(i) dhann(i) soe hai.
Jaise mukh duār misṭān pān bhojan kai,
ang ang tusaṭ(i) pusaṭ(i) aviloe hai.
Taise gurdev sev ek ṭek jānhe tānhe,
sur nar barang brūh koṭ(i) madhe koe hai.468.

Just as by watering the roots and trunk of a tree, all its leaves and branches become green.

Just as a faithful, truthful, virtuous wife remains attentive in the service of her husband, the whole family praises her, adores her very happily.

Just as the mouth eats sweetmeats and all the limbs of the body feels satiated and strong.

Similarly, the obedient disciple of the Guru who instead of other gods and goddesses is ever keen to obey the command of his Guru, everyone and all the gods praise him and call him blessed. But such an obedient and loyal disciple of the True Guru is very rare—perhaps one in a million.

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ਸੋਈ ਪਾਰੋ ਖਾਤ ਗਾਤਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ਹੋਤ,
ਸੋਈ ਪਾਰੋ ਖਾਤ ਗਾਤ ਹੋਤ ਉਪਚਾਰ ਹੈ ॥
ਸੋਈ ਪਾਰੋ ਪਰਸਤ ਕੰਚਨਹਿ ਸੋਖ ਲੇਤ,
ਸੋਈ ਪਾਰੋ ਪਰਸ ਤਾਂਬੋ ਕਨਿਕ ਧਾਰਿ ਹੈ ॥
ਸੋਈ ਪਾਰੋ ਅਗਹੁ ਨ ਹਾਥਨ ਕੈ ਗਹਿਓ ਜਾਇ,
ਸੋਈ ਪਾਰੋ ਗੁਟਕਾ ਹੁਇ ਸਿਧ ਨਮਸਕਾਰ ਹੈ ॥
ਮਾਨਸ ਜਨਮ ਪਾਇ ਜੈਸੀਐ ਸੰਗਤਿ ਮਿਲੈ,
ਤੈਸੀ ਪਾਵੈ ਪਦਵੀ ਪ੍ਰਾਪਤ ਅਧਿਕਾਰ ਹੈ ॥੪੬੯॥

Soī pāro khāt gāt(i) bibidh(i) bikār hot,
soī pāro khāt gāt hot upchār hai.
Soī pāro parsat kañchanah(i) sokh let,
soī pāro paras tāñbo kanik dhār(i) hai.
Soī pāro agoh na hāthan kai gahio jāe,
soī pāro guṭkā hue sidh namaskār hai.
Mānas janam pāe jaisīai sañgat(i) milai,
Taisī pāvai padvī prāpat adhikār hai.469.

Just as consuming raw mercury produces several ailments in the body but when treated with certain chemicals and purified, can cure many diseases.

Just as gold placed in raw mercury reacts to lose its identity but when the same chemically reacted mercury mixes with copper becomes gold.

The mercury that is so unstable and restless that it cannot be held with hands but the same becomes respectable for *jogis* and *sidhs* when converted chemically into small tablets.

Similarly whatever company a person keeps during his life, he attains that capability and status in the world. If he enjoys the congregation of true devotees of the True Guru, he achieves salvation by virtue of Guru's teachings. But despite being a disciple of the True Guru, he wanders about worshipping other gods and goddesses, then he bears the punishment of the angels of death since he has pushed himself away from the pleasures of True Guru.

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ਕੂਆ ਕੋ ਮੇਡਕ ਨਿਧਿ ਜਾਨੈ ਕਹਾ ਸਾਗਰ ਕੀ,
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਮਹਿਮਾ ਨ ਸੰਖ ਜੀਅ ਜਾਨਈ ॥
ਦਿਨਕਰਿ ਜੋਤਿ ਕੋ ਉਦੋਤ ਕਹਾ ਜਾਨੈ ਉਲੂ,
ਸੇਂਬਲ ਸੈ ਕਹਾ ਖਾਇ ਸੂਆ ਹਿਤ ਠਾਨਈ ॥
ਬਾਇਸ ਨ ਜਾਨਤ ਮਰਾਲ ਮਾਲ ਸੰਗਤਿ ਕੋ,
ਮਰਕਟ ਮਾਨਕ ਹੀਰਾ ਨ ਪਹਿਚਾਨਈ ॥
ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੈ ਗੁਰਦੇਵ ਸੇਵ,
ਗੂੰਗੇ ਬਹਰੇ ਨ ਕਹਿ ਸੁਨ ਮਨ ਮਾਨਈ ॥੪੭੦॥

Kūā ko meḍak nidh(i) jānai kahā sāgar kī,
svānt(i) būṅd mahimā na saṅkh jīa jānaī.
Dinkar jot(i) ko udot kahā jānai ulū,
seṅbal sai kahā khāe sūā hit ṭhānaī.
Bāis na jānat marāl māl saṅgat(i) ko,
markaṭ mānak hīrā na paihchānaī.
Ān dev sevak na jānai gurdev sev,
gūṅge bahre na kah(i) sun man mānaī.470.

Just as a frog living in well cannot know the greatness and extent of the ocean, and the hollow conch shell cannot appreciate the importance of the ambrosial drop of rain water that turns into a pearl when it falls on an oyster.

Just as an owl cannot know the light of the Sun or a parrot cannot eat the insipid fruits of a silk cotton tree nor can he love them.

Just as a crow cannot know the importance of the company of swans nor can a monkey appreciate the value of gems and diamonds.

Similarly, a worshipper of other gods cannot understand the significance of serving True Guru. He is like a deaf and dumb person whose mind is not at all receptive to the sermons of the True Guru and therefore cannot act upon them.

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ਜੈਸੇ ਘਾਮ ਤੀਖਨ ਤਪਤਿ ਅਤਿ ਬਿਖਮ,
ਬੈਸੰਤਰਿ ਬਿਹੂਨ ਸਿਧ ਕਰਤਿ ਨ ਗ੍ਰਾਸ ਕਉ ॥
ਜੈਸੇ ਨਿਸ ਓਸ ਕੈ ਸਜਲ ਹੋਤ ਮੇਰ ਤਿਨ,
ਬਿਨੁ ਜਲ ਪਾਨ ਨ ਨਿਵਾਰਤ ਪਿਆਸ ਕਉ ॥
ਜੈਸੇ ਹੀ ਗ੍ਰੀਖਮ ਰੁਤਿ ਪ੍ਰਗਟੈ ਪ੍ਰਸੇਦ ਅੰਗ,
ਮਿਟਤ ਨ ਫੂਕੇ, ਬਿਨੁ ਪਵਨ ਪ੍ਰਗਾਸ ਕਉ ॥
ਤੈਸੇ ਆਵਾ ਗੌਨ ਨ ਮਿਟਤ ਆਨ ਦੇਵ ਸੇਵ,
ਗੁਰਮੁਖਿ ਪਾਵੈ ਨਿਜ ਪਦ ਕੇ ਨਿਵਾਸ ਕਉ ॥੪੭੧॥

Jaise ghām tīkhan tapat(i) at(i) bikham,
Baisantar(i) bihūn sidh karat(i) na grās kau.
Jaise nis os kai sajal hot mer tin,
bin(u) jal pān na nivārat piās kau.
Jaise hī grīkham rut(i) pragṭai prased aṅg,
miṭat na phūke, bin(u) pavan pragās kau.
Taise āvā gaun na miṭat ān dev sev,
gurmukh(i) pāvai nij pad ke nivās kau.471.

Just as the Sun may be very harsh and hot but one is unable to cook food without fire.

Just as dew drenches mountains and hay at night but without drinking water, that dew cannot satiate anyone's thirst.

Just as body perspires during summer season that cannot be dried by blowing at it. Fanning alone dries it and gives comfort.

Similarly, serving gods cannot emancipate one from repeated births and deaths. One can achieve the higher spiritual state by becoming an obedient disciple of the True Guru.

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ਅੰਬ ਕੀ ਸਧਰ ਕਤ ਮਿਟਤ ਆਂਬਲੀ ਖਾਏ,
ਪਿਤਾ ਕੋ ਪਿਆਰੁ ਨ ਪਰੋਸੀ ਪਹਿ ਪਾਈਐ॥
ਸਾਗਰ ਕੀ ਨਿਧਿ ਕਤ ਪਾਈਅਤ ਪੋਖਰ ਸੈ,
ਦਿਨਕਰਿ ਸਰਿ ਦੀਪ ਜੋਤਿ ਨ ਪੁਜਾਈਐ॥
ਇੰਦ੍ਰ ਬਰਖਾ ਸਮਾਨ ਪੁਜਸਿ ਨ ਕੂਪ ਜਲ,
ਚੰਦਨ ਸੁਬਾਸ ਨ ਪਲਾਸ ਮਹਿਕਾਈਐ॥
ਸ੍ਰੀ ਗੁਰ ਦਇਆਲ ਕੀ ਦਇਆ ਨ ਆਨ ਦੇਵ ਮੈ,
ਜਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਦੈ ਅਸਤ ਲਉ ਧਾਈਐ ॥੪੭੨॥

Āṅb kī sadhar kat miṭat āṅbalī khāe,
pitā ko piār(u) na parosī pah(i) pāīai.
Sāgar kī nidh(i) kat pāīat pokhar sai,
dinkar(i) sar(i) dīp jot(i) na pujāīai.
Iṅdra barkhā samān pujas(i) na kūp jal,
chaṅdan subās na palās maihikāīai.
Srī gur daiāl kī daiā na ān dev mai,
jau khaṅḍ brahmaṅḍ udai asat lau dhāīai.472.

How can the desire of eating ripe mango be satiated by eating raw mango ? One cannot receive father-like love from one's neighbour.

How can one find the wealth of oceans from small ponds ? nor can the light of a beacon reach the brightness of the Sun.

The water of well cannot reach the water that comes down from the clouds in the form of rain nor can Butea frondosa tree spread fragrance like sandalwood.

Similarly, no god or goddess can have the amount of kindness that the clement True Guru showers on His Sikhs. One may wander in realms and regions from East to West in search of it.

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ਗਿਰਤ ਅਕਾਸ ਤੇ ਪਰਤ ਪ੍ਰਿਥੀ ਪਰ ਜਉ,
ਗਹੈ ਆਸਰੋ ਪਵਨ ਕਵਨਹਿ ਕਾਜ ਹੈ॥
ਜਰਤ ਬੈਸੰਤਰ ਜਉ ਧਾਇ ਧਾਇ ਧੂਮ ਗਹੈ,
ਨਿਕਸਿਓ ਨ ਜਾਇ ਖਲ ਬੁਧਿ ਉਪਰਾਜ ਹੈ॥
ਸਾਗਰ ਅਪਾਰ ਧਾਰ ਬੂਡਤ ਜਉ ਫੇਨ ਗਹੈ,
ਅਨਿਥਾ ਬੀਚਾਰ ਪਾਰ ਜੈਬੇ ਕਉ ਨ ਸਾਜ ਹੈ॥
ਤੈਸੇ ਆਵਾ ਗਵਨ ਦੁਖਤ ਆਨ ਦੇਵ ਸੇਵ,
ਬਿਨੁ ਗੁਰ ਸਰਨਿ ਨ ਮੋਖ ਪਦੁ ਰਾਜ ਹੈ॥੪੭੩॥

Girat akās te parat prithī par jau,
Gahai āsro pavan kavnah(i) kāj hai.
Jarat baisantar jau dhāe dhāe dhūm gahai,
niksio na jāe khal budh(i) uprāj hai.
Sāgar apār dhār būḍat jau phen gahai,
anithā bīchār pār jaibe kau na sāj hai.
Taise āvā gavan dukhat ān dev sev,
bin(u) gur saran(i) na mokh pad(u) rāj hai.473.

Just as a person falling from the sky try to take support of the air, and that support is futile.

Just as a person ablaze in the fire tries to escape from its wrath by catching smoke, he cannot escape from the fire. On the contrary it only shows his foolishness.

Just as a person drowning in the rapid waves of the sea try to save himself catching the surf of the water, such a thought is totally foolish since the surf is not a means of crossing the sea.

Similarly, the cycle of birth and death cannot end by worshipping or serving any god or goddess. Without taking the refuge of the perfect True Guru, no one can achieve salvation.

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ਜੈਸੇ ਰੂਪ ਰੰਗ ਬਿਧਿ ਪੂਛੈ ਅੰਧੁ ਅੰਧ ਪ੍ਰਤਿ,
ਆਪ ਹੀ ਨ ਦੇਖੈ ਤਾਹਿ ਕੈਸੇ ਕੈ ਦਿਖਾਵਈ॥
ਰਾਗ ਨਾਦ ਬਾਦ ਪੂਛੈ ਬਹਰੋ ਜਉ ਬਹਰਾ ਪੈ,
ਸਮਝੈ ਨ ਆਪਿ ਤਾਹਿ ਕੈਸੇ ਸਮਝਾਵਈ॥
ਜੈਸੇ ਗੁੰਗ ਗੁੰਗ ਪਹਿ ਬਚਨ ਬਿਬੇਕ ਪੂਛੈ ਚਾਹੈ,
ਬੋਲਿ ਨ ਸਕਤ ਕੈਸੇ ਸਬਦ ਸੁਨਾਵਈ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਖੋਜੈ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ,
ਅਨਿਥਾ ਅਗਿਆਨ ਮਤਿ ਆਨ ਪੈ ਨ ਪਾਵਈ॥੪੭੪॥

Jaise rūp raṅg bidh(i) pūchhai aṅdh(u) aṅdh prat(i),
āp hī na dekhai tāhe kaise kai dikhāvaī.
Rāg nād bād pūchhai baharo jau baharā pai,
samjhai na āp(i) tahe kaise samjhāvaī.
Jaise guṅg guṅg pah(i) bachan bibek pūchhai chāhai,
bol(i) na sakat kaise sabad sunāvaī.
Bin(u) sat(i)gur khojai brahm giān dhiān,
anithā agiān mat(i) ān pai na pāvaī.474.

Just as a blind person asks another blind person about the features and beauty of a person, how can he tell him, when he cannot see anything?

Just as a deaf wishes to know about the tune and rhythm of a song from another person who is also deaf, then what can one who himself is deaf explain to the other deaf?

If a dumb wants to learn something from another dumb, what can anyone who himself is unable to speak, explain to the other dumb?

Similarly it is foolishness to seek spiritual knowledge from other gods and goddesses leaving the True Guru who is perfect manifestation of the Lord. No one else can impart this wisdom or knowledge.

ਅੰਬਰ ਬੇਚਨ ਜਾਇ ਦੇਸ ਦਿਗੰਬਰਨ ਕੇ,
ਪ੍ਰਾਪਤ ਨ ਹੋਇ ਲਾਭ ਸਹਸੋ ਹੈ ਮੂਲਿ ਕੋ ॥
ਰਤਨ ਪਰੀਖਿਆ ਸੀਖਿਆ ਚਾਹੈ ਜਉ ਆਂਧਨ ਪੈ,
ਰੰਕਨ ਪੈ ਰਾਜ ਮਾਂਗੈ ਮਿਥਿਆ ਭ੍ਰਮ ਭੂਲਿ ਕੋ ॥
ਗੁੰਗਾ ਪੈ ਪੜ੍ਹਨ ਜਾਇ ਜੋਤਕ ਬੈਦਕ ਬਿਦਿਆ,
ਬਹਿਰਾ ਪੈ ਰਾਗ ਨਾਦ ਅਨਿਥਾ ਅਭੂਲਿ ਕੋ ॥
ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਦੋਖ ਮੇਟਿ ਮੋਖ ਚਾਹੈ,
ਬਿਨੁ ਸਤਿਗੁਰ ਦੂਖ ਸਹੈ ਜਮ ਸੂਲਿ ਕੋ ॥੪੭੫॥

Anbar bechan jāe des diganbaran ke,
prāpat na hoe lābh sahso hai mūl(i) ko.
Ratan prīkhiā sīkhiā chāhai jau āndhan pai,
rankan pai rāj māngai mithiā bhram bhūl(i) ko.
gungā pai parhan jāe jotak baidak bidiā,
bahirā pai rāg nād anithā abhūl(i) ko.
Taise ān dev sev dokh meṭ(i) mokh chāhai,
bin(u) sat(i)gur dukh sahai jam sūl(i) ko.475.

If a cloth merchant visits a place where everyone lives naked, he is not going to benefit from it. He may lose his principal goods.

If a person wishes to learn the science of evaluating gems from a blind person or asks for the kingdom from paupers, that would be his foolishness and mistake.

If someone wishes to learn astrology or acquire knowledge of Vedas from a dumb person, or wishes to know about music from a deaf person, this would be an utter foolish effort.

Similarly, if anyone tries to get rid of his sins by serving and worshipping other gods and goddesses, and thus achieve salvation, this would be an act of foolishness. Without obtaining initiation of True—name from True Guru, he will only bear the pricks of the angels of death because he will not be able to end his cycle of repeated births and deaths.

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ਬੀਜ ਬੋਇ ਕਾਲਰ ਮੈ ਨਿਪਜੈ ਨ ਧਾਨ ਪਾਨ,
ਮੂਲ ਖੋਇ ਰੋਵੈ ਪੁਨਿ ਰਾਜ ਡੰਡੁ ਲਾਗਈ॥
ਸਲਿਲ ਬਿਲੋਇ ਜੈਸੇ ਨਿਕਸਤ ਨਾਹਿ ਘ੍ਰਿਤਿ,
ਮਟੁਕੀ ਮਥਨੀਆ ਹੂ ਫੋਰਿ ਤੋਰਿ ਭਾਗਈ॥
ਭੂਤਨ ਪੈ ਪੂਤ ਮਾਂਗੈ ਹੋਤ ਨ ਸਪੂਤੀ ਕੋਊ,
ਜੀਅ ਕੋ ਪਰਤ ਸੰਸੋ, ਤਿਆਗੈ ਹੂ, ਨ ਤਿਆਗਈ॥
ਬਿਨ ਗੁਰਦੇਵ ਸੇਵ ਆਨ ਸੇਵ ਦੁਖਦਾਇਕ ਹੈ,
ਲੋਕ ਪਰਲੋਕ ਸੋਕਿ ਜਾਹਿ ਅਨੁਰਾਗਈ॥੪੭੬॥

Bīj boe kālar mai nipjai na dhān pān,
mūl khoe rovai pun(i) rāj ḍaṅḍ(u) lāgaī.
salil biloe jaise niksat nāhe ghrit(i),
maṭukī mathniā hū phor(i) tor(i) bhāgaī.
Bhūtan pai pūt māṅgai hot na sapūtī koū,
Jīa ko parat saṅso, tiāgai hū, na tiāgaī.
Bin gurdev sev ān sev dukhdāik hai,
lok parlok sok(i) jāhe anurāgaī.476.

Just as a seed sown in saline and barren land yields not even a leaf, one loses the capital (seed) and cries at the waste beside forced to pay revenue.

Just as churning of water does not yield butter but in the process, one may break the churner and the earthenware.

Just as a barren woman under the influence of witchcraft and black magic seeks blessings of a son from ghosts and witches, she can't bear a son but instead fears losing her own life. She endeavours to free herself from their spell but they (ghosts and witches) do not leave her.

Without acquiring the teachings and wisdom from True Guru, service of other gods and goddesses give distress only. Loving them puts one in sufferings both in this world and the world hereafter.

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ਜੈਸੇ ਮ੍ਰਿਗਰਾਜ ਤਨੁ ਜੰਬੁਕ ਅਧੀਨ ਹੋਤ,
ਖਗਪਤਿ ਸੁਤ ਜਾਇ ਜੁਹਾਰਤ ਕਾਗ ਹੈ ॥
ਜੈਸੇ ਰਾਹ ਕੇਤ ਬਸ ਗ੍ਰਿਹਨ ਮੈ,
ਸੁਰਤਰੁ ਸੋਭ ਨ ਅਰਕ ਬਨਿ, ਰਵਿ ਸਸਿ ਲਾਗਿ ਹੈ ॥
ਜੈਸੇ ਕਾਮਧੇਨ ਸੁਤ ਸੂਕਰੀ ਸਥਨ ਪਾਨ,
ਐਰਾਪਤਿ ਸੁਤ ਗਰਧਬ ਅਗ੍ਰਭਾਗਿ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਸੁਤ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ,
ਨਿਹਫਲ ਜਨਮੁ ਜਿਉ ਬੰਸ ਮੈ ਬਜਾਗਿ ਹੈ ॥੪੭੭॥

Jaise mrigrāj tan(u) janbuk adhīn hot,
khagpat(i) sut jāe juhārat kāg hai.
Jaise rāh ket bas grihan mai,
surtar(u) sobh na arak ban(i), rav(i) sas(i) lāg(i) hai.
jaise kāmdhen sut sūkarī sathan pān,
airāpat(i) sut gardhab agrabhāg(i) hai.
Taise gursikh sut ān dev sevak hue,
nihphal janam(u) jio bans mai bajāg(i) hai.477.

Just as a cub becomes subservient to a jackal or a *Garud* (Ardea argala) bows to a crow.

Just as Sun and Moon resides in the houses of *Rāhū* and *Ketū* (the two unfriendly mythological demons), or Kalapbrichh the all giving tree of heavens does not fit into the jungle of Calotropis procera.

Just as a calf of ever milk-yielding cow (Kamdhenu) sucks the teats of a she pig, or the young one of *Airawat* the elephant of god Inder keeps bowing before a donkey.

Similarly, if son of a Guru's Sikh starts worshipping gods and goddesses, his human birth would be a failure just as a son of two fathers would be in a respectable family.

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ਜਉ ਪੈ ਤੂੰਬਰੀ ਨਾ ਬੂਡੈ ਸਰਿਤਾ ਪਰਵਾਹ ਬਿਖੈ,
ਬਿਖਮੈ ਤਊ ਨ ਤਜਤ ਹੈ ਮਨ ਤੇ॥
ਜਉ ਪੈ ਲਪਟੈ ਪਾਖਾਨ ਪਾਵਕ ਨ ਜਰੈ ਸੂਤ੍ਰ,
ਜਲ ਮੈ ਲੈ ਬੋਰਤਿ ਰਿਦੈ ਕਠੋਰਪਨ ਤੇ॥
ਜਉ ਪੈ ਗੁਡੀ ਉਡੀ ਦੇਖੀਅਤ ਹੈ ਅਕਾਸਚਾਰੀ,
ਬਰਖਤ ਮੇਂਹ ਬਾਚੀਐ ਨ ਬਾਲਕਨ ਤੇ॥
ਤੈਸੇ ਰਿਧਿ ਸਿਧਿ ਭਾਉ ਦੁਤੀਆ ਤ੍ਰਿਗੁਨ ਖੇਲ,
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਨਾਹਿ ਕ੍ਰਿਤਘਨ ਤੇ॥੪੭੮॥

Jau pai tūṅbarī na buḍai saritā parvāh bikhai,
bikhmai taū na tajat hai man te.
Jau pai lapṭai pākhān pāvak na jarai sūtra,
jal mai lai borat(i) ridai kaṭhorpan te.
Jau pai guḍī uḍī dekhīat hai akāschārī,
barkhat meṅh bāchīai na bālkan te.
Taise ridh(i) sidh(i) bhāu dutīā trigun khel,
gurmukh(i) sukh phal nāhe kritghan te.478.

If a colocynth *(Tumna)* does not sink in fast flowing river and it does not shed its bitterness even in sweet cold water, then what good it is?

If the flame of fire cannot burn the stone, and if due to its rigid nature sinks everything alongwith it, then what good it is?

A kite is seen flying in the sky like a bird, but when it starts raining it cannot be saved and retrieved by the children flying it.

Similarly, acquiring miraculous powers like walking on the water, immunity of burning or floating in the sky is indulging in duality and is the influence of the three trait mammon (*maya*). (Acquiring these cannot free one from internal bitterness, nor can anyone be saved from drowning in the worldly sea, or protected against the network of mammon.) For a true disciple of Guru, the ambrosial name of the Lord received from True Guru is most comforting. Unlike the peace obtained from following Guru's teachings, the god worship is destroyer of virtues and comforts.

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ਕਉਡਾ ਪੈਸਾ ਰੁਪਈਆ ਸੁਨਈਆ ਕੋ ਬਨਜੁ ਕਰੈ,
ਰਤਨ ਪਾਰਖੁ ਹੋਇ ਜਉਹਰੀ ਕਹਾਵਈ ॥
ਜਉਹਰੀ ਕਹਾਇ ਪੁਨਿ ਕਉਡਾ ਕੋ ਬਨਜੁ ਕਰੈ,
ਪੰਚ ਪਰਵਾਨ ਮੈ ਪਤਿਸਟਾ ਘਟਾਵਈ ॥
ਆਨ ਦੇਵ ਸੇਵ ਗੁਰਦੇਵ ਕੋ ਸੇਵਕੁ ਹੁਇ,
ਲੋਕ ਪਰਲੋਕ ਬਿਖੈ ਊਚ ਪਦੁ ਪਾਵਈ ॥
ਛਾਡਿ ਗੁਰਦੇਵ ਸੇਵ ਆਨ ਦੇਵ ਸੇਵਕੁ ਹੁਇ,
ਨਿਹਫਲ ਜਨਮੁ ਕਪੂਤ ਹੁਇ ਹਸਾਵਈ ॥੪੭੯॥

Kauḍā paisā rupaīā sunaīā ko banaj(u) karai,
ratan pārkhu hoe jauharī kahāvaī.
Jauharī kahāe pun(i) kauḍā ko banaj(u) karai,
pañch parvān mai patisṭā ghaṭāvaī.
Ān dev sev gurdev ko sevak(u) hue,
lok parlok bikhai ūch pad(u) pāvaī.
Chhāḍ(i) gurdev sev ān dev sevak(u) hue,
nihphal janam(u) kapūt hue hasāvaī.479.

Just as one starts dealing in shells in the beginning, then in money, gold coins and then becomes evaluator of diamonds and precious stones. He is then called a jeweller.

But after becoming famous as a jeweller, one starts dealing in shells, he loses his respect among the elite people.

Similarly, if a follower of some god comes into the service of True Guru, he acquires high status in this and the world beyond.

But if someone leaves the service of the True Guru, and becomes a follower of some other god, then he wastes away his human life and he is laughed at by others being known as a bad son.

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ਮਨ ਬਚ ਕ੍ਰਮ ਕੈ ਪਤਿਬ੍ਰਤ ਕਰੈ ਜਉ ਨਾਰਿ,
ਤਾਹਿ ਮਨ ਬਚ ਕ੍ਰਮ ਚਾਹਤ ਭਤਾਰ ਹੈ॥
ਅਭਰਨ ਸਿੰਗਾਰ ਚਾਰ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ,
ਸਕਲ ਕੁਟੰਬ ਹੀ ਮੈ ਤਾ ਕੋ ਜੈ ਜੈਕਾਰ ਹੈ॥
ਸਹਜ ਅਨੰਦ ਸੁਖ ਮੰਗਲ ਸੁਹਾਗ ਭਾਗ,
ਸੁੰਦਰ ਮੰਦਰ ਛਬਿ ਸੋਭਤ ਸੁਚਾਰ ਹੈ॥
ਸਤਿਗੁਰ ਸਿਖਨ ਕਉ ਰਾਖਤ ਗ੍ਰਿਸਤ ਮੈ ਸਾਵਧਾਨ,
ਆਨ ਦੇਵ ਸੇਵ ਭਾਉ ਦੁਬਿਧਾ ਨਿਵਾਰ ਹੈ॥੪੮੦॥

Man bach kram kai patibrat karai jau nār(i),
tāhe man bach kram chāhat bhatār hai.
Abharan siṅgār chār sihjā saṅjog bhog,
sakal kuṭaṅb hī mai tā ko jai jaikār hai.
Sahaj anaṅd sukh maṅgal suhāg bhāg,
suṅdar maṅdar chhab(i) sobhat suchār hai.
Sat(i)gur sikhan kau rākhat grisat mai sāvdhān,
ān dev sev bhāu dubidhā nivār hai.480.

If a wife discharges her duties faithfully and loyally and is devoted to her husband, such a wife is loved dearly by her husband.

Such a lady is blessed with the opportunity of adoring herself and meeting with her husband. Being virtuous she is praised and appreciated by the whole family.

She acquires the comforts of married life gently and gradually. Because of the beauty of her high merits she adores the beautiful mansions with her presence.

Similarly, the Sikhs of the Guru who love the True Guru from the core of their hearts, are kept conscious by the True Guru even when they are spending house-holders life. True Guru removes the duality of their devotion and worship of gods and goddesses. (They remain in the family of the True Guru and they never ever think of worshipping any god or goddess.)

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ਜੈਸੇ ਤਉ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤ ਮੈ ਸਾਵਧਾਨ,
ਤਾਹੀ ਤੇ ਗ੍ਰਿਹੇਸੁਰ ਹੁਇ ਨਾਇਕਾ ਕਹਾਵਈ ॥
ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਮਨਾ ਪੁਜਾਵੈ,
ਸੋਭਿਤ ਸਿੰਗਾਰ ਚਾਰ ਸਿਹਜਾ ਸਮਾਵਈ ॥
ਸਤਿਗੁਰ ਸਿਖਨ ਕਉ ਰਾਖਤ ਗ੍ਰਿਹਸਤ ਮੈ,
ਸੰਪਤਾ ਸਮੂਹ ਸੁਖ ਲੁਡੇ ਤੇ ਲਡਾਵਈ ॥
ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਮਨਾ ਪਵਿਤ੍ਰ,
ਆਨ ਦੇਵ ਸੇਵ ਭਾਉ ਦੁਤੀਆ ਮਿਟਾਵਈ ॥੪੮੧॥

Jaise tau patibratā patibrat mai sāvdhān,
tāhī te gribesur hue nāikā kahāvaī.
Asan basan dhan dhām kāmnā pujāvai,
sobhit singār chār sihjā samāvaī.
sat(i)gur sikhan kau rākhat gribsat mai,
sanptā samūh sukh luḍe te laḍāvaī.
Asan basan dhan dhām kāmnā pavitra,
ān dev sev bhāu dutīā miṭāvaī.481.

Just as a loyal and faithful wife is ever conscious of fulfilling her wifely obligations, and that makes her the prime person of the family.

Her husband fulfils all her needs of bedding, clothing, food, wealth, house and other property, and she in returns embellishes herself to enjoy oneness with her husband on the nuptial bed,

Similarly, the True Guru keeps His devoted and obedient Sikhs lovingly in their householders life. With the blessings of ambrosial name of the Lord, he reaches the spiritual peace in their family life.

In the desire of the sacred name, the True Guru blesses His Sikhs with food, bedding, clothing, mansions and other worldly assets. He removes all their duality of serving and following other gods and goddesses.

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ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਪਦੇਸ ਹੈ ਪਤਿਬ੍ਰਤਾ ਕਉ,
ਮਨ ਬਚ ਕ੍ਰਮ ਸ੍ਵਾਮੀ ਸੇਵਾ ਅਧਿਕਾਰ ਹੈ ॥
ਨਾਮ ਇਸਨਾਨ ਦਾਨ ਸੰਜਮ ਨ ਜਾਪ ਤਾਪ,
ਤੀਰਥ ਬਰਤ ਪੂਜਾ ਨੇਮ ਨਾ ਤਕਾਰ ਹੈ ॥
ਹੋਮ ਜਗ ਭੋਗ ਨਈਬੇਦ ਨਹੀ ਦੇਵੀ ਦੇਵ ਸੇਵ,
ਰਾਗ ਨਾਦ ਬਾਦ ਨ ਸੰਬਾਦ ਆਨ ਦੁਆਰ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖਨ ਮੈ ਏਕ ਟੇਕ ਹੀ ਪ੍ਰਧਾਨ,
ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਬਿਬਚਾਰ ਹੈ ॥੪੮੨॥

Log bed giān updes hai patibratā kau,
man bach kram svāmī sevā adhikār hai.
Nām isnān dān sańjam na jāp tāp,
tīrath barat pūjā nem na takār hai.
Hom jag bhog naībed nahī devī dev sev,
rāg nād bād na sańbād ān duār hai.
Taise gursikhan mai ek ṭek hī pradhān,
ān giān dhiān simran bibchār hai.482.

The teachings of folk traditions and Vedas lay down that a faithful and loyal wife has the sole right to serve her husband devotedly in words and actions.

Such a loyal, devoted and faithful wife does not even look at all the futile rites and rituals like; meditations on various names, bathing at places of pilgrimage on specific days, charity, self-imposed discipline, penances, visit to holy places, fasting etc.

For her, sacrificial fire, yag, offerings, and other rituals connected with worship of gods and goddesses are meaningless. She is not interested in any modes of singing, musical instruments, rationale and illogics or going to any other door.

Similarly, like a faithful wife, the devoted Sikhs of the True Guru, must consider and adopt the refuge of the Guru as their primary means (of happiness and peace). For them, meditating on other incantations or focusing their mind on other teachings and deities is like a faithful wife enjoying the company of another man.

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ਜੈਸੇ ਪਤਿਬ੍ਰਤਾ ਕਉ ਪਵਿਤ੍ਰ ਘਰਿ ਵਾਸ ਨ੍ਹਾਤ,
ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਲੋਕਾਚਾਰ ਹੈ॥
ਤਾਤ ਮਾਤ ਭ੍ਰਾਤ ਸੁਤ ਸੁਜਨ ਕੁਟੰਬ ਸਖਾ,
ਸੇਵਾ ਗੁਰ ਜਨ ਸੁਖ ਅਭਰਨ ਸ਼ਿੰਗਾਰ ਹੈ॥
ਕਿਰਤਿ ਬਿਰਤਿ ਪਰਸੂਤ ਮਲ ਮੂਤ੍ਰ-ਧਾਰੀ,
ਸਕਲ ਪਵਿਤ੍ਰ ਜੋਈ ਬਿਬਿਧਿ ਅਚਾਰ ਹੈ॥
ਤੈਸੇ ਗੁਰਸਿਖਨ ਕਉ ਲੇਪੁ ਨ ਗ੍ਰਿਹਸਤ ਮੈ,
ਆਨ ਦੇਵ ਸੇਵ ਧ੍ਰਿਗ ਜਨਮੁ ਸੰਸਾਰ ਹੈ॥੪੮੩॥

Jaise patibratā kau pavitra ghar(i) vās nhāt,
asan basan dhan dhām lokāchār hai.
tāt māt bhrāt sut sujan kuṭaṅb sakhā,
sevā gur jan sukh abharan shiṅgār hai.
Kirat(i) birat(i) parsūt mal mūtra-dhārī,
sakal pavitra joī bibidh(i) achār hai.
Taise gursikhan kau lep(u) na grihsat mai,
ān dev sev dhrig janam(u) saṅsār hai.483.

Just as living in her house, bathing, eating and sleeping etc. and discharging her worldly duties according to the social customs and traditions are all sacred for a faithful and loyal wife.

It is her natural duty to embellish herself with ornaments for the happiness of her husband beside serving and respecting parents, brothers, sisters, sons, other elders in the family, friends and other social contacts.

Attending to the household chores, bearing children, bringing them up, keeping them clean and neat is all sacred for a faithful and loyal wife.

Similarly, the disciples of the Guru are never blemished while leading a householder's life. Like loyal and faithful wife, they consider indulgence of worship of any other god over the True Guru as a condemnable act in the world.

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ਆਦਿਤ ਅਉ ਸੋਮ ਭੌਮ ਬੁਧ ਹੂੰ ਬ੍ਰਹਸਪਤਿ,
ਸੁਕਰ ਸਨੀਚਰ ਸਾਤੋ ਬਾਰ ਬਾਂਟ ਲੀਨੇ ਹੈ ॥
ਥਿਤਿ ਪਛ ਮਾਸ ਰੁਤਿ ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ,
ਏਕ ਏਕੰਕਾਰ ਕੋ ਨ ਕੋਊ ਦਿਨ ਦੀਨੇ ਹੈ ॥
ਜਨਮ ਅਸਟਮੀ ਰਾਮ ਨਉਮੀ ਏਕਾਦਸੀ ਭਈ,
ਦੁਆਦਸੀ ਚਤੁਰਦਸੀ ਜਨਮੁ ਏ ਕੀਨੇ ਹੈ ॥
ਪਰਜਾ ਉਪਾਰਜਨ ਕੋ ਨ ਕੋਊ ਪਾਵੈ ਦਿਨ,
ਅਜੋਨੀ ਜਨਮ ਦਿਨੁ ਕਹੌ ਕੈਸੇ ਚੀਨੇ ਹੈ ॥੪੮੪॥

Ādit au som bhaum budh hūṅ brahspat(i),
sukar sanīchar sāto bār bāṅṭ līne hai.
thit(i) pachh mās rut(i) logan mai logāchār,
ek ekaṅkār ko na koū din dīne hai.
Janam asṭamī rām naumī ekādasī bhaī,
duādasī chaturdasī janam(u) e kīne hai.
Parjā upārjan ko na koū pāvai din,
ajonī janam din(u) kahau kaise chīne hai.484.

Starting from Sunday, all seven days of the week are overtaken by the gods like, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively.

For fulfilment of all rites and rituals related to god-land, the society has further divided the time into bright and dark period. (waxing and wanning of moon) twelve months and six seasons. But not a day has been set aside for the remembrance and in the memory of One Lord.

God is free of births but *Janam Ashtami*, *Ram Naumi* and *Ekadashi* are the birth days of Lord Krishana, Lord Rama, and god Haribasar. *Duadasi* is the day of Vaman god, while *Chaudasi* is the day of Narsinh. These days have been fixed as birthdays of these gods.

No one can tell the day of the creation of this cosmos. Then how can one know the birthday of such Lord who is *Ajuni* (beyond birth) ? Thus worship of gods who are born and who die is futile. Worship of eternal Lord is only purposeful.

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ਜਾ ਕੋ ਨਾਮੁ ਹੈ ਅਜੋਨੀ ਕੈਸੇ ਕੈ ਜਨਮੁ ਲੈ,
ਕਹਾ ਜਾਨ ਬ੍ਰਤ ਜਨਮਾਸਟਮੀ ਕੋ ਕੀਨੋ ਹੈ ॥
ਜਾ ਕੋ ਜਗਜੀਵਨ ਅਕਾਲ ਅਬਿਨਾਸੀ ਨਾਮੁ,
ਕੈਸੇ ਕੈ ਬਧਿਕ ਮਾਰਿਓ ਅਪਜਸੁ ਲੀਨੋ ਹੈ ॥
ਨਿਰਮਲ ਨਿਰਦੋਖ ਮੋਖ ਪਦੁ ਜਾ ਕੇ ਨਾਮਿ,
ਗੋਪੀਨਾਥ ਕੈਸੇ ਹੁਇ ਬਿਰਹ ਦੁਖ ਦੀਨੋ ਹੈ ॥
ਪਾਹਨ ਕੀ ਪ੍ਰਤਿਮਾ ਕੇ ਅੰਧ ਕੰਧ ਹੈ ਪੂਜਾਰੀ,
ਅੰਤਰਿ ਅਗਿਆਨ ਮਤਿ ਗਿਆਨ ਗੁਰ ਹੀਨੋ ਹੈ ॥੪੮੫॥

Jā ko nām(u) hai ajonī kaise kai janam(u) lai,
kahā jān brat janmāsṭmī ko kīno hai.
Jā ko jagjīvan akāl abināsī nām(u),
kaise kai badhik mārio apjas(u) līno hai.
Nirmal nirdokh mokh pad(u) jā ke nām(i),
gopīnāth kaise hue birah dukh dīno hai.
Pāhan kī pratimā ke aṅdh kaṅdh hai pūjārī,
aṅtar(i) agiān mat(i) giān gur hīno hai.485.

The Lord whose name is *Ajonī* (who is never born), how could He have taken birth. And on what reason has the foolish people fixed the *Janam Ashtami* (the birthday of Krishan Ji) as a day of fasting ?

The Lord whose name is *Akāl* (beyond times), Eternal and who is the life-support of the whole world, how could a hunter had killed Him in the form of Krishan and earned infamy ?

The Lord whose name makes a person do good, whose name frees a person from all vices, who is emancipator, how could He be the Master of milkmaids in the form of Krishan and make them suffer in His separation ?

Those who are bereft of the initiation of True Guru, support ignorant mind in them. Such ignorants and blind people create the idols of the Life-giving, Unperishable, Timeless and Blemishless Lord reducing Him into gods and then become their followers and priests.

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ਸੂਰਜ ਪ੍ਰਗਾਸ, ਨਾਸ ਉਡਗਨ ਅਗਨਿਤ ਜਿਉ,
ਆਨ ਦੇਵ ਸੇਵ ਗੁਰਦੇਵ ਕੇ ਧਿਆਨ ਕੈ॥
ਹਾਟ ਬਾਟ ਘਾਟ ਠਾਟੁ ਘਟੈ ਘਟੈ ਨਿਸ ਦਿਨੁ,
ਤੈਸੇ ਲੋਗ ਬੇਦ ਭੇਦ ਸਤਿਗੁਰ ਗਿਆਨ ਕੈ॥
ਚੋਰ ਜਾਰ ਅਉ ਜੂਆਰ ਮੋਹ ਦ੍ਰੋਹ ਅੰਧਕਾਰ,
ਪ੍ਰਾਤ ਸਮੈ ਸੋਭਾ ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਕੈ॥
ਆਨ ਸਰ ਮੇਡਕੁ ਸਿਵਾਲ ਘੋਘਾ,
ਮਾਨਸਰ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਕੈ ॥੪੮੬॥

Sūraj pragās, nās udgan agnit jio,
ān dev sev gurdev ke dhiān kai.
Hāṭ bāṭ ghāṭ ṭhāṭ(u) ghaṭai ghaṭai nis din(u),
taise log bed bhed sat(i)gur giān kai,
chor jār au jūār moh droh andhkār,
prāt samai sobhā nām dān isnān kai.
Ān sar meḍak(u) sivāl ghoghā,
mānsar pūran brahm gur sarab nidhān kai.486.

Just as with Sunrise, the stars disappear; similarly a Sikh feels unconcerned about the worship and service of gods and goddesses due to the knowledge acquired from the True Guru and practicing and focusing of the mind on his words.

Just as the charm of shops, pathways, roads and quays reduce with time, so do the doubts and ignorance created by the worldly knowledge, rationale and illogic of Vedas diminish with the appearance of the True Guru's knowledge.

The activities of thieves, evil persons and gamblers thrive in the darkness of the night but on daybreak the unique influence of bathing and meditation as drilled by the True Guru in His disciples become conspicuous.

Worshippers of other gods and goddesses can only be the dross of the tri-trait *maya* or the frogs of some pond and even useless shells in the sand. But in the Mansarover-like congregation, all treasures and invaluable commodities providing *Naam*, blessed by the God-like True Guru are present.

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ਨਿਸ ਦਿਨ ਅੰਤਰਿ ਜਿਉ ਅੰਤਰੁ ਬਖਾਨੀਅਤ,
ਤੈਸੇ ਆਨ ਦੇਵ ਗੁਰਦੇਵ ਸੇਵ ਜਾਨੀਐ॥
ਨਿਸ ਅੰਧਕਾਰ ਬਹੁ ਤਾਰਿਕਾ ਚਮਤਕਾਰ,
ਦਿਨ ਦਿਨਕਰ ਏਕੰਕਾਰ ਪਹਿਚਾਨੀਐ॥
ਨਿਸ ਅੰਧਿਕਾਰੀ ਮੈ ਬਿਕਾਰੀ ਹੈ ਬਿਕਾਰ ਹੇਤੁ,
ਪ੍ਰਾਤ ਸਮੈ ਨੇਹੁ ਨਿਰੰਕਾਰੀ ਉਨਮਾਨੀਐ॥
ਰੈਨ ਸੈਨ ਸਮੈ ਠਗ ਚੋਰ ਜਾਰ ਹੋਇ ਅਨੀਤ,
ਰਾਜਨੀਤਿ ਰੀਤਿ ਪ੍ਰੀਤਿ ਬਾਸੁਰ ਬਖਾਨੀਐ॥੪੮੭॥

Nis din antar(i) jio antar(u) bakhānīat,
taise ān dev gurdev sev jānīai.
Nis andhkār bahu tārikā chamatkār,
din dinkar ekankār paihchānīai.
Nis andhikārī mai bikārī hai bikār het(u),
prāt samai neh(u) nirankārī unmānīai.
Rain sain samai ṭhag chor jār hoe anīt,
rājnīt(i) rīt(i) prīt(i) bāsur bakhānīai.487.

Serving and worshipping of gods and goddesses viz-a-viz the True Guru is like the difference between night and day.

In the darkness of night (ignorance), there is much radiance of stars (gods) but with the appearance of True Guru's radiance of knowledge (with the rise of the Sun during the day) God, the Only One becomes conspicuous and obvious.

The vice and evil-doers are enamored by the evil and vicious acts, but by the knowledge of the True Guru, the devoted Sikhs contemplate on the Lord's name at ambrosial hour by becoming one with Him.

At night when the time for sleep comes, the evil designs of treacherous, deceitful and vicious people prevail. But with the daybreak at ambrosial hour (radiance of knowledge by the True Guru) the righteousness and justice of the Lord prevails. (The divine name of the Lord refulges).

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ਨਿਸ ਦੁਰਮਤਿ ਹੁਇ ਅਧਰਮ ਕਰਮ ਹੇਤੁ,
ਗੁਰਮਤਿ ਬਾਸੁਰ ਸੁ ਧਰਮ ਕਰਮ ਹੈ ॥
ਦਿਨਕਰਿ ਜੋਤਿ ਕੋ ਉਦੋਤ ਸਭ ਕਿਛੁ ਸੂਝੈ,
ਨਿਸ ਅੰਧਿਆਰੀ ਭੂਲੇ ਭ੍ਰਮਤ ਭਰਮ ਹੈ ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਦਿਬਿ ਦੇਹ ਦ੍ਰਿਸਟਿ ਹੁਇ,
ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਦ੍ਰਿਸਟਿ ਚਰਮ ਹੈ ॥
ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੰਗਿ ਅੰਧ ਅੰਧ ਕੰਧ ਲਾਗੈ,
ਗੁਰਮੁਖਿ ਸੰਧ ਪਰਮਾਰਥ ਮਰਮੁ ਹੈ ॥੪੮੮॥

Nis durmat(i) hue adharm karam het(u),
gurmat(i) bāsur su dharam karam hai.
Dinkar(i) jot(i) ko udot sabh kichh(u) sūjhai,
nis andhiārī bhūle bhramat bharam hai.
Gurmukh(i) sukh phal dib(i) deh drisṭ(i) hue,
ān dev sevak hue drisṭ(i) charam hai.
Sansārī sansārī sang(i) andh andh kandh lāgai,
gurmukh(i) sandh parmārath maram(u) hai.488.

A base wisdom is full of ignorance. It encourages sin and evil deeds. The wisdom given by the True Guru is like the brightness of the day that pronounces righteous deeds.

With the emergence of Sun-like teachings of the True Guru, all that would stand in good stead becomes conspicuous. But consider any idol worship as dark night where one keeps wandering in doubts and suspicions by going wayward from the True path.

By the virtues of *Naam* obtained from the True Guru, an obedient Sikh becomes capable of seeing all that is not visible openly or conspicuously. Whereas the followers of gods and goddesses remain manifested with evil or sinning vision.

The worldly people's association with gods and goddesses for acquiring worldly pleasures from them, is just like a blind person is holding on to the shoulder of a blind person in search of the right path. But those Sikhs who are united with the True Guru acquire the Godly and spiritual knowledge and awareness.

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ਜੈਸੇ ਜਲ ਮਿਲਿ ਬਹੁ ਬਰਨ ਬਨਾਸਪਤੀ,
ਚੰਦਨ ਸੁਗੰਧ ਬਨ ਚੰਦਨ ਕਰਤ ਹੈ॥
ਜੈਸੇ ਅਗਨਿ ਅਗਨਿ ਧਾਤੁ ਜੋਈ ਸੋਈ ਦੇਖੀਅਤਿ,
ਪਾਰਸ ਪਰਸਿ ਜੋਤਿ ਕੰਚਨ ਧਰਤ ਹੈ॥
ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਮਿਟਤ ਨਹੀ ਕੁਟੇਵ,
ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਭੈਜਲ ਤਰਤ ਹੈ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲ ਮਹਾਤਮ ਅਗਾਧ ਬੋਧ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਉਚਰਤ ਹੈ॥੪੮੯॥

Jaise jal mil(i) babu baran banāspatī,
chandan sugandh ban chandan karat hai.
Jaise agan(i) agan(i) dhāt(u) joī soī dekhīat(i),
pāras paras(i) jot(i) kanchan dharat hai.
Taise ān dev sev miṭat nahī kuṭev,
Sat(i)gur dev sev bhaijal tarat hai.
Gurmukh(i) sukh phal mahātam agādh bodh,
net(i) net(i) net(i) namo namo uchrat hai.489.

Just as water produces vegetation of various colours and forms, but the fragrance of Sandalwood makes all other vegetation around it smelling like itself (Just as water brings variety in vegetation, so is the association with gods and goddesses who make one take birth again and again in different form whereas True Guru like Sandalwood unites a Sikh with One True Lord).

Just as a metal shines like fire when placed in it, but in reality it is no different than what it is. But with a touch of philosopher-stone, the same metal becomes gold and shines like it.

Similarly the service of other gods and goddesses cannot destroy the dross of ego of many births. But successful service of the reffulgent True Guru sails one across the worldly ocean.

Significance and the ecstasy of True Guru blessed *Naam Simran* is beyond explanation. That is why all supplicate and salute Him saying repeatedly--Not this, Not this and Not even this.

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ਪ੍ਰਗਟਿ ਸੰਸਾਰ ਬਿਬਿਚਾਰ ਕਰੈ ਗਨਿਕਾ ਪੈ,
ਤਾਹਿ ਲੋਗ ਬੇਦ ਅਰੁ ਗਿਆਨ ਕੀ ਨ ਕਾਨਿ ਹੈ ॥
ਕੁਲਾ ਬਧੂ ਛਾਡਿ ਭਰਤਾਰ ਆਨ ਦੁਆਰ ਜਾਇ,
ਲਾਛਨੁ ਲਗਾਵੈ ਕੁਲ ਅੰਕੁਸ ਨ ਮਾਨਿ ਹੈ ॥
ਕਪਟ ਸਨੇਹੀ ਬਗ ਧਿਆਨ ਮਾਨ ਸਰ ਫਿਰੈ,
ਮਾਨਸਰ ਛਾਡੈ ਹੰਸ ਬੰਸ ਮੈ ਅਗਿਆਨਿ ਹੈ ॥
ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਦੁਰਮਤਿ ਗੁਰਮਤਿ,
ਪਰ ਤਨ ਧਨ ਲੇਪ ਨਿਰਲੇਪ ਧਿਆਨ ਹੈ ॥੪੯੦॥

Pragaṭ(i) saṅsār bibichār karaï ganikā pai,
tāhe log bed ar(u) giān kī na kān(i) hai.
Kulā badhū chhāḍ(i) bhartār ān duār jāe,
lāchhan(u) lagāvai kul aṅkus na mān(i) hai.
kapaṭ sanehī bag dhiān mān sar phirai,
mānsar chhāḍai haṅs baṅs mai agiān(i) hai.
Gurmukh(i) manmukh(i) durmat(i) gurmat(i),
par tan dhan lep nirlep dhiān hai.490.

A whore openly commits vice with other men. She has no regard and respect for the morality or code of conduct as laid down in social and religious books.

But if a lady of respectable family goes to another man tarnishes the image of her family.

An egret with false love in his heart wanders from one pond to the other. But if someone belonging to the family of swans (Sikh of the Guru) leaves the Mansarover lake like congregation of the True Guru, that ignorant person is a big fool.

An obedient Sikh of the True Guru engrosses his mind in the consecrated words of wisdom of the True Guru, keeps himself unsullied by the evils of other's wealth and other's body. But one separated from the True Guru and worshipper of gods and goddesses, remains engrossed in other's body and wealth because of his base wisdom.

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ਪਾਨ ਕਪੂਰ ਲਉਂਗ ਚਰ ਕਾਗੈ ਆਗੈ ਰਾਖੈ,
ਬਿਸਟਾ ਬਿਗੰਧ ਖਾਤ ਅਧਿਕ ਸਿਯਾਨ ਕੈ॥
ਬਾਰ ਬਾਰ ਸ੍ਵਾਨ ਜਉ ਪੈ ਗੰਗਾ ਇਸਨਾਨੁ ਕਰੈ,
ਟਰੈ ਨ ਕੁਟੇਵ, ਦੇਵ ਹੋਤ ਨ ਅਗਿਆਨ ਕੈ॥
ਸਾਪਹਿ ਪੈ ਪਾਨ ਮਿਸਟਾਨ ਮਹਾਂ ਅੰਮ੍ਰਿਤ ਕੈ,
ਉਗਲਤ ਕਾਲਕੂਟ ਹਉਮੈ ਅਭਿਮਾਨ ਕੈ॥
ਤੈਸੇ ਮਾਨਸਰ ਸਾਧ ਸੰਗਤਿ ਮਰਾਲ ਸਭਾ,
ਆਨ ਦੇਵ ਸੇਵਕ ਤਕਤ ਬਗ ਧਿਆਨ ਕੈ॥੪੯੧॥

Pān kapūr lauṅg char kāgai āgai rākhai,
bisṭā bigańdh khāt adhik siyān kai.
Bār bār svān jau pai gaṅgā isnān(u) karai,
ṭarai na kuṭev, dev hot na agiān kai.
Sāpah(i) pai pān misṭān mahāṅ aṅmrit kai,
uglat kālkūṭ haumai abhimān kai.
Taise mānsar sādh saṅgat(i) marāl sabhā,
ān dev sevak takat bag dhiān kai.491.

If aromatic substances like betel leaf, camphor, clove etc. are placed before a crow, even then by his notion of being wise, he will eat filth and bad smelling things.

If a dog bathes in river Ganges many a time, even then he can't get over his bad habit of eating the left overs. Because of this foolishness, he cannot be of divine disposition.

If a snake is served very sweetened milk, even then intoxicated with pride, he will spill out venom.

Similarly, the Mansarover lake like congregation is an assembly of Sikhs of the Guru who pick pearls from there. But if this assembly is also visited by a follower of gods and goddesses, he would be looking around at others, their wealth with evil eyes and malafide intentions, like a heron.

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ਚਕਈ ਚਕੋਰ ਅਹਿ ਨਿਸਿ ਸਸਿ ਭਾਨ ਧਿਆਨ,
ਜਾਹੀ ਜਾਹੀ ਰੰਗ ਰਚਿਓ ਤਾਹੀ ਤਾਹੀ ਚਾਹੈ ਜੀ ॥
ਮੀਨ ਅਉ ਪਤੰਗ ਜਲ ਪਾਵਕ ਪ੍ਰਸੰਗਿ ਹੇਤ,
ਟਾਰੀ ਨ ਟਰਤ ਟੇਵ ਓਰ ਨਿਰਬਾਹੈ ਜੀ ॥
ਮਾਨਸਰ ਆਨ ਸਰ ਹੰਸ ਬਗ ਪ੍ਰੀਤਿ ਰੀਤਿ,
ਉਤਮ ਅਉ ਨੀਚ ਨ ਸਮਾਨ ਸਮਤਾ ਹੈ ਜੀ ॥
ਤੈਸੇ ਗੁਰਦੇਵ ਆਨ ਦੇਵ ਸੇਵਕਨ ਭੇਦ,
ਸਮਸਰ ਨ ਹੋਤ ਸਮੁੰਦ੍ਰ ਸਰਿਤਾ ਹੈ ਜੀ ॥੪੯੨॥

Chakāī chakor ah(i) nis(i) sas(i) bhān dhiān,
jāhī jāhī rang rachio tāhī tāhī chāhai jī.
Mīn au patang jal pāvak prasang(i) het,
ṭārī na ṭarat ṭev or nirbāhai jī.
Mānsar ān sar hans bag prīt(i) rīt(i),
utam au nīch na samān samtā hai jī.
Taise gurdev ān dev sevkan bhed,
samsar na hot samundra saritā hai jī.492.

The attention of a Ruddy sheldrake and of Allectoris graeca is always towards Sun and Moon respectively. One loves only that in whom one's mind gets engrossed.

In the context of love, fish loves water while a moth is mad over the flame of fire. Their habit of loving cannot be stopped and they live through their love till their last breath.

In the context of love, a swan is associated with Mansarover while an egret is found in ponds and puddles. There cannot be any equality in the love of high and low.

Similarly, there is much difference in the love of the Sikhs of the Guru and followers of gods and goddesses. True Guru is like ocean full of divine virtues whereas gods and goddesses are like rivers and brooks. Ocean and streams can never be alike.

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ਪ੍ਰੀਤਿ ਭਾਇ ਪੇਖੈ ਪ੍ਰਤਿਬਿੰਬੁ ਚਕਈ ਜਿਉ ਨਿਸਿ,
ਗੁਰਮਤਿ ਆਪਾ ਆਪ ਚੀਨਿ ਪਹਿਚਾਨੀਐ ॥
ਬੈਰ ਭਾਇ ਪੇਖਿ ਪਰਛਾਹੀ ਕੂਪੰਤਰਿ ਪਰੈ,
ਸਿੰਘੁ ਦੁਰਮਤਿ ਲਾਗਿ ਦੁਬਿਧਾ ਕੈ ਜਾਨੀਐ ॥
ਗਊ ਸੁਤ ਅਨੇਕ ਏਕ ਸੰਗ ਹਿਲਿ ਮਿਲਿ ਰਹੈ,
ਸ੍ਵਾਨ ਆਨ ਦੇਖਤ ਬਿਰੁਧ ਜੁਧ ਠਾਨੀਐ ॥
ਗੁਰਮੁਖਿ ਮਨਮੁਖਿ ਚੰਦਨ ਅਉ ਬਾਂਸ ਬਿਧਿ,
ਬਰਨ ਕੇ ਦੋਖੀ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਉਨਮਾਨੀਐ ॥੪੯੩॥

Prī(i) bhāe pekhai pratibinb(u) chakaī jio nis(i),
gurmat(i) āpā āp chīn(i) paihchānīai.
Bair bhāe pekh(i) parchhāhī kūpantar(i) parai,
singh(u) durmat(i) lāg(i) dubidhā kai jānīai.
Gaū sut anek ek sang hil(i) mil(i0 rahai,
svān ān dekhat birudh judh ṭhānīai.
Gurmukh(i) manmukh(i) chandan au bāns bidh(i),
baran ke dokhī bikārī upkārī unmānīai.493.

Just as Ruddy sheldrake looks amorously at her shadow during moonlit nights believing it to be her beloved, so does a Sikh of the Guru recognises the existence of his dear Lord within him and engrosses himself in it.

Just as a lion sees his own shadow in the well and under the influence of his jealous feelings, considers it another lion and pounces upon it; similarly a *Manmukh* separated from his Guru due to his base wisdom is seen entangled in doubts.

Just as several calves of cow live together in harmony, so do the obedient sons (Sikhs) of the Guru live in love and brotherhood with each other. But a dog cannot stand another dog and fights with him. (So do the self-willed persons are ever ready to pick up quarrels with each other).

The behaviour of Guru-conscious and self-conscious persons is like sandalwood and bamboo. Evil persons fight with others and destroy themselves as bamboos set themselves on fire. On the contrary, virtuous people are seen doing good to their companions.

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ਜਉ ਕੋਊ ਬੁਲਾਵੈ ਕਹਿ ਸ੍ਵਾਨ ਮ੍ਰਿਗ ਸਰਪ ਕੈ,
ਸੁਨਤ ਰਿਸਾਇ ਧਾਇ ਗਾਰਿ ਮਾਰਿ ਦੀਜੀਐ ॥
ਸ੍ਵਾਨ ਸ੍ਵਾਮਿ ਕਾਮ ਲਾਗਿ ਜਾਮਨੀ ਜਾਗਤ ਰਹੈ,
ਨਾਦਹਿ ਸੁਨਾਇ ਮ੍ਰਿਗ ਪ੍ਰਾਨ ਹਾਨਿ ਕੀਜੀਐ ॥
ਧੁਨ ਮੰਤ੍ਰ ਪੜੈ ਸਰਪ ਅਰਪ ਦੇਤ ਤਨ ਮਨ,
ਦੰਤ ਹੰਤ ਹੋਤ ਗੋਤ ਲਾਜ ਗਹਿ ਲੀਜੀਐ ॥
ਮੋਹ ਨ ਭਗਤਿ ਭਾਵ ਸਬਦ ਸੁਰਤਿ ਹੀਨਿ,
ਗੁਰ ਉਪਦੇਸ ਬਿਨੁ ਧ੍ਰਿਗੁ ਜਗਿ ਜੀਜੀਐ ॥੪੯੪॥

Jau koū bulāvai kah(i) svān mrig sarap kai,
sunat risāe dhāe gār(i) mār(i) dījīai.
Svān svām(i) kām lāg(i) jāmnī jāgat rahai,
nādah(i) sunāe mrig prān hān(i) kījīai.
Dhun mantra paṛai sarap arap det tan man,
dant hant hot got lāj gah(i) lījīai.
Moh na bhagat(i) bhāv sabad surat(i) hīn(i),
gur updes bin(u) dhrig(u) jag(i) jījīai.494.

If a forgetful person is addressed by somebody as dog, animal or snake, he comes into rage and pounces on him as if he is going to kill him (Such a person is worst than these three species) because—

A dog remains watchful of his master throughout the night and serves him, and a deer goes to the extent of losing his life when it hears the musical sound of *Ghanda Herhā.*

Bewitched by the sound of snake charmer's flute and incantation of *Garud*, a snake surrenders himself to the charmer. The charmer breaks his fangs and invoking him with the name of his family, catches him.

He who has turned himself away from the True Guru cannot have dog-like love for his Master Lord. They are even bereft of enchantment of the music (unlike deer) and without the consecration of the True Guru's incantations, their living life in the world is condemnable.

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ਜੈਸੇ ਘਰਿ ਲਾਗੈ ਆਗਿ ਜਾਗਿ ਕੂਆ ਖੋਦਿਓ ਚਾਹੈ,
ਕਾਰਜੁ ਨ ਸਿਧਿ ਹੋਇ ਰੋਇ ਪਛੁਤਾਈਐ ॥
ਜੈਸੇ ਤਉ ਸੰਗ੍ਰਾਮ ਸਮੈ ਸੀਖਿਓ ਚਾਹੈ ਬੀਰ ਬਿਦਿਆ,
ਅਨਿਥਾ ਉਦਮ ਜੈਤ ਪਦਵੀ ਨ ਪਾਈਐ ॥
ਜੈਸੇ ਨਿਸਿ ਸੋਵਤ ਸੰਘਾਤੀ ਚਲਿ ਜਾਤਿ,
ਪਾਛੇ ਭੋਰ ਭਏ ਭਾਰ ਬਾਂਧ ਚਲੇ ਕਤ ਜਾਈਐ ॥
ਤੈਸੇ ਮਾਇਆ ਧੰਧ ਅੰਧ ਅਵਧਿ ਬਿਹਾਇ ਜਾਇ,
ਅੰਤ ਕਾਲ ਕੈਸੇ ਹਰਿ ਨਾਮ ਲਿਵ ਲਾਈਐ ॥੪੯੫॥

Jaise ghar(i) lāgai āg(i) jāg(i) kūā khodio chāhai,
kāraj(u) na sidh(i) hoe roe pachhutāīai.
Jaise tau saṅgrām samai sīkhio chāhai bīr bidiā,
anithā udam jait padvī na pāīai.
Jaise nis(i) sovat saṅghātī chal(i) jāt(i),
pāchhe bhor bhae bhār bāṅdh chale kat jāīai.
Taise māiā dhaṅdh aṅdh avadh(i) bihāe jāe,
aṅt kāl kaise har(i) nām liv lāīai.495.

Just as while sleeping, someone's house catches fire and he wakes up and starts digging well, he cannot succeed in putting off the fire. Instead, he then repents and cries.

Just as someone wants to learn the art of warfare when the battle is in progress, it is a futile effort. Victory cannot be achieved.

Just as a traveller goes to sleep at night and all his companions proceed further leaving him behind, then where will he go with all his luggage when the day breaks?

Similarly, an ignorant man entangled in worldly love and attachments, spends his life accumulating wealth. How can he engross his mind in the name of the Lord when he is on his last breaths?

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ਜੈਸੇ ਤਉ ਚਪਲ ਜਲ ਅੰਤਰਿ ਨ ਦੇਖੀਅਤਿ,
ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰਤਿਬਿੰਬ ਰਵਿ ਸਸਿ ਕੋ ॥
ਜੈਸੇ ਤਉ ਮਲੀਨ ਦਰਪਨ ਮੈ ਨ ਦੇਖੀਅਤਿ,
ਨਿਰਮਲ ਬਦਨ ਸਰੂਪ ਉਰਬਸਿ ਕੋ ॥
ਜੈਸੇ ਬਿਨੁ ਦੀਪ ਨ ਸਮੀਪ ਕੋ ਬਿਲੋਕੀਅਤ,
ਭਵਨ ਭਇਆਨ ਅੰਧਕਾਰ ਤ੍ਰਾਸ ਤਸ ਕੋ ॥
ਤੈਸੇ ਮਾਇਆ ਭਰਮ ਅਧਮ ਅਛਾਦਿਓ ਮਨੁ,
ਸਤਿਗੁਰ ਧਿਆਨ ਸੁਖ ਨਾਨ ਪ੍ਰੇਮ ਰਸ ਕੋ ॥੪੯੬॥

Jaise tau chapal jal antar(i) na dekhīat(i),
pūran pragās pratibinb rav(i) sas(i) ko.
Jaise tau malīn darpan mai na dekhīat(i),
nirmal badan sarūp urbas(i) ko.
Jaise bin(u) dīp na samīp ko bilokīat,
bhavan bhaiān andhkār trās tas ko.
Taise māiā bharam adham achhādio man(u),
sat(i)gur dhiān sukh nān prem ras ko.496.

Just as one cannot see full image of Sun or Moon in unstable and wavy water.

Just as one cannot see the complete beauty of the face of Urvashi the divine fairy in a dirty mirror.

Just as without the light of a lamp, one cannot even see a thing lying close by. A house in darkness looks scary and frightening beside fear of intrusion of thieves.

So is the mind entangled in the darkness of mammon (*maya*). An ignorant mind cannot enjoy the unique bliss of the contemplation of True Guru and meditation on Lord's name.

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ਜੈਸੇ ਏਕ ਸਮੈ ਦ੍ਰੁਮ ਸਫਲ ਸਪਤ੍ਰ ਪੁਨਿ,
ਏਕ ਸਮੈ ਫੂਲ ਫਲ ਪਤ੍ਰ ਗਿਰ ਜਾਤ ਹੈ ॥
ਸਰਿਤਾ ਸਲਿਲ ਜੈਸੇ ਕਬਹੂੰ ਸਮਾਨ ਬਹੈ,
ਕਬਹੂੰ ਅਥਾਹ ਅਤਿ ਪ੍ਰਬਲ ਦਿਖਾਤ ਹੈ ॥
ਏਕ ਸਮੈ ਜੈਸੇ ਹੀਰਾ ਹੋਤ ਜੀਰਨਾਂਬਰ ਮੈ,
ਏਕ ਸਮੈ ਕੰਚਨ ਜੜੇ ਜਗਮਗਾਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਰਾਜ ਕੁਆਰ ਜੋਗੀਸੁਰ ਹੈ,
ਮਾਇਆ-ਧਾਰੀ ਭਾਰੀ ਜੋਗ ਜੁਗਤਿ ਜੁਗਾਤ ਹੈ ॥੪੯੭॥

Jaise ek samai drum saphal sapatra pun(i),
ek samai phūl phal patra gir jāt hai.
Saritā salil jaise kab-hūṅ samān bahai,
kab-hūṅ athāh at(i) prabal dikhāt hai.
Ek samai jaise hīrā hot jīrnāṅbar mai,
ek samai kaṅchan jaṛe jagmagāt hai.
Taise gursikh rāj kuār jogīsur hai,
māiā-dhārī bhārī jog jugat(i) jugāt hai.497.

Just as a tree is full of fruits and leaves at one time and then at another time, all leaves, fruits etc. fall off.

Just as a stream flows calmly at a place but at another place it is rapid and noisy.

Just as a diamond is wrapped in a (silk) rag at one time but at another time, the same diamond is inlaid in gold and shines with its grandeur.

Similarly, an obedient Sikh of the Guru is a prince at one time and a supreme ascetic at another time. Even when he is wealthy, he still remains absorbed in the methods of realisation of the Lord.

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ਅਸਨ ਬਸਨ ਸੰਗ ਲੀਨੇ ਅਉ ਬਚਨ ਕੀਨੇ,
ਜਨਮ ਲੈ ਸਾਧ ਸੰਗਿ ਸ੍ਰੀ ਗੁਰ ਅਰਾਧਿ ਹੈ ॥
ਈਹਾਂ ਆਏ ਦਾਤਾ ਬਿਸਰਾਏ ਦਾਸੀ ਲਪਟਾਏ,
ਪੰਚ ਦੂਤ ਭੂਤ ਭ੍ਰਮ ਭ੍ਰਮਤ ਅਸਾਧਿ ਹੈ ॥
ਸਾਚੁ ਮਰਨੋ ਬਿਸਾਰ, ਜੀਵਨ ਮਿਥਿਆ ਸੰਸਾਰ,
ਸਮਝੈ ਨ ਜੀਤ ਹਾਰ ਸੁਪਨ ਸਮਾਧਿ ਹੈ ॥
ਅਉਸਰ ਹੁਇ ਹੈ ਬਿਤੀਤ, ਲੀਜੀਏ ਜਨੰਮ ਜੀਤ,
ਕੀਜੀਐ ਸਾਧ ਸੰਗਿ ਪ੍ਰੀਤਿ ਅਗਮ ਅਗਾਧਿ ਹੈ ॥੪੯੮॥

Asan basan saṅg līne au bachan kīne,
janam lai sādh saṅg(i) srī gur arādh(i) hai.
Īhāṅ āe dātā bisrāe dāsī lapṭāe,
paṅch dūt bhūt bhram bhramat asādh(i) hai.
Sāch(u) marno bisār, jīvan mithiā saṅsār,
samjhai na jīt hār supan samādh(i) hai.
Ausar hue hai bitīt, lījīe janaṅm jīt,
kījīai sādh saṅg(i) prīt(i) agam agādh(i) hai.498.

This human being brings his food and clothing from the Lord when he takes birth and he promises Him that he will keep company of noble souls and meditate on His name.

But once he comes to this world, he forsakes the all-giving God and gets enamored with His maid-servant—*māyā.* He then wanders in the dragon net of the five demons like lust, anger etc. There is no remedy for his escape.

A human being forgets this truth that the world is false and death is real. He does not understand what is beneficial to him and what causes him loss. Engrossing oneself in the worldly goods is sure defeat, while living life in the contemplation of the True Guru is undoubted victory. (Living in this world, a human being remains engrossed in materials which are no better than dreams.)

Therefore, O fellow being! the time of this life is passing by. You must win the game of life. Enjoin the holy gathering of saintly souls and develop your love for the infinite Lord.

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ਸਫਲ ਜਨੰਮੁ ਗੁਰ ਚਰਨ ਸਰਨਿ ਲਿਵ,
ਸਫਲ ਦ੍ਰਿਸਟਿ ਗੁਰ ਦਰਸੁ ਅਲੋਈਐ ॥
ਸਫਲ ਸੁਰਤਿ ਗੁਰ ਸਬਦ ਸੁਨਤ ਨਿਤ,
ਜਿਹਬਾ ਸਫਲ ਗੁਨਨਿਧਿ ਗੁਨ ਗੋਈਐ ॥
ਸਫਲ ਹਸਤ ਗੁਰ ਚਰਨ ਪੂਜਾ ਪ੍ਰਨਾਮ,
ਸਫਲ ਚਰਨ ਪਰਦਛਨਾ ਕੋ ਪੋਈਐ ॥
ਸੰਗਮ ਸਫਲ ਸਾਧ ਸੰਗਤਿ ਸਹਜ ਘਰਿ,
ਹਿਰਦਾ ਸਫਲ ਗੁਰਮਤਿ ਕੈ ਸਮੋਈਐ ॥੪੯੯॥

Saphal jannam(u) gur charan saran(i) liv,
saphal drist(i) gur dars(u) aloīai.
Saphal surat(i) gur sabad sunat nit,
jibbā saphal gun-nidh(i) gun goīai.
Saphal hast gur charan pūjā pranām,
Saphal charan pardachbnā ko poīai.
Sangam saphal sādh sangat(i) sahaj ghar(i),
hirdā saphal gurmat(i) kai samoīai.499.

Human life is successful if spent in the refuge of the True Guru remembering the Supreme Being. Vision of the eyes is purposeful if it has the desire to see Him.

Their hearing power is fruitful who hear that creative sound of the True Guru all the time. That tongue is blessed if it keeps on uttering the virtues of the Lord.

Hands are blessed if they serve the True Guru and keep on praying to Him at His feet. Those feet are blessed that keep moving circumambulating the True Guru.

Union with saintly congregation is blessed if it brings in a state of equipoise. The mind is blessed only when it imbibes the teachings of the True Guru.

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ਕਤ ਪੁਨਿ ਮਾਨਸ ਜਨਮੁ ਕਤ ਸਾਧ ਸੰਗ,
ਨਿਸਦਿਨ ਕੀਰਤਨ ਸਮੈ ਚਲਿ ਜਾਈਐ ॥
ਕਤ ਪੁਨਿ ਦ੍ਰਿਸਟਿ ਦਰਸ ਹੁਇ ਪਰਸਪਰ,
ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਸੇਵਾ ਲਿਵ ਲਾਈਐ ॥
ਕਤ ਪੁਨਿ ਰਾਗ ਨਾਦ ਬਾਦ ਸੰਗੀਤ ਰੀਤਿ,
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਧੁਨਿ ਸੁਨਿ ਪੁਨਿ ਗਾਈਐ ॥
ਕਤ ਪੁਨਿ ਕਰਿ ਕਿਰਤਾਸ ਲੇਖ ਮਸੁਵਾਨੀ,
ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਲਿਖਿ ਨਿਜ ਪਦੁ ਪਾਈਐ ॥੫੦੦॥

Kat pun(i) mānas janam(u) kat sādh saṅg,
nisdin kīrtan samai chal(i) jāīai.
Kat pun(i) drisṭ(i) daras hue parspar,
bhāvnī bhagat(i) bhāe sevā liv lāīai.
Kat pun(i) rāg nād bād saṅgīt rīt(i),
srī gur sabad dhun(i) sun(i) pun(i) gāīai.
Kat pun(i) kar(i) kirtās lekh masuvānī,
srī gur sabad likh(i) nij pad(u) pāīai.500.

After wandering through eighty-four lakh species, we are blessed with this human birth. If we miss this opportunity, when will we get it again and when will we enjoy the company of the saintly persons ? Therefore, we should attend the holy congregation day and night.

When will I have face to face glimpse of the True Guru and receive His grace ? Therefore I should engross my mind in the loving worship and devotion of the Lord.

When will I get the opportunity of listening to the divine compositions of the True Guru in the accompaniment of musical instruments and sung in the classical mode of singing ? Therefore I must find all possible occasions to hear and sing the praises of the True Guru.

When will I get a chance to write the name of the Lord on the paper-like mind with the conscious-like ink ? Therefore I should write the True Guru blessed word on the paper-like heart and reach the self-realisation (through constant meditation).

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ਜੈਸੇ ਤਉ ਪਲਾਸ ਪਤ੍ਰ ਨਾਗਬੇਲ ਮੇਲ ਭਏ,
ਪਹੁਚਤ ਕਰਿ ਨਰਪਤਿ ਜਗ ਜਾਨੀਐ॥
ਜੈਸੇ ਤਉ ਕੁਚੀਲ ਨੀਲ ਬਰਨੁ ਬਰਨ ਬਿਖੈ,
ਹੀਰ ਚੀਰ ਸੰਗਿ ਨਿਰਦੋਖ ਉਨਮਾਨੀਐ॥
ਸਾਲਗ੍ਰਾਮ ਸੇਵਾ ਸਮੈ ਮਹਾ ਅਪਵਿਤ੍ਰ ਸੰਖ,
ਪਰਮ ਪਵਿਤ੍ਰ ਜਗ ਭੋਗ ਬਿਖੈ ਆਨੀਐ॥
ਤੈਸੇ ਮਮ ਕਾਗ ਸਾਧ ਸੰਗਤਿ ਮਰਾਲ ਮਾਲ,
ਮਾਰ ਨ ਉਠਾਵਤ ਗਾਵਤ ਗੁਰ-ਬਾਨੀਐ॥੫੦੧॥

Jaise tau palās patra nāgbel mel bhae,
pahuchat kar(i) narpat(i) jag jānīai.
Jaise tau kuchīl nīl baran(u) baran bikhai,
hīr chīr saṅg(i) nirdokh unmānīai.
Sālagrām sevā samai mahā apvitra saṅkh,
param pavitra jag bhog bikhai ānīai.
Taise mam kāg sādh saṅgat(i) marāl māl,
mār na uṭhāvat gāvat gur-bānīai.501.

Just as a meritless leaf of Butea frondosa when enjoins a betel leaf can reach the hands of the king and this is known the world over.

Just as blue colour is regarded dirty amongst all the colours, but a dress of that colour when enjoins a diamond is considered flawless and unadulterated.

Just as a conch is high by impious, being the skeleton of a sea worm, but its sounding at the time of worship of idols, distribution of consecrated offerings and holding of *yag* is considered supreme and sacred.

Similarly, a congregation of saintly persons in the presence of True Guru is an assembly of swans where I, person of crow- like temperament indulging in singing of *Gurbani* not turned out and away.

ਜੈਸੇ ਜਲ ਮਧਿ ਮੀਨ ਮਹਿਮਾ ਨ ਜਾਨੈ ਪੁਨਿ,
ਜਲ ਬਿਨੁ ਤਲਫ ਤਲਫ ਮਰਿ ਜਾਤ ਹੈ ॥
ਜੈਸੇ ਬਨ ਬਸਤ ਮਹਾਤਮੈ ਨ ਜਾਨੈ ਪੁਨਿ,
ਪਰ-ਬਸ ਭਏ ਖਗ ਮ੍ਰਿਗ ਅਕੁਲਾਤ ਹੈ ॥
ਜੈਸੇ ਪ੍ਰਿਅ ਸੰਗਮ ਕੈ ਸੁਖਹਿ ਨ ਜਾਨੈ ਤ੍ਰਿਆ,
ਬਿਛੁਰਤ ਬਿਰਹ ਬ੍ਰਿਥਾ ਕੈ ਬਿਲਲਾਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਤਮਾ ਅਚੇਤ,
ਅੰਤਰੁ ਪਰਤ ਸਿਮਰਤ ਪਛੁਤਾਤ ਹੈ ॥੫੦੨॥

Jaise jal madh(i) mīn mahimā na jānai pun(i),
jal bin(u) talaph talaph mar(i) jāt hai.
Jaise ban basat mahātamai na jānai pun(i),
par-bas bhae khag mrig akulāt hai.
Jaise pria saṅgam kai sukhah(i) na jānai triā,
bichhurat birah brithā kai bil-lāt hai.
Taise gur charan saran(i) ātmā achet,
aṅtar(u) parat simrat pachhutāt hai.502.

Just as a fish does not understand the importance of water while swimming in it but she realises its importance when separated from it and dies yearning for a re-union.

Just as a deer and a bird living in a jungle do not realize its importance but realises its significance when caught and put in a cage by the hunter and wail for going back to the jungle.

Just as a wife does not appreciate the importance of staying with her husband when together but comes to her senses when separated from her husband. She wails and cries due to pangs of separation from him.

Similarly, a seeker living in the refuge of the True Guru remains oblivious of the greatness of Guru. But when separated from Him, repents and laments.

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ਭਗਤ ਵਛਲ ਸੁਨਿ ਹੋਤ ਨਿਰਾਸ ਰਿਦੈ,
ਪਤਿਤ ਪਾਵਨ ਸੁਨਿ ਆਸਾ ਉਰਧਾਰਿ ਹੌਂ ॥
ਅੰਤਰਜਾਮੀ ਸੁਨਿ ਕੰਪਤ ਹੌਂ ਅੰਤਰਗਤਿ,
ਦੀਨ ਕੋ ਦਇਆਲ ਸੁਨਿ ਭੈ ਭ੍ਰਮ ਟਾਰਿ ਹੌਂ ॥
ਜਲਧਰ ਸੰਗਮ ਕੈ ਅਫਲ ਸੇਂਬਲ ਦ੍ਰੁਮ,
ਚੰਦਨ ਸੁਗੰਧ ਸਨਬੰਧ ਮਲਗਾਰ ਹੌਂ ॥
ਅਪਨੀ ਕਰਨੀ ਕਰਿ ਨਰਕ ਹੂੰ ਨ ਪਾਵਉ ਠਉਰ,
ਤੁਮਰੇ ਬਿਰਦ ਕਰਿ ਆਸਰੋ ਸਮ੍ਹਾਰ ਹੌਂ ॥੫੦੩॥

Bhagat vachhal sun(i) hot nirās ridai,
patit pāvan sun(i) āsā urdhār(i) hauṅ.
Aṅtarjāmī sun(i) kaṅpat hau aṅtargat(i),
dīn ko daiāl sun(i) bhai bhram ṭār(i) hauṅ.
Jaldhar saṅgam kai aphal seṅbal drum,
chaṅdan sugaṅdh sanbaṅdh malgār hauṅ.
apnī karnī kar(i) narak hūṅ na pāvau ṭhaur;
tumre birad kar(i) āsro sambār hauṅ.503.

O Lord, when I hear that you are beloved of those who worship you all the time, I, who is bereft of your worship become sad and disappointed. But on hearing that you forgive sinners and make them pious, a ray of hope kindles in my heart.

I, the evil-doer, when hear that you are knower of innate feelings and thoughts of everyone, I tremble within. But hearing that you are clement on poor and destitutes, I shed all my fears.

Just as a silk cotton tree (Bombax heptaphylum) is well spread and high, it does not bear any flower or fruit even during rainy season, but when brought closer to sandalwood tree becomes equally fragrant. So does an egoistic person coming into contact with sandalwood-like True Guru become an obedient and Guru-loving person.

Because of my ill deeds, I cannot find a place even in hell. But I am leaning and depending upon your character of merciful, benevolent, clement, and corrector of the evil-doers.

ਜਉ ਹਮ ਅਧਮ ਕਰਮ ਕੈ ਪਤਿਤ ਭਏ,
ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮ ਪ੍ਰਗਟਾਇਓ ਹੈ॥
ਜਉ ਭਏ ਦੁਖਿਤ ਅਰੁ ਦੀਨ ਪਰਚੀਨ ਲਗਿ,
ਦੀਨ ਦੁਖ ਭੰਜਨ ਬਿਰਦੁ ਬਿਰਦਾਇਓ ਹੈ॥
ਜਉ ਗ੍ਰਸੇ ਅਰਕ-ਸੁਤ ਨਰਕ ਨਿਵਾਸੀ ਭਏ,
ਨਰਕ ਨਿਵਾਰਨ ਜਗਤ ਜਸੁ ਗਾਇਓ ਹੈ॥
ਗੁਨ ਕੀਏ ਗੁਨ ਸਭ ਕੋਊ ਕਰੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ,
ਅਵਗੁਨ ਕੀਏ ਗੁਨ ਤੋਹੀ ਬਨਿ ਆਇਓ ਹੈ ॥੫੦੪॥

Jau ham adham karam kai patit bhae,
patit pāvan prabh nām pragāṭio hai.
Jau bhae dukhit ar(u) dīn parchīn lag(i),
dīn dukh bhañjan birad(u) birdāio hai.
Jau grase arak-sut narak nivāsī bhae,
narak nivāran jagat jas(u) gāio hai.
Gun kīe gun sabh koū karai kripā nidhān,
avgun kīe gun tohī ban(i) āio hai.504.

If we have fallen from your favour due to our evil and unrighteous deeds, then O Lord ! You have made known that You bless the sinners with Your grace and make them good and pious.

If we are suffering due to our ill deeds and sins of the previous births, then O Lord ! You have made it conspicuous that You dispel the sufferings of the poor and destitudes.

If we are in the grip of the angels of death and become deserving of a life in hell because of our bad and evil deeds, then O Lord ! The whole world is singing Your paeans that You are the liberator of all from the vagaries of hell.

O store house of clemency ! One who does good to others begets good in returns. But doing good to low and evil doers like us behoves only You. (You alone can bless and forgive the sins and evil deeds of all).

ਜੈਸੇ ਤਉ ਅਰੋਗ ਭੋਗ ਭੋਗਵੈ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਬ੍ਰਿਥਾਵੰਤ ਖਾਨਿ ਪਾਨਿ ਰਿਦੈ ਨ ਹਿਤਾਵਈ॥
ਜੈਸੇ ਮਹਖੀ ਸਹਨ ਸੀਲ ਕੈ ਧੀਰਜ ਧੁਜਾ,
ਅਜਿਆ ਮੈ ਤਨਕ ਕਲੇਜੋ ਨ ਸਮਾਵਈ॥
ਜੈਸੇ ਜਉਹਰੀ ਬਿਸਾਹੈ ਵੇਚੇ ਹੀਰਾ ਮਾਨਕਾਦਿ,
ਰੰਕ ਪੈ ਨ ਰਾਖਿਓ ਪਰੈ ਜੋਗ ਨ ਜੁਗਾਵਈ॥
ਤੈਸੇ ਗੁਰ ਪਰਚੇ ਪਵਿਤ੍ਰ ਹੈ ਪੂਜਾ ਪ੍ਰਸਾਦਿ,
ਅਪਚੁ ਅਪਰਚੇ ਦੁਸਹਿ ਦੁਖ ਪਾਵਈ॥੫੦੫॥

Jaise tau arog bhog bhogvai nānā prakār,
brithāvaṅt khān(i) pān(i) ridai na hitāvaī.
Jaise mahkhī sahan sīl kai dhīraj dhujā,
ajiā mai tanak kalejo na samāvaī.
Jaise jauharī bisāhai veche hīrā mānakād(i),
raṅk pai na rākhio parai jog na jugāvaī.
Taise gur parche pavitra hai pūjā prasād(i),
apach(u) aparche dusah(i) dukh pāvaī.505.

Just as a healthy person eats many types of dishes and eatables but a sick man does not like eating any of them.

Just as a buffalo, because of its tolerance is known to have great patience but a goat on the other hand does not have even a fraction of that patience.

Just as a jeweller trades in diamonds and precious stones but no valuable diamond can be kept with a pauper since he does not have the ability to keep such expensive item.

Similarly, a devotee who remains engaged in the service and remembrance of the Lord, eating the offerings and consecrated food for him is justified. But he who is far removed from obeying the command of the Guru cannot consume the worship offerings. Consuming it is difficult and one who eats it, suffers.

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ਜੈਸੇ ਬਿਖੁ ਤਨਕ ਹੀ ਖਾਤ ਮਰਿ ਜਾਤਿ ਤਾਤ,
ਗਾਤਿ ਮੁਰਝਾਤ ਪ੍ਰਤਿਪਾਲੀ ਬਰਖਨ ਕੀ ॥
ਮਹਿਖੀ ਦੁਹਾਇ ਦੂਧ ਰਾਖੀਐ ਭਾਂਜਨ ਭਰਿ,
ਪਰਤਿ ਕਾਂਜੀ ਕੀ ਬੂੰਦ ਬਾਦਿ ਨ ਰਖਨ ਕੀ ॥
ਜੈਸੇ ਕੋਟਿ ਭਾਰਿ ਤੂਲਿ ਰੰਚਕ ਚਿਨਗ ਪਰੇ,
ਹੋਤ ਭਸਮਾਤ ਛਿਨ ਮੈ ਅਕਰਖਨ ਕੀ ॥
ਤੈਸੇ ਪਰ-ਤਨ ਪਰ-ਧਨ ਦੂਖਨਾ ਬਿਕਾਰ ਕੀਏ,
ਹਰੈ ਨਿਧਿ ਸੁਕ੍ਰਿਤ ਸਹਜ ਹਰਖਨ ਕੀ ॥੫੦੬॥

Jaise bikh(u) tanak hī khāt mar(i) jāt(i) tāt,
gāt(i) murjhāt pratipālī barkhan kī.
Mahikhī duhāe dūdh rākhīai bhānjan bhar(i),
parat(i) kānjī kī būnd bād(i) na rakhan kī.
Jaise koṭ(i) bhār(i) tūl(i) ranchak chinag pare,
hot bhasmāt chhin mai akarkhan kī.
Taise par-tan par-dhan dūkhnā bikār kīe,
harai nidh(i) sukrit sahaj harkhan kī.506.

Just as by taking a very small quantity of poison, one dies instantly, destroying the body that had been reared and sustained over many years.

Just as a can of milk of buffalo contaminated with a drop of citric acid becomes useless and not worth keeping.

Just as a spark of fire can burn millions of bales of cotton in a short time.

Similarly, the vices and sins that one acquires by associating oneself with other's wealth and beauty, one loses the much valuable commodity of happiness, good deeds and peace.

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ਚੰਦਨ ਸਮੀਪ ਬਸਿ ਬਾਂਸ ਮਹਿਮਾ ਨ ਜਾਨੀ,
ਆਨ ਦ੍ਰੁਮ ਦੂਰਹੁ ਭਏ ਬਾਸਨ ਕੈ ਬੋਹੇ ਹੈ ॥
ਦਾਦਰ ਸਰੋਵਰ ਮੈ ਜਾਨੀ ਨ ਕਮਲ ਗਤਿ,
ਮਧੁਕਰ ਮਨ ਮਕਰੰਦ ਕੈ ਬਿਮੋਹੇ ਹੈ ॥
ਤੀਰਥ ਬਸਤ ਬਗੁ ਮਰਮੁ ਨ ਜਾਨਿਓ ਕਛੁ,
ਸਰਧਾ ਕੈ ਜਾਤ੍ਰਾ ਹੇਤ ਜਾਤ੍ਰੀ ਜਨ ਸੋਹੇ ਹੈ ॥
ਨਿਕਟ ਬਸਤ ਮਮ ਗੁਰ ਉਪਦੇਸ ਹੀਨ,
ਦੂਰੰਤਰਿ ਸਿਖਿ ਉਰ ਅੰਤਰਿ ਲੈ ਪੋਹੇ ਹੈ ॥੫੦੭॥

Chandan samīp bas(i) bāṅs mahimā nā jānī,
ān drum dūroh bhae bāsan kai bohe hai.
Dādar sarovar mai jānī na kamal gat(i),
madhukar man makrand kai bimohe hai.
Tīrath basat bag(u) maram(u) na jānio kachhu.
sardhā kai jātrā het jātrī jan sohe hai.
Nikaṭ basat mam gur updes hīn,
durantar(i) sikh(i) ur antar lai pohe hai.507.

Even while living in the close proximity of sandalwood, a bamboo has not appreciated its characteristic of spreading its fragrance whereas other trees become equally fragrant despite their distance from it.

Staying in a pond, a frog has never appreciated the characteristics of a lotus flower whereas a bumble bee is eternally attracted to its sweet smell even while staying far away from it.

A heron staying at holy places do not realise the spiritual importance of these places of pilgrimage whereas devoted travellers earn a good name for themselves on their return from there.

Similarly, like bamboo, frog and heron, I am devoid of practicing Guru's teachings despite the fact that I live near my Guru. On the contrary Sikhs residing far off acquire Guru's wisdom and lodge it in their heart to practice on.

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ਜੈਸੇ ਪਰ ਦਾਰਾ ਕੋ ਦਰਸੁ ਦ੍ਰਿਗ ਦੇਖਿਓ ਚਾਹੈ,
ਤੈਸੇ ਗੁਰ ਦਰਸਨ ਦੇਖਤ ਹੈ ਨ ਚਾਹ ਕੈ ॥
ਜੈਸੇ ਪਰ ਨਿੰਦਾ ਸੁਨੈ ਸਾਵਧਾਨ ਸੁਰਤਿ ਕੈ,
ਤੈਸੋ ਗੁਰ ਸਬਦ ਸੁਨੈ ਨ ਉਤਸਾਹ ਕੈ ॥
ਜੈਸੇ ਪਰ ਦਰਬ ਹਰਨ ਕਉ ਚਰਨ ਧਾਵੈ,
ਤੈਸੇ ਕੀਰਤਨ ਸਾਧ ਸੰਗਤਿ ਨ ਉਮਾਹ ਕੈ ॥
ਉਲੂ ਕਾਗ ਨਾਗਿ ਧਿਆਨ ਖਾਨ ਪਾਨ ਕਉ ਨ ਜਾਨੈ,
ਊਚ ਪਦੁ ਪਾਵੈ ਨਹੀ, ਨੀਚ ਪਦੁ ਗਾਹਕੈ ॥੫੦੮॥

Jaise par dārā ko daras(u) drig dekhio chāhai,
taise gur darsan dekhat hai na chāh kai.
Jaise par nindā sunai sāvdhān surat(i) kai,
taiso gur sabad sunai na utsāh kai.
Jaise par darab haran kau charan dhāvai,
taise kīrtan sādh sangat(i) na umāh kai.
Ulū kāg nāg(i) dhiān khān pān kau na jānai,
ūch pad(u) pāvai nahī, nīch pad(u) gāhkai.508.

Just as a forgetful person does not desire a glimpse of his Guru with the same intensity that he uses his eyes to ogle at other women.

Just as a worldly man listens to the slander of other persons very attentively, he does not listen to the divine words of Guru with same fondness.

Just as a person greedy of wealth walks a distance to cheat another person of his hard earned money, he does not show the same enthusiasm of going to the divine congregation to listen to the adulations of Almighty.

Like an owl, I do not know the value of radiance of True Guru, like a crow am not aware of the sweet smelling traits of the True Guru nor do I know the relishment of the elixir-like *Naam* just as a she snake is unaware of the elixir- like milk. Thus I cannot reach the high spiritual state because having been involved in inferior deeds I have become low of status.

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ਜੈਸੇ ਰੈਨਿ ਸਮੈ ਸਬ ਲੋਗ ਮੈ ਸੰਜੋਗ ਭੋਗ,
ਚਕਈ ਬਿਓਗ ਸੋਗ ਭਾਗ ਹੀਨ ਜਾਨੀਐ ॥
ਜੈਸੇ ਦਿਨਕਰਿ ਕੈ ਉਦੋਤਿ ਜੋਤਿ ਜਗਮਗ,
ਉਲੂ ਅੰਧ ਕੰਧ ਪਰਚੀਨ ਉਨਮਾਨੀਐ ॥
ਸਰਵਰ ਸਰਿਤਾ ਸਮੁੰਦਰ ਜਲ ਪੂਰਨ ਹੈ,
ਤ੍ਰਿਖਾਵੰਤ ਚਾਤ੍ਰਿਕ ਰਹਤ ਬਕਬਾਨੀਐ ॥
ਤੈਸੇ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਸਕਲ ਸੰਸਾਰੁ ਤਰਿਓ,
ਮੋਹਿ ਅਪਰਾਧੀ ਅਪਰਾਧਨ ਬਿਹਾਨੀਐ ॥੫੦੯॥

Jaise rain(i) samai sab log mai sanjog bhog,
chakaī biog sog bhāg hīn jānīai.
Jaise dinkar(i) kai udot(i) jot(i) jagmag,
ulū andh kandh parchīn unmānīai.
Sarvar saritā samundar jal pūran hai,
trikhāvant chātrik rahat bakbānīai.
Taise mil(i) sādh sang(i) sakal sansār(u) tario,
mohe aprādhī aprādhan bihānīai.509.

Just as everyone enjoys the company of their dear ones at night, but a ruddy sheldrake is considered unfortunate having been separated from its beloved.

Just as sunrise brightens up the place but an owl is seen hidden in dark allays and walls.

Ponds, streams and oceans are seen to be full to the brim with water, but longing for rain, a rain-bird remains thirsty and keeps wailing and crying for that *Swati* drop.

Similarly by associating themselves with the congregation of the True Guru, the whole world is sailing across the worldly ocean but I, the sinner is spending all his life in evil deeds and vices.

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ਜੈਸੇ ਫਲ ਫੂਲਹਿ ਲੈ ਜਾਇ ਬਨਰਾਇ ਪ੍ਰਤਿ,
ਕਰੈ ਅਭਿਮਾਨੁ ਕਹੋ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ ॥
ਜੈਸੇ ਮੁਕਤਾਹਲ ਸਮੁੰਦ੍ਰਹਿ ਦਿਖਾਵੈ ਜਾਇ,
ਬਾਰ ਬਾਰ ਹੀ ਸਰਾਹੈ ਸੋਭਾ ਤਉ ਨ ਪਾਵੈ ਜੀ ॥
ਜੈਸੇ ਕਨੀ ਕੰਚਨ ਸੁਮੇਰ ਸਨਮੁਖ ਰਾਖਿ,
ਮਨ ਮੈ ਗਰਬੁ ਕਰੈ ਬਾਵਰੋ ਕਹਾਵੈ ਜੀ ॥
ਤੈਸੇ ਗਿਆਨ ਧਿਆਨ ਠਾਨਿ ਪ੍ਰਾਨ ਦੈ ਰੀਝਾਇਓ ਚਾਹੈ,
ਪ੍ਰਾਨਪਤਿ ਸਤਿਗੁਰ ਕੈਸੇ ਕੈ ਰੀਝਾਵੈ ਜੀ ॥੫੧੦॥

Jaise phal phūlah(i) lai jāe banrāe prat(i),
karai abhimān(u) kaho kaise ban(i) āvai jī.
Jaise muktāhal samundrah(i) dikhāvai jāe,
bār bār hī sarāhai sobhā tau na pāvai jī.
Jaise kanī kanchan sumer sanmukh rākh(i),
man mai garab(u) karai bāvro kahāvai jī.
Taise giān dhiān ṭhān(i) prān dai rījhāio chāhai,
prānpat(i) sat(i)gur kaise kai rījhāvai jī.510.

Just as someone takes a handful of fruits and flowers to present it to the king of the jungle where fruits and flowers abound, and then feels proud of his present, how can he be liked?

Just as someone takes a handful of pearls to the treasure-house of pearls—ocean, and praises his pearls again and again, he does not earn any appreciation.

Just as someone presents a small piece of gold nugget to *Sumer* mountain (the home of gold) and feels proud of his gold, he would be called a fool.

Similarly if someone talks of knowledge and contemplations and pretends to surrender himself with a view to please and entice the True Guru, he cannot succeed in his nefarious designs of pleasing the True Guru—the master of all life.

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ਜੈਸੇ ਚੋਆ ਚੰਦਨ ਅਉ ਧਾਨ ਪਾਨ ਬੇਚਨ ਕਉ,
ਪੂਰਬ ਦਿਸਾ ਲੈ ਜਾਇ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ॥
ਪਛਮ ਦਿਸਾ ਦਾਖ ਦਾਰਮ ਲੈ ਜਾਇ ਜੈਸੇ,
ਮ੍ਰਿਗ-ਮਦ ਕੇਸਰ ਲੈ ਉਤਰਹਿ ਧਾਵੈ ਜੀ॥
ਦਖਨ ਦਿਸਾ ਲੈ ਜਾਇ ਲਾਇਚੀ ਲਵੰਗ ਲਾਦਿ,
ਬਾਦਿ ਆਸਾ ਉਦਮ ਹੈ ਬਿੜਤੋ ਨ ਪਾਵੈ ਜੀ॥
ਤੈਸੇ ਗੁਨ ਨਿਧਿ ਗੁਰ ਸਾਗਰ ਕੈ ਬਿਦਿਮਾਨ,
ਗਿਆਨ ਗੁਨ ਪ੍ਰਗਟਿ ਕੈ ਬਾਵਰੋ ਕਹਾਵੈ ਜੀ॥੫੧੧॥

Jaise choā chandan au dhān pān bechan kau,
pūrab disā lai jāe kaise ban(i) āvai jī.
pachham disā dākh dāram lai jāe jaise,
mrig-mad kesar lai utrah(i) dhāvai jī.
dakhan disā lai jāe lāichī lavang lād(i),
bād(i) āsā udam hai birto na pāvai jī.
Taise gun nidh(i) gur sāgar kai bid(i)mān,
giān gun pragat(i) kai bāvro kahāvai jī.511.

Just as someone takes the products grown in the East like rice, betel, sandalwood to sell there, he cannot gain anything in their trading.

Just as someone takes the products grown in the West like grapes and pomegranates, and those commodities grown in the North like saffron and musk to the West and North respectively, what gain does he get out of such trading?

Just as someone takes commodities like cardamom and clove to South where these are grown, all his efforts of earning any profit would be futile.

Similarly if someone tries to display his traits and knowledge before the True Guru who Himself is ocean of knowledge and divine traits, such a person will be called a fool.

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ਚਲਨੀ ਮੈ ਜੈਸੇ ਦੇਖੀਅਤ ਹੈ ਅਨੇਕ ਛਿਦ੍ਰ,
ਕਰੈ ਕਰਵਾ ਕੀ ਨਿੰਦਾ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ ॥
ਬਿਰਖ ਬਬੂਰ ਭਰਪੂਰ ਬਹੁ ਸੂਰਨ ਸੈ,
ਕਮਲੈ ਕਟੀਲੋ ਕਹੈ ਕਾਹੂ ਨ ਸੁਖਾਵੈ ਜੀ ॥
ਜੈਸੇ ਉਪਹਾਸੁ ਕਰੈ ਬਾਇਸੁ ਮਰਾਲ ਪ੍ਰਤਿ,
ਛਾਡਿ ਮੁਕਤਾਹਲ ਦ੍ਰੁਗੰਧ ਲਿਵ ਲਾਵੈ ਜੀ ॥
ਤੈਸੇ ਹਉ ਮਹਾ ਅਪ੍ਰਾਧੀ ਅਪਰਾਧ ਭਇਓ,
ਸਕਲ ਸੰਸਾਰ ਕੋ ਬਿਕਾਰ ਮੋਹਿ ਭਾਵੈ ਜੀ ॥੫੧੨॥

Chalnī mai jaise dekhīat hai anek chhidra,
karai karvā kī nindā kaise ban(i) āvai jī.
Birakh babūr bharpūr bahu sūran sai,
kamlai kaṭīlo kahai kāhū na sukhāvai jī.
Jaise up-hās(u) karai bāis(u) marāl prat(i),
chhāḍ(i) muktāhal drugandh liv lāvai jī.
Taise hau mahā aprādhī aprādh bhaio,
sakal sansār ko bikār mohe bhāvai jī.512.

Just as a sieve has so many holes and if it slanders an earthen pot, then how can it be respected.

Just as an acacia tree which is full of thorns call a lotus flower thorny, this allegation will not be appreciated by anyone.

Just as leaving pearls, a filth-eating crow cracks a joke on swan, the eater of pearls of lake Mansarover, this is nothing but his dirtiness.

Similarly sin-filled I, am a big sinner. The sin of slandering the whole world pleases me.

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ਆਪਦਾ ਅਧੀਨ ਜੈਸੇ ਦੁਖਿਤ ਦੁਹਾਗਨਿ ਕੌ,
ਸਹਜਿ ਸੁਹਾਗ ਨ ਸੁਹਾਗਨਿ ਕੋ ਭਾਵਈ॥
ਬਿਰਹਨੀ ਬਿਰਹ ਬਿਓਗ ਮੈ ਸੰਜੋਗਨਿ ਕੋ,
ਸੁੰਦਰ ਸਿੰਗਾਰ ਅਧਿਕਾਰੁ ਨ ਸੁਹਾਵਈ॥
ਜੈਸੇ ਤਨ ਮਾਂਝਿ ਬਾਂਝਿ ਰੋਗ ਸੋਗ ਸੰਸੋ ਸ੍ਰਮ,
ਸਉਤ ਕੋ ਸੁਤਹਿ ਪੇਖਿ ਮਹਾਂ ਦੁਖ ਪਾਵਈ॥
ਤੈਸੇ ਪਰ-ਤਨ ਧਨ ਦੂਖਨ ਤ੍ਰਿਦੋਖ ਮਮ,
ਸਾਧਨ ਕੋ ਸੁਕ੍ਰਿਤ ਨ ਹਿਰਦੈ ਹਿਤਾਵਈ॥੫੧੩॥

Āpadā adhīn jaise dukhit duhāgan(i) ko,
sahaj(i) suhāg na suhāgan(i) ko bhāvaī.
Birhanī birah biog mai sañjogan(i) ko,
suñdar singār adhikār(u) na suhāvaī.
Jaise tan māñjh(i) bāñjh(i) rog sog sañso sram,
saut ko sutah(i) pekh(i) mahāñ dukh pāvaī.
Taise par-tan dhan dūkhan tridokh mam,
sādhan ko sukrit na hirdai hitāvaī.513.

Just as a distressed, divorced woman cannot bear to see or tolerate the loving and happy union of another woman with her husband,

Just as a woman separated from her husband and bearing the pangs of separation cannot tolerate the embellishments of another woman who is united with her husband,

Just as a distressed and fatigued woman suffering from her inability to bear a child feels much distressed on seeing the son of her co-wife,

Similarly I am infested with three chronic ailments—namely other's women, other's wealth and slander. And that is why praise of the devoted and loving Sikhs of the True Guru does not please me.

ਜਲ ਸੈ ਨਿਕਾਸਿ ਮੀਨੁ ਰਾਖੀਐ ਪਟੰਬਰ ਮੈ,
ਬਿਨੁ ਜਲ ਤਲਫ ਤਜਤ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਹੈ ॥
ਬਨ ਸੈ ਪਕਰਿ ਪੰਛੀ ਪਿੰਜਰੀ ਮੈ ਰਾਖੀਐ ਤਉ,
ਬਿਨੁ ਬਨ ਮਨ ਉਨਮਨੋਂ ਉਨਮਾਨ ਹੈ ॥
ਭਾਮਨੀ ਭਤਾਰਿ ਬਿਛੁਰਤ ਅਤਿ ਛੀਨ ਦੀਨ,
ਬਿਲਖ ਬਦਨ ਤਾਹਿ ਭਵਨ ਭਇਆਨ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਬਿਛੁਰਤ ਸਾਧ ਸੰਗਤਿ ਸੈ,
ਜੀਵਨ ਜਤਨ ਬਿਨੁ ਸੰਗਤਿ ਨ ਆਨ ਹੈ ॥੫੧੪॥

Jal sai nikās(i) mīn(u) rākhīai paṭanbar mai,
bin(u) jal talaph tajat pria prān hai.
Ban sai pakar(i) panchhī pinjrī mai rākhīai tau,
bin(u) ban man unmano unmān hai.
Bhāmanī bhatār(i) bichhurat at(i) chhīn dīn,
bilakh badan tāhe bhavan bhaiān hai.
Taise gursikh bichhurat sādh sangat(i) sai,
jīvan jatan bin(u) sangat(i) na ān hai.514.

A fish removed from water, though kept in silk cloth yet dies having been separated from her beloved water.

Just as a bird is caught from the jungle and put in a beautiful cage with very delicious food, his mind is seen to be restless without the freedom of the jungle.

Just as a pretty woman becomes weak and grieved on separation from her husband. Her face looks perplexed and confused and she feels scared of her own home.

Similarly separated from the saintly congregation of the True Guru, a Sikh of the Guru wails, tosses and turns, feels miserable and perplexed. Without the company of saintly souls of the True Guru, he has no other aim in life.

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ਜੈਸੇ ਟੂਟੇ ਨਾਗ-ਬੇਲ ਸੈ ਬਿਦੇਸ ਜਾਤਿ,
ਸਲਿਲ ਸੰਜੋਗ ਚਿਰੰਕਾਲ ਜੁਗਵਤ ਹੈ ॥
ਜੈਸੇ ਕੂੰਜ ਬਚਰਾ ਤਿਆਗਿ ਦਿਸੰਤਰਿ ਜਾਤਿ,
ਸਿਮਰਤ ਚਿਤਿ ਨਿਰਬਿਘਨ ਰਹਤ ਹੈ ॥
ਗੰਗੋਦਿਕ ਜੈਸੇ ਭਰਿ ਭਾਂਜਨ ਲੈ ਜਾਤਿ ਜਾਤ੍ਰੀ,
ਸੁਜਸੁ ਅਧਾਰ ਨਿਰਮਲ ਨਿਬਹਤ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਅੰਤਰਿ ਸਿਖ,
ਸਬਦੁ ਸੰਗੀਤ ਗੁਰ ਧਿਆਨ ਕੈ ਜੀਅਤ ਹੈ ॥੫੧੫॥

Jaise ṭūṭe nāg-bel sai bides jāt(i),
salil sañjog chirañkāl jugvat hai.
Jaise kūñj bachrā tiāg(i) disañtar(i) jāt(i),
simrat chit(i) nirbighan rahat hai.
Gañgodik jaise bhar(i) bhāñjan lai jāt(i) jātrī,
sujas(u) adhār nirmal nib-hat hai.
Taise gur charan saran(i) añtar(i) sikh,
sabad(u) sañgīt gurdhiān kai jīat hai.515.

Just as betel leaves plucked from the creeper are sent to distant places and if kept in damp cloth remain useful for long,

Just as a crane deposits her young ones and fly out to distant land but always remember them in her mind as a result of which they remain alive and grow,

Just as travellers carry water of river Ganges in their container, and being of superior disposition it stays good for long,

Similarly if a Sikh of the True Guru somehow get separated from his Guru, he remains invigorated by virtue of holy congregation, meditation on His name and contemplating and focusing his mind in the holy feet of his True Guru.

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ਜੈਸੇ ਬਿਨੁ ਪਵਨ ਕਵਨ ਗੁਨ ਚੰਦਨ ਸੈ,
ਬਿਨੁ ਮਲਿਆਗਰ ਪਵਨ ਕਤ ਬਾਸਿ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਬੈਦ ਅਵਖਦ ਗੁਨ ਗੋਪਿ ਹੋਤ,
ਅਵਖਦ ਬਿਨੁ ਬੈਦ ਰੋਗਹਿ ਨ ਗ੍ਰਾਸ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਬੋਹਿਥ ਨ ਪਾਰਿ ਪਰੈ ਖੇਵਟ ਸੈ,
ਖੇਵਟ ਬਿਹੂੰਨ ਕਤ ਬੋਹਿਥ ਬਿਸ੍ਵਾਸੁ ਹੈ ॥
ਤੈਸੋ ਗੁਰ ਨਾਮ ਬਿਨੁ ਗੰਮ ਨ ਪਰਮ ਪਦੁ,
ਬਿਨੁ ਗੁਰ ਨਾਮ ਨਿਹਕਾਮ ਨ ਪ੍ਰਗਾਸ ਹੈ ॥੫੧੬॥

Jaise bin(u) pavan kavan gun chandan sai,
bin(u) maliāgar pavan kat bās(i) hai.
Jaise bin(u) baid avkhad gun gop(i) hot,
avkhad bin(u) baid rogah(i) na grās hai.
Jaise bin(u) bohith na pār(i) parai khevaṭ sai,
khevaṭ bihūnn kat bohith bisvās hai.
Taiso gur nām bin(u) gaṁm na param pad(u),
bin(u) gur nām nihkām na pragās hai.516.

Just as a sandalwood tree cannot impart its fragrance to others without breeze and without the air of *malay* mountain, how can the atmosphere become fragranted,

Just as a physician know the merit of every herb or medicine and without medicine, no physician can cure an ailing person,

Just as no one can cross the ocean without sailor nor can it be crossed without a ship,

Similarly without the boon of Lord's name given by the True Guru, God cannot be realised. And without *Naam* the liberator from the worldly desires and blessed by the True Guru, no one can acquire spiritual effulgence.

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ਜੈਸੇ ਕਾਚੋ ਪਾਰੋ ਖਾਤ ਉਪਜੈ ਬਿਕਾਰ ਗਾਤਿ,
ਰੋਮ ਰੋਮ ਕੈ ਪਿਰਾਤਿ ਮਹਾ ਦੁਖ ਪਾਈਐ॥
ਜੈਸੇ ਤਉ ਲਸਨ ਖਾਏ ਮੋਨਿ ਕੈ ਸਭਾ ਮੈ ਬੈਠੇ,
ਪ੍ਰਗਟੈ ਦੁਰਗੰਧ ਨਾਹਿ ਦੁਰਤਿ ਦੁਰਾਈਐ॥
ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨਿ ਸੰਗਮ ਕੈ ਮਾਖੀ ਲੀਲੇ,
ਹੋਤ ਉਕਲੇਦ ਖੇਦੁ ਸੰਕਟ ਸਹਾਈਐ॥
ਤੈਸੇ ਹੀ ਅਪਰਚੇ ਪਿੰਡ ਸਿਖਨ ਕੀ ਭਿਖਿਆ ਖਾਏ,
ਅੰਤ ਕਾਲ ਭਾਰੀ ਹੋਇ ਜਮਲੋਕ ਜਾਈਐ॥੫੧੭॥

Jaise kācho pāro khāt upjai bikār gāt(i),
rom rom kai pirāt(i) mahā dukh pāīai.
Jaise tau lasan khāe mon(i) kai sabhā mai baiṭhe,
pragṭai durgaṅdh nāhe durat(i) durāīai.
Jaise misṭān pān(i) saṅgam kai mākhī līle,
hot ukled khed(u) saṅkaṭ sahāīai.
Taise hī aparche piṅḍ sikhan kī bhikhiā khāe,
aṅt kāl bhārī hoe jamlok jāīai.517.

Just as consuming raw mercury causes such a disorder in the body that causes pain in every limb and one feels discomfort.

Just as after eating garlic one may remain silent in an assembly, even then its foul odour cannot be hidden.

Just as a person may swallow a fly while eating sweetmeat, he vomits immediately. He bears much suffering and distress.

Similarly an ignorant person consumes the offerings made by the devotees of the True Guru. He suffers much at the time of his death. He has to face the wrath of the angels of death.

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ਜੈਸੇ ਮੇਘ ਬਰਖਤ ਹਰਖਤਿ ਹੈ ਕ੍ਰਿਸਾਨ,
ਬਿਲਖ ਬਦਨ ਲੋਧਾ ਲੋਨ ਗਰਿ ਜਾਤਿ ਹੈ॥
ਜੈਸੇ ਪਰਫੁਲਿਤ ਹੁਇ ਸਕਲ ਬਨਾਸਪਤੀ,
ਸੁਕਤ ਜਵਾਸੋ ਆਕ-ਮੂਲ ਮੁਰਝਾਤ ਹੈ॥
ਜੈਸੇ ਖੇਤ ਸਰਵਰ ਪੂਰਨ ਕਿਰਖ ਜਲ,
ਊਚ ਥਲ ਕਾਲਰ ਨ ਜਲ ਠਹਿਰਾਤ ਹੈ॥
ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਗੁਰਸਿਖ ਰਿਦੈ,
ਸਾਕਤ ਸਕਤਿ ਮਨਿ ਸੁਨਿ ਸਕੁਚਾਤ ਹੈ॥੫੧੮॥

Jaise megh barkhat harkhat(i) hai krisān,
bilakh badan lodhā lon gar(i) jāt(i) hai.
Jaise parphulit hue sakal banāspatī,
sukat javāso āk-mūl murjhāt hai.
Jaise khet sarvar pūran kirakh jal,
ūch thal kālar na jal ṭhaihrāt hai.
Gur updes parves gursikh ridai,
sākat sakat(i) man(i) sun(i) sakuchāt hai.518.

Just as a farmer is delighted to see the rainfall but the face of a weaver becomes ashen and he feels restless and miserable.

Just as all the vegetation turns green with the fall of rain but the plant of camel thorn (Alhagi maurorum) withers while *akk* (Calotropis procera) dries out right from its roots.

Just as ponds and fields are filled with water when it rains, but no water can accumulate on mounds and saline land.

Similarly, the sermon of the True Guru permeates in the mind of a Sikh of the Guru, that always keeps him in a state of bloom and happiness. But a self-oriented person who is in the grip of the worldly attractions is ever engrossed in mammon (*maya*). Thus he remains cringed hearing the divine words of the Guru.

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ਜੈਸੇ ਰਾਜਾ ਰਵਤ ਅਨੇਕ ਰਵਨੀ ਸਹੇਤ,
ਸਕਲ ਸਪੂਤੀ ਏਕ ਬਾਂਝ ਨ ਸੰਤਾਨ ਹੈ ॥
ਸੀਚਤ ਸਲਿਲ ਜੈਸੇ ਸਫਲ ਸਕਲ ਦ੍ਰੁਮ,
ਨਿਹਫਲ ਸੇਂਬਲ ਸਲਿਲ ਨਿਰਬਾਨ ਹੈ ॥
ਦਾਦਰ ਕਮਲ ਜੈਸੇ ਏਕ ਸਰਵਰ ਬਿਖੈ,
ਉਤਮ ਅਉ ਨੀਚ ਕੀਚ ਦਿਨਕਰਿ ਧਿਆਨ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈ ਸਕਲ ਜਗੁ,
ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਂਸ ਉਨਮਾਨ ਹੈ ॥੫੧੯॥

Jaise rājā ravat anek ravnī sahet,
sakal sapūtī ek bāṅjh na saṅtān hai.
Sīchat salil jaise saphal sakal drum,
nihphal seṅbal salil nirbān hai.
Dādar kamal jaise ek sarvar bikhai,
utam au nīch kīch dinkar(i) dhiān hai.
Taise gur charan saran(i) hai sakal jag(u),
chaṅdan banāspatī bāṅs unmān hai.519.

Just as a king loves many queens who all bear him a son, but there may be one who is barren, who cannot bear any issue.

Just as irrigating the trees help them bear fruits but the cotton silk tree remains fruitless. It does not accept the influence of water.

Just as a frog and a lotus flower live in one pond but lotus is supreme since it faces Sun and frog is low since it remains engrossed in mud.

Similarly the whole world comes into the refuge of the True Guru. Devoted Sikhs of the True Guru who expel sandalwood-like fragrance obtain the elixir-like *Naam* from Him and become fragrant too. But a bamboo-like arrogant, knotty and self wise person remains fruitless (He does not accept the elixir-like fragrant impressions of the True Guru).

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ਜੈਸੇ ਬਛੁਰਾ ਬਿਲਲਾਤ ਮਾਤ ਮਿਲਬੇ ਕਉ,
ਬੰਧਨ ਕੈ ਬਸਿ ਕਛੁ ਬਸੁ ਨ ਬਸਾਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਬਿਗਾਰੀ ਚਾਹੈ ਭਵਨ ਗਵਨ ਕੀਓ,
ਪਰ-ਬਸਿ ਪਰੇ ਚਿਤਵਤ ਹੀ ਬਿਹਾਤ ਹੈ॥
ਜੈਸੇ ਬਿਰਹਨੀ ਪ੍ਰਿਅ ਸੰਗਮ ਸਨੇਹੁ ਚਾਹੈ,
ਲਾਜ ਕੁਲ ਅੰਕੁਸ ਕੈ ਦੁਰਬਲ ਗਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸੁਖ ਚਾਹੈ ਸਿਖੁ,
ਆਗਿਆ-ਬਧ ਰਹਿਤ ਬਿਦੇਸ ਅਕੁਲਾਤ ਹੈ ॥੫੨੦॥

Jaise bachhurā bil-lāt māt milbe kau,
bandhan kai bas(i) kachhu bas(u) na basāt hai.
Jaise tau bigārī chāhai bhavan gavan kīo,
par-bas(i) pare chitvat hī bihāt hai.
Jaise birhanī pria sangam saneh(u) chāhai,
lāj kul ankus kai durbal gāt hai.
Taise gur charan saran(i) sukh chāhai sikh(u),
āgiā-badh rahit bides akulāt hai.520.

Just as a calf wriths and wriggles to meet his mother but tethered with rope makes him helpless.

Just as a person caught in forced or unpaid labour wants to go home and spends time planning while remaining in other's control.

Just as a wife separated from her husband wants love and union but cannot do so for fear of family shame and thus loses her physical attraction.

Similarly a true disciple wants to enjoy the pleasures of the refuge of True Guru but bound by his command he wanders around dejectedly in another place.

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ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਅਪਵਾਦ ਬਾਦ,
ਬਲ ਛਲ ਬੰਚ ਪਰਪੰਚ ਹੀ ਕਮਾਤ ਹੈ॥
ਮਿਤ੍ਰ ਗੁਰ ਸ੍ਵਾਮਿ ਦ੍ਰੋਹ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ,
ਗੋ-ਬਧ ਬਧੂ ਬਿਸ੍ਵਾਸ ਬੰਸ ਬਿਪ੍ਰ ਘਾਤ ਹੈ॥
ਰੋਗ ਸੋਗ ਹੁਇ ਬਿਓਗ ਅਪਦਾ ਦਰਿਦ੍ਰ ਛਿਦ੍ਰ,
ਜਨਮ ਮਰਨ ਜਮ ਲੋਕ ਬਿਲਲਾਤ ਹੈ॥
ਕ੍ਰਿਤਘਨ ਬਿ-ਸਿਖ ਬਿਖਿਆਦੀ, ਕੋਟਿ ਦੋਖੀ ਦੀਨ,
ਅਧਮ ਅਸੰਤ ਮਮ ਰੋਮ ਨ ਪੁਜਾਤ ਹੈ॥੫੨੧॥

Par dhan par tan par apvād bād,
bal chhal banch parpanch hī kamāt hai.
mitra gur svāmi droh kām krodh lobh moh,
go-badh badhū bisvās bans bipra ghāt hai.
Rog sog hue biog apdā daridra chhidra,
janam maran jam lok bil-lāt hai.
kritghan bi-sikh bikhiādī, koṭ(i) dokhī dīn,
adham asant mam rom na pujāt hai.521.

He who keeps his interest in other person's wife, wealth and who indulges in other's slander, trickery and cheating,

He who betrays a friend, Guru and master, who is caught in the vices of lust, anger, greed and attachment, who kills cow, woman, cheats, betrays his family and murders Brahmin,

Who is suffering due to various ailments and distresses, who is troubled, lazy and vice-ridden who is caught in the cycle of birth and death and is in the stranglehold of the angels of death,

Who is ungrateful, venomous and user of arrow-like sharp words, who is miserable due to countless sins, vices or imperfections; such countless evil-doers cannot match even a trichome of my sins. I am many time more evil than them.

ਬੇਸ੍ਵਾ ਕੇ ਸਿੰਗਾਰ ਬਿਬਿਚਾਰ ਕੋ ਨ ਪਾਰ ਪਾਈਐ,
ਬਿਨੁ ਭਰਤਾਰ ਕਾ ਕੀ ਨਾਰਿ ਕੈ ਬੁਲਾਈਐ ॥
ਬਗੁ ਸੇਤ ਜੀਵ ਘਾਤ ਕਰਿ ਖਾਤ ਕੇਤੇ ਕੋ,
ਮੋਨਿ ਗਹਿ ਧਿਆਨ ਧਰੇ ਜੁਗਤਿ ਨ ਪਾਈਐ ॥
ਭਾਂਡ ਕੀ ਭੰਡਾਈ ਬੁਰਵਾਈ ਨ ਕਹਤ ਆਵੈ,
ਅਤਿ ਹੀ ਢਿਠਾਈ ਸੁਕਚਤ ਨ ਲਜਾਈਐ ॥
ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨ ਤ੍ਰਿਦੋਖ ਮਮ,
ਅਧਮ ਅਨੇਕ ਏਕ ਰੋਮ ਨ ਪੁਜਾਈਐ ॥੫੨੨॥

Besvā ke siṅgār bibichār ko na pār pāīai,
bin(u) bhartār kā kī nār(i) kai bulāīai.
bag(u) set jīv ghāt kar(i khāt kete ko,
mon(i) gah(i) dhiān dhare jugat(i) na pāīai.
Bhāṅḍ kī bhaṅdāī burvāī na kahat āvai,
at(i) hī ḍhiṭhāī sukchat na lajāīai.
Taise par tan dhan dūkhan tridokh mam,
adham anek ek rom na pujāīai.522.

The embellishments of a whore and her relationships with many men cannot be fathomed. Without a husband, whose wife can she be known as?

A heron is white like a swan but it kills many living beings to appease his appetite. To do this evil act, he stands in perfect silence, but in doing so, he does not achieve the know-how of yog.

One cannot explain the shamelessness of the actions and words used by a mimic. He does not shy away from using bad words out of sheer obstinacy.

Similarly, like these low character people, I am low too. I am a chronic patient of the three diseases, that is looking at others wealth, woman and slandering others. Numerous sinners cannot match even a trichome of my sinful life. I am lowest of all the low characters.

ਜੈਸੇ ਚੋਰ ਚਾਹੀਐ ਚੜਾਇਓ ਸੂਰੀ ਚਉਬਟਾ ਮੈ,
ਚੁਹਟੀ ਲਗਾਇ ਛਾਡੀਐ ਤਉ ਕਹਾਂ ਮਾਰ ਹੈ ।।
ਖੋਟ-ਸਰੀਓ ਨਿਕਾਰਿਓ ਚਾਹੀਐ ਨਗਰ ਹੂੰ ਸੈ,
ਤਾਂ ਕੀ ਓਰ ਮੋਰ ਮੁਖ ਬੈਠੇ ਕਹਾਂ ਆਰ ਹੈ ।।
ਮਹਾਂ ਬਜਰ ਭਾਰੁ ਡਾਰਿਓ ਚਾਹੀਐ ਜਉ ਹਾਥੀ ਪਰ,
ਤਾਂਹਿ ਸਿਰ ਛਾਰਿ ਕੇ ਉਠਾਏ ਕਹਾਂ ਭਾਰ ਹੈ ।।
ਤੈਸੇ ਹੀ ਪਤਿਤ ਪਤਿ ਕੋਟਿ ਨ ਪਾਸੰਗ ਭਰਿ,
ਮੋਹਿ ਜਮ ਡੰਡ ਅਉ ਨਰਕ ਉਪਕਾਰ ਹੈ ।।੫੨੩।।

Jaise chor chābīai chaṛāio sūrī chaubaṭā mai,
chuhṭī lagāe chhāḍīai tau kahāṅ mār hai.
Khoṭ-sarīo nikārio chābīai nagar hūṅ sai,
tāṅ kī or mor mukh baiṭhe kahāṅ ār hai.
Mahāṅ bajar bhār(u) ḍārio chābīai jau hāthī par,
tāṅhe sir chār(i) ke uṭhāe kahāṅ bhār hai.
Taise hī patit pat(i) koṭ(i) na pāsaṅg bhar(i),
mohe jam ḍaṅḍ au narak upkār hai.523.

Just as a thief should be crucified on a cross, but if he is just pinched and let off, it is no punishment for him,

Just as manufacturer of counterfeit coins should be exiled. But if we just turn our face away from him, it is no punishment for him,

As an elephant may be loaded with heavy weight but if just a bit of dust is sprinkled on him, it is no burden for him,

Similarly millions of sins are not even counterweight of my sins. But to punish me with abode in hell and entrusting me to the angels of death is showing mercy on me.

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ਜਉ ਪੈ ਚੋਰੁ ਚੋਰੀ ਕੈ ਬਤਾਵੈ ਹੰਸ ਮਾਨਸਰ,
ਛੂਟਿ ਕੈ ਨ ਜਾਇ ਘਰਿ, ਸੂਰੀ ਚਾੜ੍ਹਿ ਮਾਰੀਐ ॥
ਬਾਟ-ਮਾਰ ਬਟਵਾਰੋ ਬਗੁ ਮੀਨ ਜਉ ਬਤਾਵੈ,
ਤਤਖਿਨ ਤਾਤਕਾਲ ਮੂੰਡ ਕਾਟਿ ਡਾਰੀਐ ॥
ਜਉ ਪੈ ਪਰ-ਦਾਰਾ ਭਜਿ ਮ੍ਰਿਗਨ ਬਤਾਵੈ ਬਿਟੁ,
ਕਾਨ ਨਾਕ ਖੰਡ ਡੰਡ ਨਗਰ ਨਿਕਾਰੀਐ ॥
ਚੋਰੀ ਬਟਵਾਰੀ ਪਰ-ਨਾਰੀ ਕੈ ਤ੍ਰਿਦੋਖ ਮਮ,
ਨਰਕ ਅਰਕ-ਸੁਤ ਡੰਡ ਦੇਤ ਹਾਰੀਐ ॥੫੨੪॥

Jau pai chor(u) chorī kai batāvai hans mānsar,
chhūṭ(i) kai na jāe ghar(i), sūrī chāṛ(i) mārīai.
Bāṭ-mār baṭvāro bag(u) mīn jau batāvai,
tatkhin tātkāl mūṅḍ kāṭ(i) ḍārīai.
Jau pai par-dārā bhaj(i) mrigan batāvai biṭ(u),
kān nāk khaṅḍ ḍaṅḍ nagar nikārīai.
Chorī baṭvārī par-nārī kai tridokh mam,
narak arak-sut ḍaṅḍ det hārīai.524.

If a thief steals and yet declare himself pious like swans of lake Mansarover, he is not forgiven but is crucified and killed.

If a wayside dacoit declares himself kind and good doer of the wayside travellers just as a heron feels towards the fish and frogs in a pond, his claim cannot be accepted and he should be beheaded there and then.

Just as a lecherous person declares himself chaste and celibate like the deers of a jungle after committing adultery with some other woman, he is not let off on his statement. Instead his nose and ears are chopped off and he is expelled from the city.

A thief, dacoit and a lecherous man is punished so severely for one crime they commit. But I am a sufferer of all these three ailments like tuberculosis. So punishing me for all these sins, the angels of death will get tired.

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ਜਾਤ ਹੈ ਜਗਤ੍ਰ ਜੈਸੇ ਤੀਰਥ ਜਾਤ੍ਰਾ ਨਮਿਤ,
ਮਾਝ ਹੀ ਬਸਤ ਬਗ ਮਹਿਮਾ ਨ ਜਾਨੀ ਹੈ॥
ਪੂਰਨ ਪ੍ਰਗਾਸ ਭਾਸਕਰਿ ਜਗਮਗ ਜੋਤਿ,
ਉਲੂ ਅੰਧ ਕੰਧ ਬੁਰੀ ਕਰਨੀ ਕਮਾਨੀ ਹੈ॥
ਜੈਸੇ ਤਉ ਬਸੰਤ ਸਮੈ ਸਫਲ ਬਨਾਸਪਤੀ,
ਨਿਹਫਲ ਸੇਂਬਲ ਬਡਾਈ ਉਰ ਆਨੀ ਹੈ॥
ਮੋਹਿ ਗੁਰ ਸਾਗਰ ਮੈ ਚਾਖਿਓ ਨਹੀ ਪ੍ਰੇਮ ਰਸੁ,
ਤ੍ਰਿਖਾਵੰਤ ਚਾਤ੍ਰਿਕ ਜੁਗਤਿ ਬਕਬਾਨੀ ਹੈ॥੫੨੫॥

Jāt hai jagtra jaise tīrath jātrā namit,
mājh hī basat bag mahimā na jānī hai.
Pūran pragās bhāskar(i) jagmag jot(i),
ulū andh kandh burī karnī kamānī hai.
Jaise tau basant samai saphal banāspatī,
nihphal senbal baḍāī ur ānī hai.
Mohe gur sāgar mai chākhio nahī prem ras(u),
trikhāvant chātrik jugat(i) bakbānī hai.525.

Just as the whole world go to places of pilgrimage, but the egret living there has not appreciated the greatness of these places,

Just as bright light spreads all around when the Sun rises, but an owl has committed so many ill deeds that he remains hidden in dark caves and burrows,

Just as all vegetation bears flowers and fruits during spring season but a cotton silk tree who has brought in him the praise of being big and mighty, remains bereft of flowers and fruits.

Despite living near the vast ocean like True Guru, I, the unfortunate one, had not tasted the divine elixir obtained by His loving worship. I have only been making noise of my thirst like a rain-bird. I have only indulged in empty arguments and contemplations.

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ਜੈਸੇ ਗਜਰਾਜ ਗਾਜਿ, ਮਾਰਤ ਮਨੁਖ,
ਸਿਰਿ ਡਾਰਤ ਹੈ ਛਾਰਿ, ਤਾਹਿ ਕਹਤ ਅਰੋਗ ਜੀ॥
ਸੂਆ ਜਿਉ ਪਿੰਜਰ ਮੈ ਕਹਿਤ ਬਨਾਇ ਬਾਤੈ,
ਪੇਖ ਸੁਨ ਕਹੈ ਤਾਹਿ ਰਾਜ ਗ੍ਰਿਹਿ ਜੋਗ ਜੀ॥
ਤੈਸੇ ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ ਮਦੋਨ ਪਾਪ ਕਰੈ,
ਤਾਹਿ ਕਹੈ ਸੁਖੀਆ ਰਮਤ ਰਸ ਭੋਗ ਜੀ॥
ਜਤੀ ਸਤੀ ਅਉ ਸੰਤੋਖੀ ਸਾਧਨ ਕੀ ਨਿੰਦਾ ਕਰੈ,
ਉਲਟੋ ਈ ਗਿਆਨ ਧਿਆਨ ਹੈ ਅਗਿਆਨ ਲੋਗ ਜੀ॥੫੨੬॥

Jaise gajrāj gāj(i), mārat manukh,
sir(i) ḍārat hai chhār(i), tāh(i) kahat arog jī.
Sūā jio pinjar mai kahit banāe bātai,
pekh sun kahai tāhe rāj grih(i) jog jī.
Taise sukh sanpat(i) māiā madon pāp karai,
tāhe kahai sukhīā ramat ras bhog jī.
Jatī satī au santokhī sādhan kī nindā karai,
ulṭo ī giān dhiān hai agiān log jī.526.

Just as a giant elephant trumpets, kill people and throws dust on himself, he is known to be healthy (Those who are intoxicated in their arrogance, cruel or who kick up dust are good according to the world).

Just as a parrot in a cage listens to others conversation and copies them. Those who listen and see him, opine that he is very wise and knowledgeable. He is fit to live in king's palace. (To the world, he who talks much is a wise person).

Similarly a person enjoys and engrosses himself in countless materialistic pleasures and commits sins. People call him happy and comfortable. (In the eyes of the world, material things are means of happiness and comfort).

The ignorant world's perception is contrary (to the truth of Guru's words). The world slanders those who are disciplined, truthful, contented and supreme.

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ਸਵੈਯਾ

ਜਉ ਗਰਬੈ ਬਹੁ ਬੂੰਦ ਚਿਤੰਤਰਿ,
ਸਨਮੁਖ ਸਿੰਧ ਸੋਭ ਨਹੀਂ ਪਾਵੈ ॥
ਜਉ ਬਹੁ ਉਡੈ ਖਗ ਧਾਰਿ ਮਹਾਂ ਬਲ,
ਪੇਖਿ ਅਕਾਸ ਰਿਦੈ ਸੁਕਚਾਵੈ ॥
ਜਿਉ ਬ੍ਰਹਮੰਡ ਪ੍ਰਚੰਡ ਬਿਲੋਕਤ,
ਗੂਲਰ ਜੰਤ ਉਡੰਤ ਲਜਾਵੈ ॥
ਤੂੰ ਕਰਤਾ ਹਮ ਕੀਏ ਤਿਹਾਰੇ ਜੀ,
ਤੋ ਪਹਿ ਬੋਲਨ ਕਿਉ ਬਨਿ ਆਵੈ ॥੫੨੭॥

Savaiyā

Jau garbai bahu būṅd chitaṅtar(i),
sanmukh siṅdh sobh nahīṅ pāvai.
Jau bahu uḍai khag dhār(i) mahāṅ bal,
pekh(i) akās ridai sukchāvai.
Jio brahmaṅḍ prachaṅḍ bilokat,
gūlar jaṅt uḍaṅt lajāvai.
Tūṅ kartā ham kīe tihāre jī,
to pah(i) bolan kio ban(i) āvai.527.

If a drop of water feels proud of its greatness in its mind, it does not earn a good name or praise before the vast ocean.

If a bird flies high and far, putting much effort, he is sure to feel ashamed of its effort seeing the infinitely vast expanse of the sky.

Just as the fruit of a kind of fig tree (cotton boll in full bloom) sees the vast expanse of the Universe after coming out of the fruit, he feels shy of his insignificant existence.

Similarly O True Guru, You are an epitome of the all doing Lord and we are your insignificant creation. How can we speak before you?

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ਤੋ ਸੋ ਨ ਨਾਥੁ, ਅਨਾਥ ਨ ਮੋ ਸਰਿ,
ਤੋ ਸੋ ਨ ਦਾਨੀ, ਨ ਮੋ ਸੋ ਭਿਖਾਰੀ ॥
ਮੋ ਸੋ ਨ ਦੀਨ, ਦਇਆਲ ਨ ਤੋ ਸਰਿ,
ਮੋ ਸੋ ਅਗਿਆਨੁ, ਨ ਤੋ ਸੋ ਬਿਚਾਰੀ ॥
ਮੋ ਸੋ ਨ ਪਤਿਤ, ਨ ਪਾਵਨ ਤੋ ਸਿਰਿ,
ਮੋ ਸੋ ਬਿਕਾਰੀ, ਨ ਤੋ ਸੋ ਉਪਕਾਰੀ ॥
ਮੋਰੇ ਹੈ ਅਵਗੁਨ, ਤੂ ਗੁਨ ਸਾਗਰ,
ਜਾਤ ਰਸਾਤਲ ਓਟ ਤਿਹਾਰੀ ॥੫੨੮॥

To so na nāth, anāth na mo sar(i),
to so na dānī, na mo so bhikhārī.
Mo so na dīn, daiāl na to sar(i),
mo so agiān(u), na to so bichārī.
Mo so na patit, na pāvan to sir(i),
mo so bikārī, na to so upkārī.
More hai avgun, tū gun sāgar;
jāt rasātal oṭ tihārī.528.

O True Guru ! there is no Master like You. But there is no one as dependent as I am. There is no one as great a donor as You and there is no beggar as needy as me.

No one is as miserable as I am but none is as clement as You. No one is as ignorant as I am but there is no one as knowledgeable as You.

There is no one who has fallen so low in his deeds and actions as I am. But there is no one else who can purify anyone as much as you. There is no one as sinful as I am and none who can do good as much as you can.

I am full of faults and demerits but You are an ocean of virtues. You are my refuge on my way to hell.

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ਕਬਿਤ

ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ,
ਦਸਮ ਦੁਆਰ ਪਾਰ ਅਗਮ ਨਿਵਾਸ ਹੈ॥
ਤਹ ਨ ਪਾਵਕ ਪਵਨ ਜਲ ਪ੍ਰਿਥਮੀ ਅਕਾਸ,
ਨਾਹਿ ਸਸਿ ਸੂਰ ਉਤਪਤਿ ਨ ਬਿਨਾਸ ਹੈ॥
ਨਾਹਿ ਪਰਕਿਰਤਿ ਬਿਰਤਿ ਪਿੰਡ ਪ੍ਰਾਨ ਗਿਆਨ,
ਸਬਦ ਸੁਰਤਿ ਨਾਹਿ ਦ੍ਰਿਸਟਿ ਨ ਪ੍ਰਗਾਸ ਹੈ॥
ਸ੍ਵਾਮੀ ਨਾ ਸੇਵਕ ਉਨਮਾਨ ਅਨਹਦਿ ਪਰੈ,
ਨਿਰਾਲੰਬ ਸੁੰਨ ਮੈ ਨ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ॥੫੨੯॥

Kabit

Ualṭ(i) pavan man mīn kī chapal gat(i),
dasam duār pār agam nivās hai.
Tah na pāvak pavan jal prithamī akās,
nāhe sas(i) sūr utpat(i) na binās hai.
Nāhe parkirat(i) birat(i) pinḍ prān giān,
sabad surat(i) nāhe drisṭ(i) na pragās hai.
Svāmī nā sevak unmān anhad(i) parai,
nirālanb sunn mai na bisam bisvās hai.529.

By practicing *Naam Simran* and breathing exercises, the fish-like sharp and wind-like fast blowing mind acquires a stable place beyond the tenth door which is inaccessible.

At that place neither the effect of five elements like air, fire etc., nor of Sun or Moon or even of creation is experienced.

It experiences no effect of any material desires nor of body or life sustaining elements. It is unaware of words and sounds. No effect of any light or vision exists there.

Beyond that divine state and in the inaccessible region, there is no master and no follower. In that non-existent realm of inactivity and hibernation, one is never in any form of wondrous state (wondrous or unusual events do not take place any more).

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ਜੈਸੇ ਅਹਿਨਿਸਿ ਮਦਿ ਰਹਤ ਭਾਂਜਨ ਬਿਖੈ,
ਜਾਨਤ ਨ ਮਰਮੁ ਕਿਧਉ ਕਵਨ ਪ੍ਰਕਾਰੀ ਹੈ ॥
ਜੈਸੇ ਬੇਲੀ ਭਰਿ ਭਰਿ ਬਾਂਟਿ ਦੀਜੀਅਤ ਸਭਾ,
ਪਾਵਤ ਨ ਭੇਦੁ ਕਛੁ ਬਿਧਿ ਨ ਬਿਚਾਰੀ ਹੈ ॥
ਜੈਸੇ ਦਿਨ ਪ੍ਰਤਿ ਮਦੁ ਬੇਚਤ ਕਲਾਲ ਬੈਠੋ,
ਮਹਿਮਾ ਨ ਜਾਨਈ ਦਰਬ ਹਿਤਕਾਰੀ ਹੈ ॥
ਤੈਸੇ ਗੁਰ ਸਬਦ ਕੋ ਲਿਖਿ ਪੜਿ ਗਾਵਤ ਹੈ,
ਬਿਰਲੋ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਦੁ ਹਿਤਕਾਰੀ ਹੈ ॥੫੩੦॥

Jaise aihnis(i) mad(i) rahat bhāṅjan bikhai,
jānat na maram(u) kidhau kavan prakārī hai.
Jaise belī bhar(i) bhar(i) bāṅṭ(i) dījīat(i) sabhā,
pāvat na bhed(u) kachhu bidh(i) na bichārī hai.
Jaise din prati mad(u) bechat kalāl baiṭho,
mahimā na jānaī darab hitkārī hai.
Taise gur sabad ko likh(i) paṛ(i) gāvat hai.
birlo aṅmrit ras(u) pad(u) hitkārī hai.530.

Just as wine remains in a bottle day and night but that bottle/ pot does not know its characteristics.

Just as in a party, wine is distributed in cups, but that cup does not know its (wine) secret nor thinks about it.

Just as a wine merchant sells wine all the time during the day but he greedy of wealth does not know the significance of its intoxication.

Similarly many write *Gur Shabad* and *Gurbani*, sing and read it but a rare person among them harbours loving desire of relishing and acquiring the divine elixir from it.

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ਤਿਨੁ ਤਿਨੁ ਮੇਲਿ ਜੈਸੇ ਛਾਨਿ ਛਾਈਅਤ ਪੁਨਿ,
ਅਗਨਿ ਪ੍ਰਗਾਸ ਤਾਸ ਭਸਮ ਕਰਤ ਹੈ॥
ਸਿੰਧ ਕੇ ਕਿਨਾਰੇ ਬਾਲੂ ਗ੍ਰਿਹਿ ਬਾਲਕ ਰਚਤ ਜੈਸੇ,
ਲਹਿਰ ਉਮਗਿ ਭਏ ਧੀਰ ਨ ਧਰਤ ਹੈ॥
ਜੈਸੇ ਬਨ ਬਿਖੈ ਮਿਲਿ ਬੈਠਤ ਅਨੇਕ ਮ੍ਰਿਗ,
ਏਕ ਮ੍ਰਿਗਰਾਜ ਗਾਜੇ ਰਹਿਓ ਨ ਪਰਤ ਹੈ॥
ਦ੍ਰਿਸਟਿ ਸਬਦੁ ਅਰੁ ਸੁਰਤਿ ਧਿਆਨ ਗਿਆਨ,
ਪ੍ਰਗਟੇ ਪੂਰਨ ਪ੍ਰੇਮ ਸਗਲ ਰਹਤ ਹੈ॥੫੩੧॥

Tin(u) tin(u) mel(i) jaise chhān(i) chhāīat pun(i),
agan(i) pragās tās bhasam karat hai.
Sindh ke kināre bālū grih(i) bālak rachat jaise,
lahir umag(i) bhae dhīr na dharat hai.
Jaise ban bikhai mil(i) baiṭhat anek mrig,
ek mrigrāj gāje rahio na parat hai.
Drisṭ(i) sabad(u) ar(u) surat(i) dhiān giān,
pragṭe pūran prem sagal rahat hai.531.

Just as a hut is built putting each straw and twig together but fire raises it to the ground in no time.

Just as children make houses of sand on the sea-shore, but with one wave of water all of them collapse and merge with the sand around.

Just as many animals like deer etc. sit together but with one roar of the lion who comes there, all of them run away,

Similarly focusing of eyesight at a point, reciting an incantation repeatedly and absorbing the mind in many ways of meditation and contemplations and many other forms of spiritual practices collapse like mud walls with the emergence of complete love of the True Guru.

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ਚੰਦਨ ਕੀ ਬਾਰਿ ਜੈਸੇ ਦੀਜੀਅਤ ਬਬੂਰ ਦ੍ਰੁਮ,
ਕੰਚਨ ਸੰਪਟ ਮਧਿ ਕਾਚੁ ਗਹਿ ਰਾਖੀਐ ॥
ਜੈਸੇ ਹੰਸ ਪਾਸਿ ਬੈਠਿ ਬਾਇਸੁ ਗਰਬ ਕਰੈ,
ਮ੍ਰਿਗਪਤਿ ਭਵਨ ਮੈ ਜੰਬੁਕ ਭਲਾਖੀਐ ॥
ਜੈਸੇ ਗਰਧਬ ਗਜ ਪ੍ਰਤਿ ਉਪਹਾਸ ਕਰੈ,
ਚਕ੍ਰਵੈ ਕੋ ਚੋਰ ਭਾਂਡੇ, ਦੂਧ ਮਦ ਮਾਖੀਐ ॥
ਸਾਧਨ ਦੁਰਾਇ ਕੈ ਅਸਾਧ ਅਪਰਾਧ ਕਰੈ,
ਉਲਟੀਐ ਚਾਲ ਕਲੀਕਾਲ ਭ੍ਰਮ ਭਾਖੀਐ ॥੫੩੨॥

Chandan kī bār(i) jaise dījīat babūr drum,
kanchan sanpaṭ madh(i) kāch(u) gah(i) rākhīai.
Jaise hans pās(i) baiṭh(i) bāis(u) garab karai,
mrigpat(i) bhavan mai janbuk bhalākhīai.
Jaise gardhab gaj prati up-hās karai,
chakravai ko chor bhānḍe, dūdh mad mākhīai.
Sādhan durāe kai asādh aprādh karai,
ulṭīai chāl kalīkāl bhram bhākhīai.532.

Just as a plant of acacia is protected with the twigs of sandalwood or a glass crystal is stored in a gold box for safety.

just as a filth-eating crow expresses pride of his beauty and life-style or a jackal expresses his desire to go into the lion's den,

Just as a donkey makes fun of an elephant and an emperor be punished by a thief; wine expresses its anger on milk.

These are all the contrary moves of the dark age *(Kalyug)*. The noble souls are suppressed while the culprits indulge in doing sins. (Vice and sins are rampant while noble souls are hiding themselves in this dark age).

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ਜੈਸੇ ਬਿਨੁ ਲੋਚਨ ਬਿਲੋਕੀਐ ਨ ਰੂਪ ਰੰਗ,
ਸ੍ਰਵਨ ਬਿਹੂਨ ਰਾਗ ਨਾਦ ਨ ਸੁਨੀਜੀਐ ॥
ਜੈਸੇ ਬਿਨੁ ਜਿਹਬਾ ਨ ਉਚਰੈ ਬਚਨ,
ਅਰੁ ਨਾਸਿਕਾ ਬਿਹੂਨ ਬਾਸੁ ਬਾਸਨਾ ਨ ਲੀਜੀਐ ॥
ਜੈਸੇ ਬਿਨੁ ਕਰ ਕਰਿ ਸਕੈ ਨ ਕਿਰਤ ਕ੍ਰਮ,
ਚਰਨ ਬਿਹੂਨ ਭਉਨ ਗਉਨ ਕਤ ਕੀਜੀਐ ॥
ਅਸਨ ਬਸਨ ਬਿਨੁ ਧੀਰਜ ਨ ਧਰੈ ਦੇਹ,
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਪ੍ਰੇਮ ਰਸੁ ਪੀਜੀਐ ॥੫੩੩॥

Jaise bin(u) lochan bilokīai na rūp rang,
sravan bihūn rāg nād na sunījīai.
Jaise bin(u) jihbā na uchrai bachan,
ar(u) nāsikā bihūn bās(u) bāsnā na lījīai.
Jaise bin(u) kar kar(i) sakai na kirat kram,
charan bihūn bhaun gaun kat kījīai.
Asan basan bin(u) dhīraj na dharai deh,
bin(u) gur sabad na prem ras(u) pījīai.533.

Just as without eyes a face cannot be seen and without ears, no musical note can be heard.

Just as without tongue, no word can be spoken and without nose no fragrance can be smelled.

Just as without hands no accomplishable work can be done and without feet no place can be reached.

Just as without food and clothes a body cannot be kept healthy; similarly without the teachings and divine words obtainable from the True Guru, the wondrous elixir of Lord's love cannot be relished.

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ਜੈਸੇ ਫਲ ਸੈ ਬਿਰਖ, ਬਿਰਖ ਸੈ ਹੋਤ ਫਲ,
ਅਦਿਭੁਤਿ ਗਤਿ ਕਛੁ ਕਹਨੁ ਨ ਆਵੈ ਜੀ ॥
ਜੈਸੇ ਬਾਸੁ ਬਾਵਨ ਮੈ, ਬਾਵਨ ਹੈ ਬਾਸੁ ਬਿਖੈ,
ਬਿਸਮ ਚਰਿਤ੍ਰ ਕੋਊ ਮਰਮੁ ਨ ਪਾਵੈ ਜੀ ॥
ਕਾਸਟਿ ਮੈ ਅਗਨਿ, ਅਗਨਿ ਮੈ ਕਾਸਟਿ ਹੈ,
ਅਤਿ ਅਸਚਰਜ ਹੈ ਕਉਤਕ ਕਹਾਵੈ ਜੀ ॥
ਸਤਿਗੁਰ ਮੈ ਸਬਦੁ, ਸਬਦ ਮੈ ਸਤਿਗੁਰ ਹੈ,
ਨਿਰ੍ਗੁਨ ਗਿਆਨ ਧਿਆਨ ਸਮਝਾਵੈ ਜੀ ॥੫੩੪॥

Jaise phal sai birakh, birakh sai hot phal,
ad(i)bhut(i) gat(i) kachhu kahan(u) na āvai jī.
Jaise bās(u) bāvan mai, bāvan hai bās(u) bikhai,
bisam charitra koū maram(u) na pāvai jī.
Kāsaṭ(i) mai agan(i), agan(i) mai kāsaṭ(ī) hai,
at(i) ascharaj hai kautak kahāvai jī.
Sat(i)gur mai sabad(u), sabad(u) mai sat(i)gur hai,
nirgun giān dhiān samjhāvai jī.534.

Just as a seed of the fruit gives a tree and the tree yields the same fruit; this strange phenomena hardly comes into any say or conversation,

Just as fragrance resides in sandalwood and sandalwood lives in its frangrance, none can know the deep and wonderful secret of this phenomena,

Just as wood houses fire and fire has wood burning in it; it is a marvellous phenomena. It is also called a strange spectacle.

Similarly the name of the Lord resides in True Guru and True Guru resides in His (Lord) name. He alone can understand this mystery of the Absolute God who has obtained knowledge from True Guru and who meditates on Him.

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ਜੈਸੇ ਤਿਲਿ ਬਾਸੁ, ਬਾਸੁ ਲੀਜੀਅਤ ਕੁਸਮ ਸੈ,
ਤਾਂ ਤੇ ਹੋਤ ਹੈ ਫੁਲੇਲ ਜਤਨ ਕੈ ਜਾਨੀਐ ॥
ਜੈਸੇ ਤਉ ਅਉਟਾਇ ਦੂਧ ਜਾਵਨ ਜਮਾਇ ਮਥਿ,
ਸੰਜਮ ਸਹਿਤ ਘ੍ਰਿਤਿ ਪ੍ਰਗਟ ਕੈ ਮਾਨੀਐ ॥
ਜੈਸੇ ਕੂਆ ਖੋਦ ਕੈ ਬਸੁਧਾ ਧਸਾਇ ਕੌਰੀ,
ਲਾਜ ਕੈ ਬਹਾਇ ਡੋਲਿ ਕਾਢਿ ਜਲੁ ਆਨੀਐ ॥
ਗੁਰ ਉਪਦੇਸ ਤੈਸੇ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ,
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੀਐ ॥੫੩੫॥

Jaise til(i) bās(u), bās(u) lījīat kusam sai,
tāṅ te hot hai phulel jatan kai jānīai.
Jaise tau auṭāe dūdh jāvan jamāe math(i),
sajam sahit ghrit(i) pragṭ(i) kai mānīai.
Jaise kūā khod kai basudhā dhasāe kaurī,
lāj kai bahāe ḍol(i) kāḍh(i) jal(u) ānīai.
gur updes taise bhāvnī bhagat(i) bhāe,
ghaṭ(i) ghaṭ(i) pūran brahm paihchānīai.535.

Just as fragrance is taken from flowers and then it is put in sesame that with some effort yields scented oil.

Just as milk is boiled, converted to curd and then churned yields butter, with some more effort even clarified butter *(Ghee)* is obtained.

Just as earth is excavated to dig a well and thereafter (on appearance of water) the side walls of the well are lined, then water is pulled out with the help of rope and bucket.

Similarly, if the sermon of the True Guru is practiced diligently, with love and devotion, with every breath, the Lord-God becomes conspicuously permeated in every living being.

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ਜੈਸੇ ਤਉ ਸਰਿਤਾ ਜਲੁ ਕਾਸਟਹਿ ਨ ਬੋਰਤ,
ਕਰਤ ਚਿਤ ਲਾਜ ਅਪਨੋ ਈ ਪ੍ਰਤਿਪਾਰਿਓ ॥
ਜੈਸੇ ਤਉ ਕਰਤ ਸੁਤ ਅਨਿਕ ਇਆਨਪਨ,
ਤਊ ਨ ਜਨਨੀ ਅਵਗੁਨ ਉਰਧਾਰਿਓ ਹੈ ॥
ਜੈਸੇ ਤਉ ਸਰਨ ਸੂਰ ਪੂਰਨ ਪ੍ਰਤਗਿਆ ਰਾਖੈ,
ਲਖ ਅਪਰਾਧ ਕੀਏ ਮਾਰਿ ਨ ਬਿਡਾਰਿਓ ਹੈ ॥
ਤੈਸੇ ਹੀ ਪਰਮ ਗੁਰ ਪਾਰਸ ਪਰਸਿ ਗਤਿ,
ਸਿਖਨ ਕੋ ਕਿਰਤ ਕਰਮੁ ਕਛੂ ਨ ਬਿਚਾਰਿਓ ਹੈ ॥੫੩੬॥

Jaise tau saritā jal(u) kāsṭah(i) na borat,
karat chit lāj apno ī pratipārio.
Jaise tau karat sut anik iānpan,
taū na jan-nī avgun urdhārio hai.
Jaise tau saran sūr pūran pratagiā rākhai,
lakh aprādh kīe mār(i) na biḍārio hai.
Taise hī param gur pāras paras(i) gat(i),
sikhan ko kirat karam(u) kachhū na bichārio hai.536.

Just as the water of streams and rivers does not sink the wood, it (water) has the shame of the fact that it has irrigated and brought the wood up;

Just as a son commits many mistakes but his mother who has given him birth never recounts them (she still keeps loving him).

Just as a culprit who may have myriad vices is not killed by a brave warrior in whose refuge he may have come, the warrior protects him and thus fulfils his virtuous traits.

Similarly the supreme benevolent True Guru does not dwell on any of the faults of His Sikhs. He is like touch of philosopher-stone (True Guru removes dross of the Sikhs in His refuge and makes them gold-like precious and pure).

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ਜੈਸੇ ਜਲ ਧੋਏ ਬਿਨੁ ਅੰਬਰ ਮਲੀਨ ਹੋਤ,
ਬਿਨੁ ਤੇਲ ਮੇਲੇ ਜੈਸੇ ਕੇਸ ਹੂੰ ਭਇਆਨ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਮਾਂਜੈ ਦਰਪਨ ਜੋਤਿ ਹੀਨ ਹੋਤ,
ਬਰਖਾ ਬਿਹੂਨ ਜੈਸੇ ਖੇਤ ਮੈ ਨ ਧਾਨ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਦੀਪਕ ਭਵਨ ਅੰਧਕਾਰ ਹੋਤ,
ਲੋਨੇ ਘ੍ਰਿਤ ਬਿਨੁ ਜੈਸੇ ਭੋਜਨ ਸਮਾਨ ਹੈ ॥
ਤੈਸੇ ਬਿਨੁ ਸਾਧ ਸੰਗਤਿ ਜਨਮ ਮਰਨ ਦੂਖ,
ਮਿਟਤ ਨ ਭੈ ਭ੍ਰਮ ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਹੈ ॥੫੩੭॥

Jaise jal dhoe bin(u) aṅbar malīn hot,
bin(u) tel mele jaise kes hūṅ bhaiān hai.
Jaise bin(u) māṅjai darpan jot(i) hīn hot,
barkhā bihūn jaise khet mai na dhān hai.
Jaise bin(u) dīpak bhavan aṅdhkār hot,
lone ghrit bin(u) jaise bhojan samān hai,
Taise bin(u) sādh saṅgat(i) janam maran dukh,
miṭat na bhai bhram bin(u) gur giān hai.537.

Just as a cloth not washed with water remains dirty; and the hair remains dishevelled and entangled without application of oil;

Just as a glass not cleaned cannot let the light come through and just as no crop grows in a field without rain,

Just as a house remains in darkness without a lamp and just as food tastes insipid without salt and *ghee*,

Similarly without the company of saintly souls and devotees of the True Guru, the distress of repeated births and death cannot be wiped out. Nor can worldly fears and suspicions be destroyed without practicing on the sermon of the True Guru.

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ਜੈਸੇ ਮਾਂਝ ਬੈਠੇ ਬਿਨੁ ਬੋਹਿਥਾ ਨ ਪਾਰਿ ਪਰੈ,
ਪਾਰਸ ਪਰਸੈ ਬਿਨੁ ਧਾਤੁ ਨ ਕਨਿਕ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਗੰਗਾ ਨ ਪਾਵਨ ਆਨ ਜਲੁ ਹੈ,
ਨਾਰਿ ਨ ਭਤਾਰ ਬਿਨੁ ਸੁਤਨ ਅਨਿਕ ਹੈ ॥
ਜੈਸੇ ਬਿਨੁ ਬੀਜ ਬੋਏ ਨਿਪਜੈ ਨ ਧਾਨ ਧਾਰਾ,
ਸੀਪ ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਬਿਨੁ ਮੁਕਤਾ ਨ ਮਾਨਿਕ ਹੈ ॥
ਤੈਸੇ ਹੀ ਚਰਨ ਸਰਨਿ ਗੁਰ ਭੇਟੇ ਬਿਨੁ,
ਜਨਮ ਮਰਨ ਮੇਟਿ ਜਨ ਨ ਜਨ ਕਹੈ ॥੫੩੮॥

Jaise mānjh baiṭhe bin(u) bohithā na pār(i) parai,
pāras parsai bin(u) dhāt(u) na kanik hai.
Jaise bin(u) gaṅgā na pāvan ān jal(u) hai,
nār(i) na bhatār bin(u) sutan anik hai.
Jaise bin(u) bīj boe nipjai na dhān dhārā,
sīp svānt(i) būnd bin(u) muktā na mānik hai.
Taise hī charan saran(i) gur bheṭe bin(u),
janam maran meṭ(i) jan na jan kahai.538.

Just as without embarking a ship, ocean cannot be crossed and without the touch of philosopher-stone, iron, copper or other metals cannot be turned into gold.

Just as no water is considered sacred other than the water of river Ganges, and no child can be born without conjugal union of husband and wife.

Just as without sowing seeds, no crop can grow and no pearl can be formed in an oyster unless the *swati* drop of rain falls on it.

Similarly without taking refuge and consecration of True Guru, there is no other method or force that can end the repeated cycle of birth and death. One who is without the divine word of the Guru cannot be called a human being.

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ਜੈਸੇ ਤਉ ਕਹੈ ਮੰਜਾਰ ਕਰਉ ਨ ਅਹਾਰ ਮਾਸ,
ਮੂਸਾ ਦੇਖਿ ਪਾਛੈ ਦਉਰੇ ਧੀਰ ਨ ਧਰਤ ਹੈ ॥
ਜੈਸੇ ਕਊਆ ਰੀਸ ਕੈ ਮਰਾਲ ਸਭਾ ਜਾਇ ਬੈਠੇ,
ਛਾਡਿ ਮੁਕਤਾਹਲ ਦੁਰਗੰਧ ਸਿਮਰਤ ਹੈ ॥
ਜੈਸੇ ਮੋਨਿ ਗਹਿ ਸਿਆਰ ਕਰਤ ਅਨੇਕ ਜਤਨ,
ਸੁਨਤ ਸਿਆਰ ਭਾਖਿਆ ਰਹਿਓ ਨ ਪਰਤ ਹੈ ॥
ਤੈਸੋ ਪਰ ਤਨ ਪਰ ਧਨ ਦੂਖਨਾ ਤ੍ਰਿਦੋਖ ਮਨ,
ਕਹਤ ਕੈ ਛਾਡਿਓ ਚਾਹੈ ਟੇਵ ਨ ਟਰਤ ਹੈ ॥੫੩੯॥

Jaise tau kahai manjār karau na ahār mās,
mūsā dekh(i) pāchhai daure dhīr na dharat hai.
Jaise kaūā rīs kai marāl sabhā jāe baiṭhe,
chhāḍ(i) muktāhal durgandh simrat hai.
Jaise mon(i) gah(i) siār karat anek jatan,
sunat siār bhākhiā rahio na parat hai.
Taiso par tan par dhan dūkhnā tridokh man,
kahat kai chhāḍio chāhai ṭev na ṭarat hai.539.

Just as a tom cat says that he has stopped eating meat but as soon as he sees a mouse runs after him (cannot control his desire to eat him up).

Just as a crow goes and sit among swans but leaving aside pearls which is the food of swans, he always desires to eat filth and dross.

Just as a jackal may try myriad times to keep quiet but listening to other jackals just by the force of habit, cannot help howling.

Similarly the three vices of ogling at other's wife, keeping an eye on other's wealth and slander are inhabiting in my mind like a chronic disease. Even if someone tells me to leave them, this bad habit cannot go away. (This can only be shed when the incantation of divine word is obtained from True Guru and practiced on vigorously.)

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ਝੋਲਨਾ

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਕੋਟਾਨਿ ਬਖਾਨ ਬਹੁ,
ਭਾਗਵਤ ਬੇਦ ਬਿਆਕਰਨ ਗੀਤਾ ॥
ਸੇਸ ਮਰਜੇਸ ਅਖਲੇਸ ਸੁਰ ਮਹੇਸ ਮੁਨਿ,
ਜਗਤ ਅਰੁ ਭਗਤਿ ਸੁਰ ਨਰ ਅਤੀਤਾ ॥
ਗਿਆਨ ਅਰੁ ਧਿਆਨ ਉਨਮਾਨ ਉਨਮਨ ਉਕਤਿ,
ਰਾਗ ਨਾਦਿ ਦਿਜ ਸੁਰਮਤਿ ਨੀਤਾ ॥
ਅਰਧ ਲਗ ਮਾਤ੍ਰ ਗੁਰ ਸਬਦ ਅਖਰ ਮੇਕ,
ਅਗਮ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਮੀਤਾ ॥੫੪੦॥

Jholanā

Sinmrit(i) purān koṭān(i) bakhān bahu,
bhāgvat bed biākaran gītā.
Ses marjes akhles sur mahes mun(i),
jagat ar(u) bhagat(i) sur nar atītā.
Giān ar(u) dhiān unmān unman ukat(i),
rāg nād(i) dij surmat(i) nītā.
Aradh lag mātra gur sabad akhar mek,
agam at(i) agam agādh(i) mītā.540.

`If all the 31 Simrities, 18 Purans, Bhagvad Geeta, four Vedas and their grammar become millions and speak,

If Shesh Nag of thousands of tongues, Dharamraj, Kuber and other gods, Shiva and hermits and saints of the whole world, noble men get together in millions and speak;

If seekers of many type of knowledge, contemplations and wise men who discuss various subjects, people of higher spiritual state, who can speak about various skills, all the *Ragas* and their seven notes, knowledgeable scholars, goddess Saraswati and many statesmen become millions and then say—

O friend ! all the above will fall woefully short of saying the praise of a syllable of the True Guru's blessed *Naam-Gur-Mantar*. The significance of Guru's words is beyond the extent of all knowledge.

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ਕਬਿਤ

ਦਰਸਨ ਦੇਖਿਓ ਦੇਖਿਓ ਸਕਲ ਸੰਸਾਰੁ ਕਹੈ,
ਕਵਨ ਦ੍ਰਿਸਟਿ ਸਉ ਮਨ ਦਰਸਿ ਸਮਾਈਐ ॥
ਗੁਰ ਉਪਦੇਸ ਸੁਨਿਓ ਸੁਨਿਓ ਸਭ ਕੋਊ ਕਹੈ,
ਕਵਨ ਸੁਰਤਿ ਸੁਨਿ ਅਨਤ ਨ ਧਾਈਐ ॥
ਜੈ ਜੈਕਾਰ ਜਪਤ ਜਗਤ ਗੁਰ ਮੰਤ੍ਰ ਜੀਹ,
ਕਵਨ ਜੁਗਤਿ ਜੋਤੀ ਜੋਤਿ ਲਿਵ ਲਾਈਐ ॥
ਦ੍ਰਿਸਟਿ ਸੁਰਤਿ ਗਿਆਨ ਧਿਆਨ ਸਰਬੰਗ ਹੀਨ,
ਪਤਿਤ ਪਾਵਨ ਗੁਰ ਮੂੜ ਸਮਝਾਈਐ ॥੫੪੧॥

Darsan dekhio dekhio sakal sansār(u) kahai,
kavan drisṭ(i) sau man daras(i) samāīai.
Gur updes sunio sunio sabh koū kahai,
kavan surat(i) sun(i) anat na dhāīai.
Jai jaikār japat jagat gur mantra jīh,
kavan jugat(i) jotī jot(i) liv lāīai.
Drisṭ(i) surat(i) giān dhiān sarbang hīn,
patit pāvan gur mūṛ samjhāīai.541.

The whole world claims to have seen. But what is that marvellous sight which engrosses the mind in the looks of the Guru?

Everyone claims to have listened to the Guru's sermon. But what is that unique voice, hearing which the mind does not wander away?

The whole world praises the Guru's incantations and recite it too. But what is that mean which will attach the mind in the radiant Lord.

A fool who is devoid of such limbs and appendages that provide him with knowledge of the True Guru and contemplation, True Guru—the maker of pious people out of sinners, bless them with such divine knowledge through *Naam Simran.*

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ਜੈਸੇ ਖਾਂਡੁ ਖਾਂਡੁ ਕਹੈ ਮੁਖਿ ਨਹੀ ਮੀਠਾ ਹੋਇ,
ਜਬ ਲਗੁ ਜੀਭ ਸ੍ਵਾਦ ਖਾਂਡੁ ਨਹੀ ਖਾਈਐ॥
ਜੈਸੇ ਰਾਤ ਅੰਧੇਰੀ ਮੈ ਦੀਪਕ ਦੀਪਕ ਕਹੈ,
ਤਿਮਰ ਨ ਜਾਈ, ਜਬ ਲਗੁ ਨ ਜਰਾਈਐ॥
ਜੈਸੇ ਗਿਆਨ ਗਿਆਨ ਕਹੈ ਗਿਆਨ ਹੂੰ ਨ ਹੋਤ ਕਛੁ,
ਜਬ ਲਗੁ ਗੁਰ ਗਿਆਨ ਅੰਤਰਿ ਨ ਪਾਈਐ॥
ਤੈਸੇ ਗੁਰ ਧਿਆਨ ਕਹੈ ਗੁਰ ਧਿਆਨ ਹੂੰ ਨ ਪਾਵਤ,
ਜਬ ਲਗੁ ਗੁਰ ਦਰਸਿ ਜਾਇ ਨ ਸਮਾਈਐ॥੫੪੨॥

Jaise khāṅḍ(u) khāṅḍ(u) kahai mukh(i) nahī miṭhā hoe,
jab lag(u) jībh svād khāṅḍ(u) nahīṅ khāīai.
Jaise rāt aṅdherī mai dīpak dīpak kahai,
timar na jāī, jab lag(u) na jarāīai.
Jaise giān giān kahai giān hūṅ na hot kachhu,
jab lag(u) gur giān aṅtar(i) na pāīai.
Taise gur dhiān kahai gur dhiān hūṅ na pāvat,
jab lag(u) gur daras(i) jāe na samāīai.542.

Just as by saying sugar, sugar, one cannot feel sweet taste of sugar in the mouth. Unless sugar is placed on the tongue, it cannot feel its taste.

In a dark night, saying lamp, lamp does not dispel darkness unless lamp is lit.

Just by saying *Gian* (Knowledge) again and again, knowledge cannot be obtained. It can only be acquired by lodging His name in the heart.

Similarly just repeatedly asking for a glimpse of True Guru, one cannot acquire contemplation of the True Guru. This is possible only when one engrosses oneself upto the soul in the ardent desire of a glimpse of the True Guru.

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ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਬਿਰੰਚ ਬਿਆਸ,
ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਸੁਕ ਸੇਖ ਜਸੁ ਗਾਇਓ ਹੈ ॥
ਸਿਉ ਸਨਕਾਦਿ ਨਾਰਦਾਦਿਕ ਰਿਖੀਸੁਰਾਦਿ,
ਸੁਰ ਨਰ ਨਾਥ ਜੋਗ ਧਿਆਨ ਮੈ ਨ ਆਇਓ ਹੈ ॥
ਗਿਰਿ ਤਰ ਤੀਰਥ ਗਵਨ ਪੁੰਨ ਦਾਨ ਬ੍ਰਤ,
ਹੋਮ ਜਗ ਭੋਗ ਨਈਬੇਦ ਕੈ ਨ ਪਾਇਓ ਹੈ ॥
ਅਸ ਵਡ ਭਾਗਿ ਮਾਇਆ ਮਧਿ ਗੁਰਸਿਖਨ ਕਉ,
ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਰੂਪ ਹੁਇ ਦਿਖਾਇਓ ਹੈ ॥੫੪੩॥

Sinmrit(i) purān bed sāstra biranch biās,
net(i) net(i) ne(i) suk sekh jas(u) gāio hai.
Sio sanakād(i) nārdādik rikhīsurād(i),
sur nar nāth jog dhiān main na āio hai.
Gir(i) tar tīrath gavan punn dān brat,
hom jag ghog naībed kai na pāio hai.
As vaḍ bhāg(i) māiā madh(i) gursikhan kau,
pūran brahm gur rūp hue dikhāio hai.543.

All the 31 Simritis, 18 Purānas, 4 Vedas, 6 Shastras, Brahma the scholar of Vedas, sage Vyas, supreme scholar Sukdev and Shesh Nag of thousand tongues sing the praises of the Lord but have not been able to fathom Him. They address Him as infinite, infinite...

Shiv, four sons of Brahma, Narad and other sages, gods, men of substance, nine heads of Jogis could not perceive God in their contemplation and meditation.

They could not realise that infinite Lord even by roaming in jungles, mountains and places of pilgrimage, making charity, fasting, doing *hom-yag* and offering food and other delicacies to the gods.

Such fortunate and enjoying the worldly *māyā* are the Sikhs of the Guru who are seeing the inaccessible Lord in the manifestated state of a True Guru.

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ਬਾਹਰ ਕੀ ਅਗਨਿ ਬੂਝਤ ਜਲ ਸਰਿਤਾ ਕੈ,
ਨਾਉ ਮੈ ਜਉ ਅਗਨਿ ਲਾਗੈ ਕੈਸੇ ਕੈ ਬੁਝਾਈਐ ॥
ਬਾਹਰ ਸੈ ਭਾਗਿ ਓਟ ਲੀਜੀਅਤ ਕੋਟ ਗੜ੍ਹ,
ਗੜ੍ਹ ਮੈ ਜਉ ਲੂਟਿ ਲੀਜੈ ਕਹੋ ਕਤ ਜਾਈਐ ॥
ਚੋਰਨ ਕੈ ਤ੍ਰਾਸ ਜਾਇ ਸਰਨਿ ਗਹੈ ਨਰਿੰਦ,
ਮਾਰੈ ਮਹੀਪਤਿ ਜੀਉ ਕੈਸੇ ਕੈ ਬਚਾਈਐ ॥
ਮਾਇਆ ਡਰ ਡਰਪਤ ਹਾਰਿ ਗੁਰ-ਦੁਆਰੈ ਜਾਵੈ,
ਤਹਾ ਜਉ ਮਾਇਆ ਬਿਆਪੈ ਕਹਾ ਠਹਰਾਈਐ ॥੫੪੪॥

Bābar kī agan(i) būjbat jal saritā kai,
nāo mai jau agan(i) lāgai kesai kai bujbāīai.
Bābar sai bbāg(i) oṭ lījīat koṭ gaṛ,
gaṛ mai jau lūṭ(i) lījai kabo kat jāīai.
Choran kai trās jāe saran(i) gabai narińd,
mārai mabīpat(i) jīo kaise kai bacbāīai.
Māiā ḍar ḍarpat bār(i) gur-duārai jāvai.
tabā jau māiā biāpai kabā ṭhabrāīai.544.

Fire burning outside the stream can be extinguished with the water of the stream, but if the boat in the river catches fire, how can that be extinguished?

Escaping from the attack of a robber while out in the open, one can run and take shelter in a fort or such other place but when someone robs in the fort, what can be done then?

If for fear of thieves one takes refuge with a ruler and if the ruler starts punishing, then what can be done?

Fearing the dragon—net of worldly compulsions, if one goes to the door of Guru, and if *māyā* overpowers on him there too, then there is no escape.

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ਸਰਪ ਕੈ ਤ੍ਰਾਸ ਸਰਨਿ ਗਹੈ ਖਗਪਤਿ ਜਾਇ,
ਤਹਾਂ ਜਉ ਸਰਪ ਗ੍ਰਸੈ ਕਹੋ ਕੈਸੇ ਜੀਜੀਐ ॥
ਜੰਬੁਕ ਸੈ ਭਾਗਿ ਮ੍ਰਿਗਰਾਜ ਕੀ ਸਰਨਿ ਗਹੈ,
ਤਹਾਂ ਜਉ ਜੰਬੁਕ ਹਰੈ ਕਹੋ ਕਹਾਂ ਕੀਜੀਐ ॥
ਦਾਰਿਦ੍ਰ ਕੈ ਚਾਂਪੈ ਜਾਇ ਸਰਨਿ ਸੁਮੇਰ ਸਿੰਧ,
ਤਹਾਂ ਜਉ ਦਾਰਿਦ੍ਰ ਦਹੈ ਕਾਹਿ ਦੋਸੁ ਦੀਜੀਐ ॥
ਕਰਮ ਭਰਮ ਕੈ ਸਰਨਿ ਗੁਰਦੇਵ ਗਹੈ,
ਤਹਾਂ ਨ ਮਿਟੈ ਕਰਮੁ ਕਉਨ ਓਟ ਲੀਜੀਐ ॥੫੪੫॥

Sarap kai trās saran(i) gahai khagpat(i) jāe,
tahāṅ jau sarap grasai kaho kaise jījīai.
Jaṅbuk sai bhāg(i) mrigrāj kī saran(i) gahai,
tahāṅ jau jaṅbuk harai kaho kahāṅ kījīai.
Dāridra kai chāṅpai jāe saran(i) sumer siṅdh,
tahāṅ jau dāridra dahai kāhe dosu dījīai.
Karam bharam kai saran(i) gurdev gahai,
tahāṅ na miṭai karam(u) kaun oṭ lījīai.545.

If for the fear of snake, one takes shelter of Garud and yet the snake comes and bite there, how can one survive then ?

For the fear of a Jackal, if one takes refuge of a lion what can be done if jackal comes and kills there ?

Distressed by poverty if someone goes and takes refuge in a gold mine, Sumer mountain or ocean—the treasure-house of diamonds; and if he is still distressed by poverty, then who should be blamed ?

In order to liberate oneself from the wandering and effect of the deeds performed, one takes the support of True Guru. And if even then the cycle of deeds and actions do not end, then whose refuge should be sought.

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ਜੈਸੇ ਤਉ ਸਕਲ ਨਿਧਿ ਪੂਰਨ ਸਮੁੰਦ੍ਰ ਬਿਖੈ,
ਹੰਸ ਮਰਜੀਵਾ ਨਿਹਚੈ ਪ੍ਰਸਾਦੁ ਪਾਵਈ॥
ਜੈਸੇ ਪਰਬਤਿ ਹੀਰਾ ਮਾਨਕ ਪਾਰਸ ਸਿਧ,
ਖਨਵਾਰਾ ਖਨਿ ਜਗ ਵਿਖੇ ਪ੍ਰਗਟਾਵਈ॥
ਜੈਸੇ ਬਨ ਬਿਖੈ ਮਲਿਆਗਰ ਸੌਂਧਾ ਕਪੂਰ,
ਸੋਧ ਕੈ ਸੁਬਾਸੀ ਸੁਬਾਸ ਬਿਹਸਾਵਈ॥
ਤੈਸੇ ਗੁਰਬਾਨੀ ਬਿਖੈ ਸਕਲ ਪਦਾਰਥ ਹੈ,
ਜੋਈ ਜੋਈ ਖੋਜੈ ਸੋਈ ਸੋਈ ਨਿਪਜਾਵਈ॥੫੪੬॥

Jaise tau sakal nidh(i) pūran samundra bikhai,
hans marjīvā nihchai prasād(u) pāvaī.
Jaise parbat(i) hīrā mānak pāras sidh,
khanvārā khan(i) jag vikhe pragṭāvaī.
Jaise ban bikhai maliāgar saudhā kapūr,
sodh kai subāsī sibās bihsāvaī.
Taise gurbānī bikhai sakal padārath hai,
joī joī khojai soī soī nipjāvaī.546.

Just as treasures of pearls and diamonds are found in the sea, but only a seasoned evaluator of these precious stones who can dive deep into the bottom of sea can surely enjoy the pleasure of picking them up from there.

Just as mountains have diamonds, rubies and philosopher-stones—those can purify metals into gold, but only an adept excavator can bring them out before the world.

Just as a jungle has many aromatic trees like sandalwood, camphor etc., but only a perfumery expert can bring their fragrance out.

Similarly *Gurbani* has all the precious items but whosoever would search and research them, he would be rewarded with those items that he so fondly desires.

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ਪਰਤ੍ਰਿਆ ਦੀਰਘ ਸਮਾਨਿ ਲਘੁ ਜਾਵਦੇਕ,
ਜਨਨੀ ਭਗਨੀ ਸੁਤਾ ਰੂਪ ਕੈ ਨਿਹਾਰੀਐ॥
ਪਰ ਦਰਬਾਸਹਿ ਗਊ ਮਾਸ ਤੁਲਿ ਜਾਨਿ ਰਿਦੈ,
ਕੀਜੈ ਨ ਸਪਰਸ ਅਪਰਸ ਸਿਧਾਰੀਐ॥
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਓਤਿ ਪੋਤਿ,
ਅਵਗੁਨੁ ਗੁਨੁ ਕਾਹੂ ਕੋ ਨ ਬੀਚਾਰੀਐ॥
ਗੁਰ ਉਪਦੇਸ ਮਨ ਧਾਵਤ ਬਰਜਿ,
ਪਰ-ਧਨ ਪਰ-ਤਨ ਪਰ-ਦੂਖਨਾ ਨਿਵਾਰੀਐ॥੫੪੭॥

Partriā dīragh samān(i) laghu jāvdek,
Jan-nī bhagnī sutā rūp kai nihārīai.
Par darbāsah(i) gaū mās tul(i) jān(i) ridai,
kījai na sapars aparas sidhārīai.
Ghaṭ(i) ghaṭ(i) pūran brahm jot(i) ot(i) pot(i),
avgun(u) gun(u) kāhū ko na bīchārīai.
Gur updes man dhāvat baraj(i),
par-dhan par-tan par-dūkhnā nivārīai.547.

So far as other women are concerned, regard elder to you as mother; one of your age as sister and younger than yourself as your daughter.

Let the desire for other's wealth be treated like beef that is not to be touched, and remain away from it.

Consider the radiance of complete Lord residing in every body like warp and weft and dwell not on anybody's merits and demerits.

By virtue of True Guru's sermon, keep the wandering of the mind in ten directions under control and abstain it from looking at other's woman, other's wealth and slander.

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ਜੈਸੇ ਪ੍ਰਾਤ ਸਮੈ ਖਗ ਜਾਤ ਉਡਿ ਬਿਰਖ ਸੈ,
ਬਹੁਰਿ ਆਇ ਬੈਠਤ ਬਿਰਖ ਹੀ ਮੈ ਆਇ ਕੈ ॥
ਚੀਟੀ ਚੀਟਾ ਬਿਲ ਸੈ ਨਿਕਸਿ ਧਰ ਗਵਨ ਕੈ,
ਬਹੁਰਿਓ ਪੈਸਤ ਜੈਸੇ ਬਿਲ ਹੀ ਮੈ ਜਾਇ ਕੈ ॥
ਲਰ ਕੈ ਲਰਿਕਾ ਰੂਠ ਜਾਤ ਤਾਤ ਮਾਤ ਸਨ,
ਭੂਖ ਲਾਗੈ ਤਿਆਗੈ ਹਠ ਆਵੈ ਪਛੁਤਾਇ ਕੈ ॥
ਤੈਸੇ ਗ੍ਰਿਹ ਤਿਆਗਿ ਭਾਗਿ ਜਾਤ ਉਦਾਸ ਬਾਸ,
ਆਸਰੋ ਤਕਤ ਪੁਨਿ ਗ੍ਰਿਹਸਤ ਕੌ ਧਾਇ ਕੈ ॥੫੪੮॥

Jaise prāt samai khag jāt uḍ(i) birakh sai,
bahur(i) āe baiṭhat birakh hī mai āe kai.
Chīṭī chīṭā bil sai nikas(i) dhar gavan kai,
bahurio paisat jaise bil hī mai jāe kai.
Lar kai larikā rūṭh jāt tāt māt san,
bhūkh lāgai tiāgai haṭh āvai pachhutāe kai.
Taise grih tiāg(i) bhāg(i) jāt udās bās,
āsro takat pun(i) grihsat ko dhāe kai.548.

Just as birds fly away from the tree in the morning and return to the tree in the evening,

Just as ants and insects come out of their burrows and walk about on the ground and return back to the burrow after their wandering,

Just as a son leaves the house after an argument with his parents, and when experiences hunger gives up his obduracy and returns repentantly,

Similarly, a man forsakes life of a householder and goes to the jungle for a hermit's life. But unable to achieve spiritual happiness and after wandering here and there returns to his family (One can realise God as a householder by keeping oneself unsullied of *māyā*).

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ਕਾਹੂ ਦਸਾ ਕੇ ਪਵਨ ਗਵਨ ਕੈ ਬਰਖਾ ਹੈ,
ਕਾਹੂ ਦਸਾ ਕੌ ਪਵਨ ਬਾਦਰ ਬਿਲਾਤ ਹੈ॥
ਕਾਹੂ ਜਲ ਪਾਨ ਕੀਏ ਰਹਤ ਅਰੋਗ ਦੇਹੀ,
ਕਾਹੂ ਜਲ ਪਾਨ ਬਿਆਪੈ ਬ੍ਰਿਥਾ ਬਿਲਲਾਤ ਹੈ॥
ਕਾਹੂ ਗ੍ਰਿਹ ਕੀ ਅਗਨਿ ਪਾਕ ਸਾਕ ਸਿਧਿ ਕਰੈ,
ਕਾਹੂ ਗ੍ਰਿਹ ਕੀ ਅਗਨਿ ਭਵਨ ਜਰਾਤ ਹੈ॥
ਕਾਹੂ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਜੀਵਨ ਮੁਕਤਿ ਹੁਇ,
ਕਾਹੂ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਜਮਪੁਰਿ ਜਾਤ ਹੈ ॥੫੪੯॥

Kāhū dasā ke pavan gavan barkhā hai,
kāhū dasā ko pavan bādar bilāt hai.
Kāhū jal pān kīe rahat arog dehī,
kāhū jal pān biāpai brithā bil-lāt hai.
Kāhū grih kī agan(i) pāk sāk sidh(i) karai,
kāhū grih kī agan(i) bhavan jarāt hai.
Kāhū kī sangat(i) mil(i) jīvan mukat(i) hue,
kāhū kī sangat(i) mil(i) jampur(i) jāt hai.549.

Just as wind blowing from a particular direction causes rain while another direction blows the clouds away.

Just as drinking some water keeps the body healthy while some other water causes one to fall sick. It troubles the patient no end.

Just as the fire of a house helps in cooking but the fire raged in another house burns the house to ashes;

Similarly someone's company liberates, while other's company leads one to hell.

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ਪ੍ਰੀਤਮ ਕੇ ਮੇਲ ਖੇਲ ਪ੍ਰੇਮ ਨੇਮ ਕੈ ਪਤੰਗ,
ਦੀਪਕ ਪ੍ਰਗਾਸ ਜੋਤੀ ਜੋਤਿ ਹੂੰ ਸਮਾਵਈ ॥
ਸਹਜ ਸੰਜੋਗ ਅਰੁ ਬਿਰਹ ਬਿਓਗ ਬਿਖੈ,
ਜਲ ਮਿਲਿ ਬਿਛੁਰਤ ਮੀਨ ਹੁਇ ਦਿਖਾਵਈ ॥
ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਥਕਿਤ ਚਕਿਤ ਹੋਇ,
ਸਬਦ ਬੇਧੀ ਕੁਰੰਗ ਜੁਗਤਿ ਜਤਾਵਈ ॥
ਮਿਲਿ ਬਿਛੁਰਤ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ,
ਕਪਟ ਸਨੇਹ ਸਨੇਹੀ ਨ ਕਹਾਵਈ ॥੫੫੦॥

Prītam ke mel khel prem nem kai patang,
dīpak pragās jotī jot(i) hūṅ samāvaī.
Sahaj suṅjog ar(u) birah biog bikhai,
jal mil(i) bichhurat mīn hue dikhāvaī.
Sabad surat(i) liv thakit chakit hoe,
sabad bedhī kuraṅg jugat(i) jatāvaī.
Mil(i) bichhurat ar(u) sabad surat(i) liv,
kapaṭ sneh sanehī na kahāvaī.550.

For meeting the dear True Guru, an obedient disciple plays the game of love and merges his self into the light divine of the True Guru in a manner as is done by a moth who perishes on his beloved flame.

The state of a devoted Sikh for meeting with True Guru in order to relish the spiritual ecstasy is like that of a fish in water. And one who is separated from water looks like dying with pangs of separation.

Like a deer engrossed in the musical sound of *Ghandā Herhā*, the mind of a true devotee enjoys the divine bliss engrossed in the word of the Guru.

The disciple who is able to engross his mind in the divine word, and yet separates himself from True Guru, his love is false. He cannot be called a true lover.

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ਦਰਸਨ ਦੀਪ ਦੇਖਿ ਹੋਇ ਨ ਮਿਲੈ ਪਤੰਗੁ,
ਪਰਚਾ ਬਿਹੂਨ ਗੁਰਸਿਖ ਨ ਕਹਾਵਈ ॥
ਸੁਨਤ ਸਬਦ ਧੁਨਿ ਹੋਇ ਨ ਮਿਲਤ ਮ੍ਰਿਗ,
ਸਬਦ ਸੁਰਤਿ ਹੀਨ ਜਨਮੁ ਲਜਾਵਈ ॥
ਗੁਰ ਚਰਨਾਮ੍ਰਿਤ ਕੈ ਚਾਤ੍ਰਿਕੁ ਨ ਹੋਇ ਮਿਲੈ,
ਰਿਦੈ ਨ ਬਿਸਵਾਸੁ ਗੁਰ ਦਾਸ ਹੁਇ ਨ ਹਸਾਵਈ ॥
ਸਤਿ ਰੂਪ ਸਤਿ ਨਾਮੁ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ,
ਏਕ ਟੇਕ ਸਿਖ ਜਲ ਮੀਨ ਹੁਇ ਦਿਖਾਵਈ ॥੫੫੧॥

Darsan dīp dekh(i) hoe na milai patang(u),
parchā bihūn gursikh na kahāvai.
Sunat sabad dhun(i) hoe na milat mrig,
sabad surat(i) hīn janam(u) lajāvai.
Gur charnāmrit kai chātrik(u) na hoe milai,
ridai na bisvās(u) gur dās hue na hasāvai.
Sat(i) rūp sat(i) nām(u) sat(i)gur giān dhiān,
ek ṭek sikh jal mīn hue dikhāvai.551.

If a glimpse of the True Guru does not turn a disciple in a state that of a moth who is prepared to sacrifice himself unto his beloved lamp, then he cannot be called a true disciple of the Guru.

Hearing the melodious words of True Guru, if a disciple's state does not become like that of a deer who goes into a trance at the sound of *Ghanda Herha*, then without lodging of Lord's name in his deep within, he has wasted his precious life.

For the acquisition of *Naam*-like elixir from the True Guru, if a disciple does not meet the True Guru with complete faith like the rain-bird yearning for the *Swati* drop, then he has no faith for the True Guru in his mind nor can he be His devoted follower.

A devoted disciple of the True Guru engrosses his mind in the divine word, practices it and swims in the loving lap of the True Guru as a fish swims in water merrily and contented.

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ਉਤਮ ਮਧਿਮ ਅਰੁ ਅਧਮ ਤ੍ਰਿਬਿਧਿ ਜਗੁ,
ਆਪਨੋ ਸੁਅੰਨ ਕਾਹੂ ਬੁਰੋ ਤਉ ਨ ਲਾਗਿ ਹੈ ॥
ਸਭ ਕੋਊ ਬਨਜੁ ਕਰਤ ਲਾਭ ਲਭਤ ਕਉ,
ਆਪਨੋ ਬਿਉਹਾਰੁ ਭਲੋ ਜਾਨਿ ਅਨੁਰਾਗਿ ਹੈ ॥
ਤੈਸੇ ਅਪਨੇ ਅਪਨੇ ਇਸਟੈ ਚਾਹਤ ਸਭੈ,
ਅਪਨੇ ਪਹਿਰੇ ਸਭ ਜਗਤੁ ਸੁਜਾਗਿ ਹੈ ॥
ਸੁਅੰਨੁ ਸਮਰਥ ਭਏ ਬਨਜੁ ਬਿਕਾਨੇ ਜਾਨੈ,
ਇਸਟ ਪ੍ਰਤਾਪੁ ਅੰਤਿ ਕਾਲਿ ਅਗ੍ਰਭਾਗਿ ਹੈ ॥੫੫੨॥

Utam madhim ar(u) adham tribidh(i) jag(u),
āpno suaṅn kābū buro tau na lāg(i) hai.
Sabh koū banaj(u) karat lābh labhat kau,
āpno biuhār(u) bhalo jān(i) anurāg(i) hai.
Taise apne apne isṭai chāhat sabhai,
apne pahire sabh jagat(u) sujāg(u) hai.
Suaṅn samrath bhae banaj(u) bikāne jānai,
isṭ pratāp(u) aṅt(i) kāl(i) agrabhāg(i) hai.552.

Just as no category of society, high, middle or low class considers their son bad or evil,

Just as everyone do business in order to earn profit, but they all consider their own profession to be the best and therefore love it,

Similarly everyone respect and love their own deity and in their life-time, are ever ready and conscious of worshipping him,

Just as a son when grown up understands the art of business and trading and acquires proficiency, similarly on receiving initiation from the True Guru, a devoted disciple learns that the knowledge, ambrosial name blessed by the True Guru is capable of liberating from the noose of the angles of death at the final hour.

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ਆਪਨੋ ਸੁਅੰਨੁ ਸਭ ਕਾਹੂਐ ਸੁੰਦਰ ਲਾਗੈ,
ਸਫਲੁ ਸੁੰਦਰਤਾ ਸੰਸਾਰ ਮੈ ਸਰਾਹੀਐ ॥
ਆਪਨੋ ਬਨਜੁ ਬੁਰੋ ਲਾਗਤ ਨ ਕਾਹੂ ਰਿਦੈ,
ਜਾਹਿ ਜਗੁ ਭਲੋ ਕਹੈ ਸੋਈ ਤਉ ਬਿਸਾਹੀਐ ॥
ਆਪਨੋ ਕਰਮੁ ਕੁਲਾ-ਧਰਮ ਕਰਤ ਸਭੈ,
ਉਤਮ ਕਰਮੁ ਲੋਗ ਬੇਦ ਅਵਗਾਹੀਐ ॥
ਗੁਰ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਇ ਸਭ ਕੋਊ ਕਹੈ,
ਮਾਇਆ ਮੈ ਉਦਾਸ ਰਾਖੈ ਸੋਈ ਗੁਰ ਚਾਹੀਐ ॥੫੫੩॥

Āpno suaṅn sabh kāhūai suṅdar lāgai,
saphal(u) suṅdartā saṅsār mai sarāhīai.
Āpno banaj(u) buro lāgat na kāhū ridai,
jāhe jag(u) bhalo kahai soī tau bisāhīai.
Āpno karam(u) kulā-dharam karat sabhai,
utam karam(u) log bed avgāhīai.
Gur bin(u) mukat(i) na hoe sabh koū kahai,
māiā mai udās rākhai soī gur chāhīai.553.

To everyone, his/her son looks beautiful. But one whom others praise is certainly beautiful.

No one dislikes his profession, but one should trade only those commodities which are praised by others.

Everyone follows rites and traditions of one's family, but all deeds which are as per scriptures and according to social traditions are considered supreme.

Everyone says that no salvation can be achieved without a Guru, but one requires such a capable True Guru who can guide a person to salvation through His advice while living a householder's life, in a society and enjoying all material comforts.

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ਜੈਸੇ ਮਧੁ ਮਾਖੀ ਸੀਚਿ ਸੀਚਿ ਕੈ ਇਕਤ੍ਰ ਕਰੈ,
ਹਰੈ ਮਧੂ ਆਇ ਤਾ ਕੇ ਮੁਖਿ ਛਾਰੁ ਡਾਰਿ ਕੈ॥
ਜੈਸੇ ਬਛ ਹੇਤ ਗਊ ਸੰਚਤ ਹੈ ਖੀਰ,
ਤਾਹਿ ਲੇਤ ਐ ਅਹੀਰੁ ਦੁਹਿ ਬਛਰੇ ਬਿਡਾਰਿ ਕੈ॥
ਜੈਸੇ ਧਰ ਖੋਦਿ ਖੋਦਿ ਕਰਿ ਬਿਲ ਸਾਜੈ ਮੂਸਾ,
ਪੈਸਤ ਸਰਪੁ ਧਾਇ ਖਾਇ ਤਾਹਿ ਮਾਰਿ ਕੈ॥
ਤੈਸੇ ਕੋਟਿ ਪਾਪ ਕਰਿ ਮਾਇਆ ਜੋਰਿ ਜੋਰਿ ਮੂੜ,
ਅੰਤਿ ਕਾਲਿ ਛਾਡਿ ਚਲੈ ਦੋਨੋ ਕਰ ਝਾਰਿ ਕੈ॥੫੫੪॥

Jaise madhu mākhī sīch(i) sīch(i) kai ikatra karai,
harai madhū āe tā ke mukh(i) chhār(u) ḍār(i) kai.
Jaisẹ bachh het gaū sanchat hai khīr,
tāhe let ai ahīr(u) duhe bachhre biḍār(i) kai.
Jaise dhar khod(i) khod(i) kar(i) bil sājai mūsā,
paisat sarap(u) dhāe khāe tāhe mār(i) kai.
Taise koṭ(i) pāp kar(i) māiā jor(i) jor(i) mūr,
ant(i) kāl(i) chhāḍ(i) chalai dono kar jhār(i) kai.554.

Just as honey bee hops from flower to flower and collects honey, but a honey collector smokes the bees away, and takes the honey.

Just as a cow collects milk in her teats for the calf, but a milkman uses the calf to bring down her milk. He ties the calf away, milks the cow and takes it away.

Just as a rodent digs up earth to make a burrow but a snake enters the burrow and eats away the rodent.

Similarly an ignorant and foolish person indulges in umpteen sins, collects wealth and leaves this world empty-handed. (All his earnings and material goods prove worthless ultimately).

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ਜਾ ਕੇ ਅਨਿਕ ਫਨੰਗ ਫਨਗ੍ਰ ਭਾਰ ਧਰਨਿ ਧਾਰੀ,
ਤਾਹਿ ਗਿਰਧਰ ਕਹੈ ਕਉਨ ਸੀ ਬਡਾਈ ਹੈ ॥
ਜਾ ਕੋ ਏਕ ਬਾਵਰੋ ਬਿਸ੍ਵਨਾਥ ਨਾਮ ਕਹਾਵੈ,
ਤਾਹਿ ਬ੍ਰਿਜਨਾਥ ਕਹੇ ਕਉਨ ਅਧਿਕਾਈ ਹੈ ॥
ਅਨਿਕ ਅਕਾਰ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰੇ ਜਾਹਿ,
ਤਾਹਿ ਨੰਦ ਨੰਦਨ ਕਹੇ ਕਉਨ ਸੋਭਤਾਈ ਹੈ ॥
ਜਾਨਤ ਉਸਤਤਿ ਕਰਤ ਨਿੰਦਿਆ ਅੰਧ ਮੂੜ੍ਹ,
ਐਸੇ ਅਰਾਧਬੇ ਤੇ ਮੋਨਿ ਸੁਖਦਾਈ ਹੈ ॥੫੫੫॥

Jā ke anik phanaṅg phanagra bhār dharan(i) dhārī,
tāhe girdhar kahai kaun sī baḍāī hai.
Jā ko ek bāvro bisvanāth nām kahāvai,
tāhe brijnāth kahe kaun adhikāī hai.
Anik akār oaṅkār ke bithāre jāhe,
tāhe naṅd naṅdan kahe kaun sobhtāī hai.
Jānat ustat(i) karat niṅdiā aṅdh mūṛ,
aise arādhbe te mon(i) sukhdāī hai.555.

The Creator who has placed very heavy Earth on the tip of one of the thousand hoods of Sheshnag, what praise is His if we call him *Girdhar* because he has lifted a mountain?

Shiv, a lascivious person created by the Lord who calls himself Vishwanath, if we call that Creator master of *Braj Bhumi*, then what praise of His it is? (The extent of His creation is limitless).

The Lord who has created countless forms, to call Him son of Nand is no matter of praise for Him.

Ignorant and foolish devotees call it His praise. Infact they are slandering the Lord. It is better to remain silent rather than say such praises.

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ਸ੍ਵੈਯਾ
ਬੇਦ ਬਿਰੰਚਿ ਬਿਚਾਰੁ ਨ ਪਾਵਤ,
ਚਕ੍ਰਿਤ ਸੇਖ ਸਿਵਾਦਿ ਭਏ ਹੈ॥
ਜੋਗ ਸਮਾਧਿ ਅਰਾਧਤ ਨਾਰਦ,
ਸਾਰਦ ਸੁਕ੍ਰ ਸਨਾਤ ਨਏ ਹੈ॥
ਆਦਿ ਅਨਾਦਿ ਅਗਾਧਿ ਅਗੋਚਰ,
ਨਾਮ ਨਿਰੰਜਨ ਜਾਪ ਜਏ ਹੈ॥
ਸ੍ਰੀ ਗੁਰਦੇਵ ਸਮੇਵ ਸੁ ਸੰਗਤਿ,
ਪੈਰੀ ਪਏ ਭਾਈ ਪੈਰੀ ਪਏ ਹੈ ॥੫੫੬॥

Swaiyā
Bed biranch(i) bichār(u) na pāvat,
chakrit sekh sivād(i) bhae hai.
Jog samādh(i) arādhat nārad,
sārad sukra sanāt nae hai.
Ād(i) anād(i) agādh(i) agochar,
nām niranjan jāp jae hai.
Srī gurdev samev su sangat(i),
pairī pae bhāī pairī pae hai.556.

Brahma studied and reflected on the Vedas yet could not fathom the beginning and the end of the infinite Lord. Sheshnag, with his thousand tongues and Shiv Ji are falling into ecstatic state singing His paeans and contemplating on His extent.

Sage Narad, goddess Saraswati, Shukracharya and Sanatan the sons of Brahma are bowing before Him after contemplating on Him in meditation.

The Lord who is since the beginning of the beginning, is beyond the beginning is spread beyond the comprehension of mind and senses. Such mammonless and blemishless Lord is being meditated upon by all.

The True Guru who is engrossed in such God is absorbed and permeated in the congregation of supreme people. O brother ! I fall, yes I fall on the holy feet of such a True Guru.

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ਜੈਸੇ ਤੌ ਕੰਚਨੈ ਪਾਰੋ ਪਰਸਤ ਸੋਖਿ ਲੇਤ,
ਅਗਨਿ ਮੈ ਡਾਰੇ ਪੁਨਿ ਪਾਰੋ ਉਡ ਜਾਤ ਹੈ॥
ਜੈਸੇ ਮਲ ਮੂਤ੍ਰ ਲਗਿ ਅੰਬਰ ਮਲੀਨ ਹੋਤ,
ਸਾਬਨ ਸਲਿਲ ਮਿਲਿ ਨਿਰਮਲ ਗਾਤ ਹੈ॥
ਜੈਸੇ ਅਹਿ ਗ੍ਰਸੇ ਬਿਖੁ ਬਿਆਪਤ ਸਗਲ ਅੰਗ,
ਮੰਤ੍ਰ ਕੈ ਬਿਖੈ ਬਿਕਾਰ ਸਭ ਸੁ ਬਿਲਾਤ ਹੈ॥
ਤੈਸੇ ਮਾਇਆ ਮੋਹ ਕੈ ਬਿਮੋਹਤ ਮਗਨ ਮਨੁ,
ਗੁਰ ਉਪਦੇਸਿ ਮਾਇਆ ਮੂਲ ਮੁਰਝਾਤ ਹੈ ॥੫੫੭॥

Jaise tau kanchnai pāro parsat sokh(i) let,
agan(i) mai ḍāre pun(i) pāro uḍ jāt hai.
Jaise mal mūtra lag(i) anbar malīn hot,
sāban salil mil(i) nirmal gāt hai.
Jaise ah(i) grase bikh(u) biāpat sagal ang,
mantra kai bikhai bikār sabh su bilāt hai.
Taise māiā moh kai bimohat magan man(u),
gur updes(i) māiā mūl murjhāt hai.557.

Just as mercury touching gold conceals its real colour but when put in a crucible regains its luster, while the mercury evaporates.

Just as clothes become dirty with filth and dust but when washed with soap and water become clean again.

Just as snake-bite spreads poison in the whole body but with recitation of *Garuṛ Jaap* (a Mantra) all ill effects are destroyed.

Similarly by listening to True Guru's word and meditating on it, all the effects of worldly vices and attachment are eliminated. (All the influence of worldly things *(Maya)* ends.)

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ਜੈਸੇ ਪਾਟ ਚਾਕੀ ਕੇ ਨ ਮੂੰਡ ਕੇ ਉਠਾਏ ਜਾਤ,
ਕਲਾ ਕੀਏ ਲੀਏ ਜਾਤ ਐਂਚਤ ਅਚਿੰਤ ਹੀ ॥
ਜੈਸੇ ਗਜ ਕੇਹਰ ਨ ਬਲ ਕੀਏ ਬਸਿ ਹੋਤ,
ਜਤਨ ਕੈ ਆਨੀਅਤ ਸਮਤ ਸਮਤ ਹੀ ॥
ਜੈਸੇ ਸਰਿਤਾ ਪ੍ਰਬਲ ਦੇਖਤ ਭਯਾਨ ਰੂਪ,
ਕਿਰਵ ਮੈਂ ਚੜ੍ਹ ਪਾਰ ਉਤਰੈ ਤੁਰਤ ਹੀ ॥
ਤੈਸੇ ਦੁਖ ਸੁਖ ਬਹੁ ਬਿਖਮ ਸੰਸਾਰ ਬਿਖੈ,
ਗੁਰ ਉਪਦੇਸ ਜਲ, ਜਲ ਜਾਇ ਕਤ ਹੀ ॥੫੫੮॥

Jaise pāṭ chākī ke na mūṅḍ ke uṭhāe jāt,
kalā kīe līe jāt aichaṅt achiṅt hī.
Jaise gaj kehar na bal kīe bas(i) hot,
jatan kai ānīat samat samat hī.
Jaise saritā prabal dekhat bhayān rūp,
kirav meṅ chaṛ pār utrai turat hī.
Taise dukh sukh bahu bikham saṅsār bikhai,
gur updes jal, jal jāe kat hī.558.

Just as grinding stone of a water grinding mill cannot be taken away by lifting on head but can be pulled away using some method or machine.

Just as a lion and an elephant cannot be controlled by force, but with the use of special methods can be brought under control conveniently.

Just as a flowing river look dangerous but can be crossed in a boat easily and quickly.

Similarly, pain and sufferings are unbearable and leave a person in an unstable state. But with the advice and initiation of a True Guru, all pain and sufferings are washed away and one becomes quiet, calm and composed.

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ਜੈਸੇ ਤੌ ਮਰਾਲ ਮਾਲ ਬੈਠਤ ਹੈ ਮਾਨਸਰ,
ਮੁਕਤਾ ਅਮੋਲ ਖਾਇ ਖਾਇ ਬਿਗਸਾਤ ਹੈਂ ॥
ਜੈਸੇ ਤੌ ਸੁਜਨ ਮਿਲਿ ਬੈਠਤ ਹੈਂ ਪਾਕਸਾਲਿ,
ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਿੰਜਨਾਦਿ ਰਸ ਖਾਤ ਹੈਂ ॥
ਜੈਸੇ ਦ੍ਰੁਮ ਛਾਯਾ ਮਿਲਿ ਬੈਠਤ ਅਨੇਕ ਪੰਛੀ,
ਖਾਇ ਫਲ ਮਧੁਰ ਬਚਨ ਕੈ ਸੁਹਾਤ ਹੈਂ ॥
ਤੈਸੇ ਗੁਰ ਸਿਖ ਮਿਲਿ ਬੈਠਤ ਧਰਮਸਾਲ,
ਸਹਜ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ ਅਘਾਤ ਹੈਂ ॥੫੫੯॥

Jaise tau marāl māl baiṭhat hai mānsar,
muktā amol khāe khāe bigsāt haiṅ.
Jaise tau sujan mil(i) baiṭhat haiṅ pāksāl(i),
anik prakār biṅjnād(i) ras khāt haiṅ.
Jaise drum chhāyā mil(i) baiṭhat anek paṅchhī,
khāe phal madhur bachan kai suhāt haiṅ.
Taise gur sikh mil(i) baiṭhat dharmsāl,
sahaj sabad ras aṅmrit aghāt hai.559.

Just as a flock of swans reaches lake Mansarover and feels pleased eating pearls there

Just as friends get together in a kitchen and enjoy several dainty dishes together,

Just as several birds collect in the shade of a tree and eating its sweet fruits produce melodious sounds,

Similarly, faithful and obedient disciple get together in a *Dharamsala* and by contemplating on His elixir-like name feel happy and satisfied.

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ਜੈਸੇ ਬਨਿਤਾ ਬਚਿਤ੍ਰ ਅਭਰਨ ਸਿੰਗਾਰ ਸਜਿ,
ਭੇਟਤ ਭਤਾਰ ਚਿਤ ਬਿਮਲ ਅਨੰਦ ਹੈ ॥
ਜੈਸੇ ਸਰੁਵਰ ਪਰਿਫੁਲਤ ਕਮਲ ਦਲ,
ਮਧੁਕਰ ਮੁਦਤ ਮਗਨ ਮਕਰੰਦ ਹੈ ॥
ਜੈਸੇ ਚਿਤ ਚਾਹਤ ਚਕੋਰ ਦੇਖ ਧਿਆਨ ਧਰੈ,
ਅੰਮ੍ਰਿਤ ਕਿਰਨ ਅਚਵਤ ਹਿਤ ਚੰਦ ਹੈ ॥
ਤੈਸੇ ਗਾਇਬੋ ਸੁਨਾਇਬੋ ਸੁ ਸਬਦ ਸੰਗਤਿ ਮੈਂ,
ਮਾਨੋ ਦਾਨ ਕੁਰਖੇਤ੍ਰ ਪਾਪ ਮੂਲ ਕੰਦ ਹੈ ॥੫੬੦॥

Jaise banitā bachitra abharan singār saj(i),
bhetat bhatār chit bimal anand hai.
Jaise saruvar pariphulat kamal dal,
Madhukar mudat magan makrand hai.
Jaise chit chāhat chakor dekh dhiān dharai,
anmrit kiran achvat hit chand hai.
Taise gāibo sunāibo su sabad sangat(i) main,
māno dān kurkhetra pāp mūl kand hai.560.

Just as a wife embellished with many form of ornaments feel happy meeting her husband with all the love in her heart,

Just as a bumble bee feels satiated drinking the elixir from the lotus flower.

Just as Ruddy sheldrake looks at the moon with rapt attention and drinks its ambrosial rays with his heart and mind;

Similarly, reciting and singing the supreme hymns/words of the True Guru in a congregation assembled in the presence of the True Guru is capable of destroying sins from the roots—just as it is believed that charity made in Kurukshetra destroys all the sins.

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ਜੈਸੇ ਕਿਰਤਾਸ ਗਰ ਜਾਤ ਜਲ ਬੂੰਦ ਪਰੀ,
ਘ੍ਰਿਤ ਸਨਬੰਧ ਜਲ ਮਧਿ ਸਾਵਧਾਨ ਹੈ ॥
ਜੈਸੇ ਕੋਟਿ ਭਾਰ ਤੂਲ ਤਨਕ ਚਿਨਗ ਜਰੈ,
ਤੇਲ ਮੇਲਿ ਦੀਪਕ ਮੈਂ ਬਾਤੀ ਬਿਦਮਾਨ ਹੈ ॥
ਜੈਸੇ ਲੋਹੋ ਬੂਡ ਜਾਤ ਸਲਿਲ ਮੈਂ ਡਾਰਤ ਹੀ,
ਕਾਸਟ ਪ੍ਰਸੰਗ ਗੰਗ ਸਾਗਰ ਨ ਮਾਨ ਹੈ ॥
ਤੈਸੇ ਜਮ ਕਾਲ ਬਿਆਲ ਸਗਲ ਸੰਸਾਰ ਗ੍ਰਾਸੈ,
ਸਤਿਗੁਰ ਭੇਟਤ ਹੀ ਦਾਸਨਿ ਦਾਸਾਨ ਹੈ ॥੫੬੧॥

Jaise kirtās gar jāt jal būṅd parī,
ghrit sanbaṅdh jal madh(i) sāvdhān hai.
Jaise koṭ(i) bhār tūl tanak chinag jarai,
tel mel(i) dīpak maiṅ bātī bidmān hai.
Jaise loho būḍ jāt salil maiṅ ḍārat hī,
kāsaṭ prasaṅg gaṅg sāgar na mān hai.
Taise jam kāl biāl sagal saṅsār grāsai,
sat(i)gur bheṭat hī dāsan(i) dāsān hai.561.

Just as paper perishes or decays when water falls on it, but when smeared with fat, tolerates the effect of water superbly.

Just as millions of bales of cotton get destroyed with a spark of fire, but when associated with oil as a wick, gives out light and lives longer.

Just as iron sinks as soon as it is thrown in water, but when attached with wood, it floats and disregards the waters of river Ganges or even sea.

Similarly death-like snake is swallowing everyone. But once consecration from the Guru in the form of *Naam* is obtained, then the angel of death becomes slave of the slaves.

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ਜੈਸੇ ਖਾਂਡ ਚੂਨ ਘ੍ਰਿਤ ਹੋਤ ਘਰ ਹੀ ਬਿਖੈ,
ਪੈ ਪਾਹੁਨਾ ਕੇ ਆਏ ਪੂਰੀ ਕੈ ਖੁਵਾਇ ਖਾਈਐ ॥
ਜੈਸੇ ਚੀਰ ਹਾਰ ਮੁਕਤਾ ਕਨਕ ਆਭਰਨ,
ਪੈ ਬਿਆਹੁ ਕਾਜ ਸਾਜਿ ਤਨ ਸੁਜਨ ਦਿਖਾਈਐ ॥
ਜੈਸੇ ਹੀਰਾ ਮਾਨਿਕ ਅਮੋਲ ਹੋਤ ਹਾਟ ਹੀ ਮੈਂ,
ਗਾਹਕੈ ਦਿਖਾਇ ਬਿੜਤਾ ਬਿਸੇਖ ਪਾਈਐ ॥
ਤੈਸੇ ਗੁਰਬਾਨੀ ਲਿਖ ਪੋਥੀ ਬਾਂਧਿ ਰਾਖੀਅਤ,
ਮਿਲ ਗੁਰਸਿਖ ਪੜਿ ਸੁਨਿ ਲਿਵ ਲਾਈਐ ॥੫੬੨॥

Jaise khāṅḍ chūn ghrit hot ghar hī bikhai,
pai pāhunā ke āe pūrī kai khuvāe khāīai.
Jaise chīr hār muktā kanak ābharan,
pai biāh(u) kāj sāj(i) tan sujan dikhāīai.
Jaise hīrā mānik amol hot hāṭ hī maiṅ,
gāhkai dikhāe birṛtā bisekh pāīai.
Taise gurbānī likh pothī bāṅdh(i) rākhīat,
mil gursikh paṛ(i) sun(i) liv lāīai.562.

Just as flour, sugar and oil are kept at home, and on arrival of some guests, sweet dishes are prepared, served and eaten.

Just as beautiful dresses, pearl necklace and gold jewellery are in possession but are worn on special occasions like marriage and are shown to others.

Just as valuable pearls and jewels are kept in the shop, but shopkeeper shows them to the customer to sell and earn profit.

Similarly *Gurbānī* is written in a book form, it is bound and preserved. But when the Sikhs of Guru assemble in a congregation, that book is read and heard and it helps one attach the mind in the holy feet of the Lord.

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ਜੈਸੇ ਨਰਪਤਿ ਬਨਿਤਾ ਅਨੇਕ ਬਿਆਹਤ ਹੈ,
ਜਾ ਕੈ ਸੁਤ ਜਨਮ ਹ੍ਵੈ ਤਾਂਹੀ ਗ੍ਰਿਹ ਰਾਜ ਹੈ ॥
ਜੈਸੇ ਦਧਿ ਬੋਹਥ ਬਹਾਇ ਦੇਤ ਚਹੂੰ ਓਰ,
ਜੋਈ ਪਾਰ ਪਹੁੰਚੈ ਪੂਰਨ ਸਭਿ ਕਾਜ ਹੈ ॥
ਜੈਸੇ ਖਾਨ ਖਨਤ ਅਨੰਤ ਖਨਵਾਰੋ ਖੋਜੈ,
ਹੀਰਾ ਹਾਥਿ ਆਵੈ ਜਾਂ ਕੈ ਤਾਂ ਕੇ ਬਾਜ ਬਾਜਿ ਹੈ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਨਵਤਨ ਅਉ ਪੁਰਾਤਨ ਮੈ,
ਜਾਂ ਪਰ ਕ੍ਰਿਪਾ ਕਟਾਛ ਤਾਂ ਕੇ ਛਬਿ ਛਾਜਿ ਹੈ ॥੫੬੩॥

Jaise narpat(i) banitā anek biāhat hai,
jā kai sut janam hvai tāṅhī grih rāj hai.
Jaise dadh(i) bohath bahāe det chahūṅ or,
joī pār pahuṅchai pūran sabh(i) kāj hai.
Jaise khān khanat anaṅt khanvāro khojai,
hīrā hāth(i) āvai jāṅ kai tāṅ ke bāj bāj(i) hai.
Taise gursikh navtan au purātan mai,
jāṅ par kripā kaṭāchh tāṅ ke chhab(i) chhāj(i) hai.563.

Just as a king marries many women, but one who gives birth to a son is honoured with bestowing of kingdom.

Just as many ships sail in all directions of the sea, but one that reaches the shore beyond proves profitable.

Just as several mine diggers dig for diamonds, but one who finds a diamond enjoys the celebrations of his find.

Similarly, a Sikh of the Guru whether new or old devotee who gets a look of grace of the True Guru, earns honour, glory and praise.

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ਜੈਸੇ ਬੀਰਾਰਾਧੀ ਮਿਸਟਾਨ ਪਾਨ ਆਨ ਕਹੁ,
ਖੁਵਾਵਤ ਮੰਗਾਇ ਮਾਂਗੈ ਆਪ ਨਾਹੀ ਖਾਤ ਹੈ ॥
ਜੈਸੇ ਦ੍ਰੁਮ ਸਫਲ ਫਲਤ ਫਲ ਖਾਤ ਨਾਂਹਿ,
ਪਥਕ ਪਖੇਰੂ ਤੋਰ ਤੋਰ ਲੇ ਜਾਤ ਹੈ ॥
ਜੈਸੇ ਤੌ ਸਮੁੰਦ੍ਰ ਨਿਧਿ ਪੂਰਨ ਸਕਲ ਬਿਧਿ,
ਹੰਸ ਮਰਜੀਵਾ ਹੇਰਿ ਕਾਢਤ ਸੁਗਾਤ ਹੈ ॥
ਤੈਸੇ ਨਿਹਕਾਮ ਸਾਧ ਸੋਭਤ ਸੰਸਾਰ ਬਿਖੈ,
ਪਰਉਪਕਾਰ ਹੇਤ ਸੁੰਦਰ ਸੁ ਗਾਤ ਹੈ ॥੫੬੪॥

Jaise bīrārādhī misṭān pān ān kahu,
khuvāvat maṅgāe māṅgai āp nāhī khāt hai.
Jaise drum saphal phalat phal khāt nāṅhe,
pathak pakherū tor tor le jāt hai.
Jaise tau samuṅdra nidh(i) pūran sakal bidh(i),
haṅs marjīvā her(i) kāḍhat sugāt hai.
Taise nihkām sādh sobhat saṅsār bikhai,
parupkār het suṅdar su gāt hai.564.

Just as worshipper of brave (in Sikand Puran 52 Bir's Nandi, Bhirangi, Hanuman, Bhairav, etc. are mentioned) asks for sweet, distributes to all but does not eat any himself.

Just as a tree bears sweet fruits but does not eat them itself. Instead birds, travellers pluck and eat them.

Just as ocean is full of all sorts of precious pearls and stones but those who have swan like temperament dives in it and relish them.

Similarly, there are many saints and hermits (who have no self interest and are always ready to do good to others without any gain to themselves) their lives become successful helping others.

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ਜੈਸੇ ਦੀਪ ਜੋਤਿ ਲਿਵ ਲਾਗੈ ਚਲੇ ਜਾਤ ਸੁਖ,
ਗਹੇ ਕਰ ਦੁਚਿਤੁ ਹ੍ਵੈ ਭਟਕਾ ਸੋ ਭੇਟ ਹੈ॥
ਜੈਸੇ ਦਧਿ ਕੂਲ ਬੈਠਿ ਮੁਕਤਾ ਚੁਨਤ ਹੰਸ,
ਪੈਰਤ ਨ ਪਾਵੈ ਪਾਰ ਲਹਰ ਲਪੇਟ ਹੈ॥
ਜੈਸੇ ਨਿਰਖਿ ਅਗਨਿ ਕੈ ਮਧਿ ਭਾਵ ਸਿਧ ਹੋਤ,
ਨਿਕਟਿ ਬਿਕਟ ਦੁਖ ਸਹਸਾ ਨ ਮੇਟਿ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਸਬਦ ਸਨੇਹ ਕੈ ਪਰਮ ਪਦ,
ਮੂਰਤਿ ਸਮੀਪ ਸਿੰਘ ਸਾਪ ਕੀ ਅਖੇਟ ਹੈ॥੫੬੫॥

Jaise dīp jot(i) liv lāgai chale jāt sukh,
gahe kar duchit(u) hvai bhaṭkā so bheṭ hai.
Jaise dadh(i) kūl baiṭh(i) muktā chunat hans,
pairat na pāvai pār lahar lapeṭ hai.
Jaise nirakh(i) agan(i) kai madh(i) bhāv sidh hot,
nikaṭ(i) bikaṭ dukh sahsā na meṭ(i) hai.
Taise gur sabad saneh kai param pad,
mūrat(i) samīp singh sāp kī akheṭ hai.565.

Just as focusing the mind in the light of a lamp helps walk steadily, but once the lamp is held in hand, one becomes unsure to step forward because the shadow of the hand caused by the lamp light impairs the vision.

Just as a swan picks pearls on the bank of lake Mansarover, but when swiming in the water, can find no pearl nor can go across. He may get caught in the waves.

Just as keeping fire in the middle is more helpful to all for warding off cold, but if placed too near creates fear of burning. Thus the discomfort of cold is supplemented by the fear of burning.

Similarly loving the advice and teachings of Guru and lodging it in the consciousness, one reaches supreme state. But to focus on any form of the Guru and then expecting/longing for nearness of the Lord is like falling a prey to snake or lion. (It is a spiritual death).

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ਸ੍ਵਾਮਿ ਕਾਜ ਲਾਗਿ ਸੇਵਾ ਕਰਤ ਸੇਵਕੁ ਜੈਸੇ,
ਨਰਪਤਿ ਨਿਰਖ ਸਨੇਹ ਉਪਜਾਵਹੀ ॥
ਜੈਸੇ ਪੂਤ ਚੋਚਲਾ ਕਰਤ ਪਿਤਾ ਬਿਦਿਮਾਨ,
ਦੇਖਿ ਦੇਖਿ ਸੁਨਿ ਸੁਨਿ ਆਨੰਦ ਬਢਾਵਹੀ ॥
ਜੈਸੇ ਪਾਕਸਾਲਾ ਮਧਿ ਬਿੰਜਨ ਪਰੋਸੈ ਨਾਰਿ,
ਪਤਿ ਖਾਤ ਪਿਆਰ ਕੈ ਪਰਮ ਸੁਖੁ ਪਾਵਹੀ ॥
ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਤ ਸ੍ਰੋਤਾ ਸਾਵਧਾਨ,
ਗਾਵੈ ਰੀਝਿ ਗਾਇਨ ਸਹਜਿ ਲਿਵ ਲਾਵਹੀ ॥੫੬੬॥

Svāmi kāj lāg(i) sevā karat sevak(u) jaise,
narpat(i) nirakh saneh upjāv-hī.
Jaise pūt chochlā karat pitā bidimān,
dekh(i) dekh(i) sun(i) sun(i) ānand baḍhāv-hī.
Jaise pāksālā madh(i) binjan parosai nār(i),
pat(i) khāt piār kai param sukh(u) pāv-hī.
Taise gur sabad sunat srotā sāvdhān,
gāvai rījh(i) gāin sahaj(i) liv lāv-hī.566.

Just as a worker serves the king whole-heartedly and the king feels happy to see him.

Just as a son shows his childish pranks to his father, seeing and hearing these father pampers and cuddles him.

Just as a wife serves the food fondly that she had prepared so lovingly in the kitchen, her husband eats it with pleasure and that pleases her immensely.

Similarly, the devoted followers of the Guru hear the divine words of the Guru with rapt attention. Then the singer of these hymns also sing with deep emotion and love that helps both the listeners and the singers absorb their mind in the essence of Guru's words.

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ਜੈਸੇ ਪੇਖੈ ਸਿਆਮ ਘਟਾ ਗਗਨ ਘਮੰਡ ਘੋਰ,
ਮੋਰ ਅਉ ਪਪੀਹਾ ਸੁਭ ਸਬਦ ਸੁਨਾਵਹੀ॥
ਜੈਸੇ ਤਉ ਬਸੰਤ ਸਮੈ ਮਉਲਤ ਅਨੇਕ ਆਂਬ,
ਕੋਕਿਲਾ ਮਧੁਰ ਧੁਨਿ ਬਚਨ ਸੁਨਾਵਹੀ॥
ਜੈਸੇ ਪਰਫੁਲਤ ਕਮਲ ਸਰੁਵਰ ਵਿਖੈ,
ਮਧੁਪ ਗੁੰਜਾਰਤ ਅਨੰਦ ਉਪਜਾਵਹੀ॥
ਤੈਸੇ ਪੇਖਿ ਸ੍ਰੋਤਾ ਸਾਵਧਾਨਹ ਗਾਇਨ ਗਾਵੈ,
ਪ੍ਰਗਟੈ ਪੂਰਨ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਵਹੀ॥੫੬੭॥

Jaise pekhai siām ghaṭā gagn ghamaṅḍ ghor,
mor au papīhā subh sabad sunāv-hī.
Jaise tau basaṅt samai maulat anek āṅb,
kokilā madhur dhun(i) bachan sunāv-hī.
Jaise parphulat kamal saruvar vikhai,
madhup guṅjārat anaṅd upjāv-hī.
Taise pekh(i) srotā sāvdhānah gāin gāvai,
pragṭai pūran prem sahaj(i) samāv-hī.567.

Just as peacocks and rain-birds make pleasing sounds seeing the dark clouds in the sky and hearing their thunder.

Just as mango and many other trees bloom during spring season, when cuckoos become ecstatic and make very sweet sounds sitting on these trees.

Just as lotus flowers bloom in a pond attracting bumble bees who come flying making pleasant sound.

Similarly, seeing the listeners sitting in singular mind, the singers sing the divine hymns in deep devotion and attention that creates an atmosphere of loving tranquility absorbing both the singers and the listeners in divine state of ecstasy.

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ਜੈਸੇ ਅਹਿ ਨਿਸ ਅੰਧਿਆਰੀ ਮਣਿ ਕਾਢਿ ਰਾਖੈ,
ਕ੍ਰੀੜਾ ਕੈ ਦੁਰਾਵੈ ਪੁਨਿ ਕਾਹੂ ਨ ਦਿਖਾਵਹੀ ॥
ਜੈਸੇ ਬਰ ਨਾਰਿ ਕਰਿ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ,
ਹੋਤ ਪਰਭਾਤ ਤਨ ਛਾਦਨ ਛੁਪਾਵਹੀ ॥
ਜੈਸੇ ਅਲਿ ਕਮਲ ਸੰਪਟ ਅਚਵਤ ਮਧ,
ਭੋਰ ਭਏ ਜਾਤ ਉਡ, ਨਾਤੋ ਨ ਜਨਾਵਹੀ ॥
ਤੈਸੇ ਗੁਰਸਿਖ ਉਠ ਬੈਠਤ ਅੰਮ੍ਰਿਤ ਜੋਗ,
ਸਭ ਸੁਧਾ ਰਸ ਚਾਖਿ ਸੁਖ ਤ੍ਰਿਪਤਾਵਹੀ ॥੫੬੮॥

Jaise ah(i) nis andhiārī maṇ(i) kāḍh(i) rākhai,
krīṛā kai durāvai pun(i) kāhū na dikhāv-hī.
Jaise bar nār(i) kar(i) sihjā sanjog bhog,
hot parbhāt tan chhādan chhupāv-hī.
Jaise al(i) kamal sanpaṭ achvat madh,
bhor bhae jāt uḍ, nāto na janāv-hī.
Taise gursikh uṭh baiṭhat anmrit jog,
sabh sudhā ras chākh(i) sukh triptāv-hī.568.

Just as during dark nights, snake takes out its jewel, plays around with it and then hides it and does not show to anyone.

Just as a virtuous wife enjoys the pleasure of the company of her husband at night and as the day breaks, re-drapes herself.

Just as a bumble bee closed in the box-like lotus flower keep sucking the sweet elixir and flies away in the morning as soon as the flower blooms again without acknowledging any relationship with it.

Similarly, an obedient disciple of the True Guru absorbs himself in the meditation of the Lord's name and feels satiated and blissful relishing the elixir like *Naam*. (But he does not mention his blissful state of the ambrosial hour to anyone).

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ਸਿਹਜਾ ਸੰਜੋਗ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਰਸ ਖੇਲ ਜੈਸੇ,
ਪਾਛੈ ਬਧੂ ਜਨਨ ਸੈ ਗਰਭ ਸਮਾਾਵਹੀ ॥
ਪੂਰਨ ਅਧਾਨ ਭਏ ਸੋਵੈ ਗੁਰਜਨ ਬਿਖੈ,
ਜਾਗੈ ਪਰਸੂਤ ਸਮੈ ਸਭਨ ਜਗਾਵਹੀ ॥
ਜਨਮਤ ਸੁਤ ਖਾਨ ਪਾਨ ਮੋ ਸੰਜਮ ਕਰੈ,
ਤਾਂ ਤੇ ਸੁਤ ਸੰਮ੍ਰਥ ਹ੍ਵੈ ਸੁਖਹ ਦਿਖਾਵਹੀ ॥
ਤੈਸੇ ਗੁਰ ਭੇਟਤ ਭੈ ਭਾਇ ਸਿਖ ਸੇਵਾ ਕਰੈ,
ਅਲਪ ਅਹਾਰ ਨਿੰਦ੍ਰਾ ਸਬਦ ਕਮਾਵਹੀ ॥੫੬੯॥

Sihjā sanjog priya prem ras khel jaise,
pāchhai badhū janan sai garabh samāv-hī.
pūran adhān bhae sovai gurjan bikhai,
jāgai parsūt samai sabhan jagāv-hī.
Janmat sut khān pān mo sanjam karai,
tān te sut sanmrath hvai sukhah dikhāv-hī.
Taise gur bheṭat bhai bhāe sikh sevā karai,
alap ahār nindrā sabad kamāv-hī.569.

Just as a newly wedded bride uniting with her husband on the nuptial bed and after their love making lodges the seed of the child in her womb;

And on confirmation of her pregnancy sleeps in the company of other elderly ladies of the house, and on delivering the child, keeps herself and other elders awake at night;

And on birth of a son, she observes all preventions and precautions in her eating habits so as to ensure sound development of the son who will ultimately become a source of their comforts.

Similarly an obedient Sikh of the True Guru serves Him with complete devotion after surrendering himself before Him and abiding by His teachings. For obtaining the pleasure of Lord's union, he eats frugally and sleeps a little; and in the holy congregation practices meditation on True Guru-blessed divine words.

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ਜੈਸੇ ਅਨੁਚਰ ਨਰਪਤਿ ਕੀ ਪਛਾਨੈਂ ਭਾਖਾ,
ਬੋਲਤ ਬਚਨ ਖਿਨ ਬੂਝੈ ਬਿਨ ਦੇਖ ਹੀ॥
ਜੈਸੇ ਜੌਹਰੀ ਪਰਖ ਜਾਨਤ ਹੈ ਰਤਨ ਕੀ,
ਦੇਖਤ ਹੀ ਕਹੈ ਖਰੋ ਖੋਟੋ ਰੂਪ ਰੇਖ ਹੀ॥
ਜੈਸੇ ਖੀਰ ਨੀਰ ਕੋ ਨਿਬੇਰੋ ਕਰਿ ਜਾਨੈ ਹੰਸ,
ਰਾਖੀਐ ਮਿਲਾਇ ਭਿੰਨ ਭਿੰਨ ਕੈ ਸਰੇਖ ਹੀ॥
ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਤ ਪਹਿਚਾਨੈ ਸਿਖ,
ਆਨ ਬਾਨੀ ਕ੍ਰਿਤਮੀ ਨ ਗਨਤ ਹੈ ਲੇਖ ਹੀ॥੫੭੦॥

Jaise anuchar narpat(i) kī pachhānain bhākhā,
bolat bachan khin būjhai bin dekh hī.
Jaise jauharī parakh jānat hai ratan kī,
dekhat hī kahai kharo khoṭo rūp rekh hī.
Jaise khīr nīr ko nibero kar(i) jānai hans,
rākhīai milāe bhinn bhinn kai sarekh hī.
Taise gur sabad sunat paihchānai sikh,
ān bānī kritamī na ganat hai lekh hī.570.

Just as an attendant on king waits behind him and recognises his sound and utterances without even seeing the king.

Just as a gemologist knows the art of evaluating the precious stones and is able to declare whether a stone is fake or genuine by a look on its form.

Just as a swan knows how to separate milk and water and is able to do in no time.

Similarly, a true Sikh of the True Guru recognises which composition is fake and which one is genuine, created by the True Guru as soon as he hears it. He discards what is not genuine in no time and keeps it in no account.

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ਬਾਇਸ ਉਡਹੁ ਬਲ ਜਾਉ ਬੇਗ ਮਿਲੌਂ ਪੀਯ,
ਮਿਟੈ ਦੁਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਰਹ ਬਿਯੋਗ ਕੋ ॥
ਅਵਧ ਬਿਕਟ ਕਟੈ, ਕਪਟ ਅੰਤਰਿ ਪਟੁ,
ਦੇਖਉ ਦਿਨ ਪ੍ਰੇਮ ਰਸ ਸਹਜ ਸੰਜੋਗ ਕੋ ॥
ਲਾਲ ਨਾ ਆਵਤ ਸੁਭ ਲਗਨ ਸਗਨ ਭਲੇ,
ਹੋਇ ਨ ਬਿਲੰਬ ਕਛੁ ਭੇਦੁ ਬੇਦ ਲੋਕ ਕੋ ॥
ਅਤਿਹਿ ਆਤੁਰ ਭਈ ਅਧਿਕ ਔਸੇਰ ਲਾਗੀ,
ਧੀਰਜ ਨ ਧਰੌਂ ਖੋਜੌਂ ਧਾਰਿ ਭੇਖ ਜੋਗ ਕੋ ॥੫੭੧॥

Bāis uḍoh bal jāu beg milau pīya,
miṭai dukh(u) rog(u) sog(u) birah biyog ko,
Avadh bikaṭ kaṭai, kapaṭ antar(i) paṭ(u),
dekhau din prem ras sahaj sanjog ko.
Lāl nā āvat subh lagan sagan bhale,
hoe na bilanb kachhu bhed(u) bed lok ko.
Atih(i) ātur bhaī adhik auser lāgī,
dhīraj na dharou khojau dhār(i) bhekh jog ko.571.

I am sacrifice unto you O Crow ! go and convey my message to my beloved to come and meet me soon so as to allay my sufferings, distresses and pangs of separation;

O my beloved ! separated from you, the life has become hard to spend. I am living in ignorance. Then how will I ever get the opportunity of uniting with my husband Lord to relish His love for ever ?

Time and omen appear auspicious, yet the dear beloved is not coming. Hopefully the cause of the delay in His arrival is not my worldly attachments.

O my dear beloved ! much delay has taken place in meeting with You and I am very anxious and impatient to meet You. I can hold on to my patience no more. Should I then dress up as a (female) yogi and search You ?

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ਅਗਨਿ ਜਰਤ, ਜਲ ਬੂਡਤ ਸਰਪ ਗ੍ਰਸਹਿ,
ਸਸਤ੍ਰ ਅਨੇਕ ਰੋਮ ਰੋਮ ਕਰਿ ਘਾਤ ਹੈ॥
ਬਿਰਥਾ ਅਨੇਕ ਅਪਦਾ ਅਧੀਨ ਦੀਨ ਗਤਿ,
ਗ੍ਰੀਖਮ ਔ ਸੀਤ ਬਰਖ ਮਾਹਿ ਨਿਸ ਪ੍ਰਾਤ ਹੈ॥
ਗੋ, ਦ੍ਵਿਜ, ਬਧੂ, ਬਿਸ੍ਵਾਸ, ਬੰਸ ਕੋਟਿ ਹਤਿਆ,
ਤ੍ਰਿਸਨਾ ਅਨੇਕ ਦੁਖ ਦੋਖ ਬਸਿ ਗਾਤ ਹੈ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਜੋਰ ਸਕਲ ਸੰਸਾਰ ਸੋਧ,
ਪੀਯ ਕੇ ਬਿਛੋਹ ਪਲ ਏਕ ਨ ਪੁਜਾਤ ਹੈ॥੫੭੨॥

Agan(i) jarat, jal būḍat sarap grasah(i),
sastra anek rom rom kar(i) ghāt hai.
Birthā anek apdā adhīn dīn gat(i),
grikham au sīt barakh māhe nis prāt hai.
Go, dvij, badhū, bisvās, bans koṭ(i) hatiā,
trisnā anek dukh dokh bas(i) gāt hai.
Anik prakār jor sakal sansār sodh,
pīya ke bichhoh pal ek na pujāt hai.572.

Pain in the body due to burns, drowning in water, snake-bite or wounds received by the strike of weapons;

Sufferings of many distresses, spending days in summer, winter and even rainy seasons and bearing these discomforts;

Distresses of the body due to killing of a cow, brahmin, a woman, trust, family and many such-like sins and stigmas performed under the influence of desires.

All the pains of the world put together cannot reach the pain of separation of the Lord even for a moment. (All worldly distresses are trivial compared to the pangs of separation of the Lord).

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ਪੂਰਨਿ ਸਰਦ ਸਸਿ ਸਕਲ ਸੰਸਾਰ ਕਹੈ,
ਮੇਰੇ ਜਾਨੇ ਬਰ ਬੈਸੰਤਰ ਕੀ ਊਕ ਹੈ॥
ਅਗਨ ਅਗਨ ਤਨ ਮਧਿ ਚਿਨਗਾਰੀ ਛਾਡੈ,
ਬਿਰਹ ਉਸਾਸ ਮਾਨੋ ਫੰਨਗ ਕੀ ਫੂਕ ਹੈ॥
ਪਰਸਤ ਪਾਵਕ ਪਖਾਨ ਫੂਟਿ ਟੂਟ ਜਾਤ,
ਛਾਤੀ ਅਤਿ ਬਰਜਨ ਹੋਇ ਦੋਇ ਟੂਕ ਹੈ॥
ਪੀਯ ਕੇ ਸਿਧਾਰੇ ਭਾਰੀ ਜੀਵਨ ਮਰਨ ਭਏ,
ਜਨਮ ਲਜਾਯੋ ਪ੍ਰੇਮ ਨੇਮ ਚਿਤ ਚੂਕ ਹੈ॥੫੭੩॥

Pūran(i) sarad sas(i) sakal sansār kahai,
mere jāne bar baisantar kī ūk hai.
Agan agan tan madh(i) chingārī chhāḍai,
Birah usās māno phannag kī phūk hai.
Parsat pāvak pakhān phūṭ(i) ṭūṭ jāt,
chhātī at(i) barjan hoe doe ṭūk hai.
Pīya ke sidhāre bhārī jīvan maran bhae,
janam lajāyo prem nem chit chūk hai.573.

The light of full moon is considered cool and comforting by the whole world. But to me (suffering the pangs of separation of the beloved) it is like a burning wood.

This pain of separation is causing countless fiery sparks in the body. The sighs of separation are like hissing sound of a cobra,

Thus fire of separation is so strong that even stones break into pieces when they touch it. Despite much effort my chest is breaking into pieces. (I can't bear the pain of separation anymore).

Separation of the beloved Lord has made both living life and death burdensome. I must have made a blunder in abiding by the vows and promises of love that I had made that is sullying my human birth. (The life is going waste).

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ਬਿਨੁ ਪ੍ਰਿਯ ਸਿਹਜਾ ਭਵਨ ਆਨ ਰੂਪ ਰੰਗ,
ਦੇਖੀਐ ਸਕਲ ਜਮ-ਦੂਤ ਭੈ ਭਯਾਨ ਹੈ ॥
ਬਿਨੁ ਪ੍ਰਿਯ ਰਾਗ ਨਾਦ ਬਾਦ ਗਿਆਨ ਆਨ ਕਥਾ,
ਲਾਗੈ ਤਨ ਤੀਛਨ ਦੁਸਹ ਉਰ ਬਾਨ ਹੈ ॥
ਬਿਨੁ ਪ੍ਰਿਯ ਅਸਨ ਬਸਨ ਅੰਗ ਅੰਗ ਸੁਖ,
ਬਿਖਿਆ ਬਿਖਮੁ ਅਉ ਬੈਸੰਤਰ ਸਮਾਨ ਹੇ ॥
ਬਿਨੁ ਪ੍ਰਿਯ ਮਾਨੋ ਮੀਨ ਸਲਿਲ ਅੰਤਰਗਤਿ,
ਜੀਵਨ ਜਤਨ ਬਿਨੁ ਪ੍ਰੀਤਮ ਨ ਆਨ ਹੈ ॥੫੭੪॥

Bin(u) priya sihjā bhavan ān rūp raṅg,
dekhīai sakal jam-dūt bhai bhayān hai.
Bin(u) priya rāg nād bād giān ān kathā,
lāgai tan tīchhan dusah ur bān hai.
Bin(u) priya asan basan aṅg aṅg sukh,
bikhiā bikham(u) au baisantar samān he.
Bin(u) priya māno mīn salil aṅtargat(i),
jīvan jatan bin(u) pritam na ān hai.574.

Without the presence of my beloved by my side, all these comfortable beds, mansions and other colourful forms look frightening like the angels/demons of death.

Without the Lord, all modes of singing, their melodies, musical instruments and other episodes spreading knowledge touch the body as sharp arrows pierce the heart.

Without dear beloved, all delicious dishes, comfort-giving beds and other pleasures of various kind look like poison and horrible fire.

Just as a fish has no other aim than living in the company of its beloved water, I have no other purpose of life than living with my beloved Lord.

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ਪਾਇ ਲਾਗਿ ਲਾਗਿ ਦੂਤੀ ਬੇਨਤੀ ਕਰਤ ਹੁਤੀ,
ਮਾਨ ਮਤੀ ਹੋਇ ਕਾਹੂ ਮੁਖ ਨ ਲਗਾਵਤੀ ॥
ਸਜਨੀ ਸਕਲ ਕਹਿ ਮਧੁਰ ਬਚਨ ਨਿਤ,
ਸੀਖ ਦੇਤਿ ਹੁਤੀ ਪ੍ਰਤਿ-ਉਤਰ ਨਸਾਵਤੀ ॥
ਆਪਨ ਮਨਾਇ ਪ੍ਰਿਆ ਟੇਰਤ ਹੈ ਪ੍ਰਿਆ ਪ੍ਰਿਆ,
ਸੁਨਿ ਸੁਨਿ ਮੋਨ ਗਹਿ ਨਾਇਕਾ ਕਹਾਵਤੀ ॥
ਬਿਰਹ ਬਿਛੋਹ ਲਗ ਪੂਛਤ ਨ ਬਾਤ ਕੋਊ,
ਬ੍ਰਿਥਾ ਨ ਸੁਨਤ ਠਾਢੀ ਦੁਆਰਿ ਬਿਲਲਾਵਤੀ ॥੫੭੫॥

Pāe lāg(i) lāg(i) dūtī bentī karat hutī,
mān matī hoe kāhū mukh na lagāvatī,
Sajnī sakal kah(i) madhur bachan nit,
sīkh det(i) hutī prati-utar nasāvatī.
Āpan manāe priā ṭerat hai priā priā,
sun(i) sun(i) mon gah(i) nāikā kahāvatī.
Birah bichhoh lag pūchhat na bāt koū,
brithā na sunat ṭhāḍhī dvār(i) bil-lāvatī.575.

When the maid-servant bringing the message of my dear husband used to fall on my feet and pray, I in my arrogance would not even look at or even speak with her.

My friends used to ever advise me with sweet words, but I used to reply them haughtily and send them away.

Then, when the beloved Lord himself used to come and call me—O darling ! O dear one ! I used to keep silent just to feel important.

And now when I am suffering the pangs of separation of my husband, no one even come to ask me what state I am living in. Standing on my beloved's door I am crying and wailing.

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ਯਾਹੀ ਮਸਤਕ ਪੇਖਿ ਰੀਝਤ ਕੋ ਪ੍ਰਾਨ ਨਾਥ,
ਹਾਥ ਆਪਨੈ ਬਨਾਇ ਤਿਲਕੁ ਦਿਖਾਵਤੇ ॥
ਯਾਹੀ ਮਸਤਕਿ ਧਾਰਿ ਹਸਤ ਕਮਲ ਪ੍ਰਿਯ,
ਪ੍ਰੇਮ ਕਥਾ ਕਹਿ ਕਹਿ ਮਾਨਨ ਮਨਾਵਤੇ ॥
ਯਾਹੀ ਮਸਤਕ ਨਾਹੀ ਨਾਹੀ ਕਹਿ ਭਾਗਤੀ ਥੀ,
ਧਾਇ ਧਾਇ ਹੇਤ ਕਰਿ ਉਰਹਿ ਲਗਾਵਤੇ ॥
ਸੋਈ ਮਸਤਕ ਧੁਨਿ ਧੁਨਿ ਪੁਨਿ ਰੋਇ ਉਠੌਂ,
ਸੁਪਨੇ ਹੂ ਨਾਥ ਨਾਹਿ ਦਰਸ ਦਿਖਾਵਤੇ ॥੫੭੬॥

Yāhī mastak pekh(i) rījhat ko prān nāth,
hāth āpnai banāe tilak(u) dikhāvate.
Yāhī mastak(i) dhār(i) hasat kamal priya,
prem kathā kah(i) kah(i) mānan manāvate.
Yāhī mastak nāhī nāhī kah(i) bhāgtī thī,
dhāe dhāe het kar(i) urah(i) lagāvate.
Soī mastak dhun(i) dhun(i) pun(i) roe uṭhauṅ,
svapne hū nāth nāhe daras dikhāvte.576.

My beloved master used to feel pleased seeing my forehead. Adoring it, he used to put mark of consecration on it and ask me to see it.

My beloved then used to keep her soft hands on my forehead and with loving stories used to please me—the arrogant one.

I used to run away saying No ! No ! and chasing me, he used to hug me very lovingly resting my forehead on his chest.

But now on separation, I lament and cry with the same forehead, but my beloved master does not even appear in my dreams.

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ਜੈਸੇ ਤੌ ਪ੍ਰਸੂਤ ਸਮੈ ਸਤ੍ਰ ਕਰਿ ਮਾਨੈ ਪ੍ਰਿਐ,
ਜਨਮਤ ਸੁਤ ਪੁਨਿ ਰਚਤ ਸਿੰਗਾਰੈ ਜੀ॥
ਜੈਸੇ ਬੰਦਸਾਲਾ ਬਿਖੈ ਭੂਪਤ ਕੀ ਨਿੰਦਾ ਕਰੈ,
ਛੂਟਤ ਹੀ ਵਾਹੀ ਸ੍ਵਾਮਿ ਕਾਮਹਿ ਸਮ੍ਵਾਰੈ ਜੀ॥
ਜੈਸੇ ਹਰ ਹਾਇ ਗਾਇ ਸਾਸਨਾ ਸਹਤ ਨਿਤ,
ਕਬਹੂੰ ਨ ਸਮਝੈ ਕੁਟੇਵਹਿ ਨ ਡਾਰੈ ਜੀ॥
ਤੈਸੇ ਦੁਖ ਦੋਖ ਪਾਪੀ ਪਾਪਹਿ ਤਿਆਗਿਓ ਚਾਹੈ,
ਸੰਕਟ ਮਿਟਤ ਪੁਨਿ ਪਾਪਹਿ ਬੀਚਾਰੈ ਜੀ॥੫੭੭॥

Jaise tau prasūt samai satru kar(i) mānai priai,
janmat sut pun(i) rachat singārai jī.
Jaise bandsālā bikhai bhūpat kī nindā karai,
chhūṭat hī vāhī svāmi kāmah(i) samvārai jī.
Jaise har hāe gāe sāsnā sahat nit,
kab-hūṅ na samjhai kuṭevah(i) na ḍārai jī.
Taise dukh dokh pāpī pāpah(i) tiāgio chāhai,
saṅkaṭ miṭat pun(i) pāpah(i) bīchārai jī.577.

Just as a woman considers her husband as her enemy at the time of undergoing labour pains, but after the birth of the child, she re-indulges in adorning and embellishing herself in order to please and entice her husband,

Just as a well-wisher of a king is put in jail for some mistake and on his release the same courtier performs the assigned task as a true well-wisher of the king,

Just as a thief when caught and imprisoned is ever lamenting but as soon as his sentence ends, re-indulges in theft not learns from his punishment,

Similarly, a sinful man wants to leave his evil deeds because of pain and sufferings that these have caused him but as soon as the sentenced punishment period is over, re-indulges in these vices.

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ਜੈਸੇ ਬੈਲ ਤੇਲੀ ਕੋ ਜਾਨਤ ਕਈ ਕੋਸ ਚਲਿਓ,
ਨੈਨ ਉਘਰਤ ਵਾਹੀ ਠਾਉ ਹੀ ਠਿਕਾਨੋ ਹੈ॥
ਜੈਸੇ ਜੇਵਰੀ ਬਟਤ ਆਂਧਰੋ ਅਚਿੰਤ ਚਿੰਤ,
ਖਾਤ ਜਾਤ ਬਛਰੋ ਟਟੋਰੇ ਪਛੁਤਾਨੋ ਹੈ॥
ਜੈਸੇ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਲਓ ਧਾਵੈ ਮ੍ਰਿਗ ਤ੍ਰਿਖਾਵੰਤ,
ਆਵਤ ਨ ਸਾਂਤਿ ਭ੍ਰਮ ਭ੍ਰਮਤ ਹਿਰਾਨੋ ਹੈ॥
ਤੈਸੇ ਸ੍ਵਪਨੰਤਰਿ ਦਿਸੰਤਰ ਬਿਹਾਇ ਗਈ,
ਪਹੁੰਚ ਨ ਸਕਿਓ ਤਹਾਂ ਜਹਾਂ ਮੋਹਿ ਜਾਨੋ ਹੈ॥੫੭੮॥

Jaise bail telī ko jānat kaī kos chalio,
Nain ughrat vāhī ṭhāu hī ṭhikāno hai.
Jaise jevarī baṭat āṅdhro achiṅt chiṅt,
khāt jāt bachhro ṭaṭore pachhutāno hai.
Jaise mrig trisnā lao dhāvai mrig trikhāvaṅt,
āvat na sāṅt(i) bhram bhramat hirāno hai.
Taise svapanaṅtar(i) disaṅtar bihāe gaī,
pahuṅch na sakio tahāṅ jahāṅ mohe jāno hai.578.

Just as a blind folded bullock of an oilman keeps going around the extractor and he thinks he has travelled many miles, but when his blindfold is removed, sees himself standing at the same place.

Just as a blind person keeps twisting a rope without care when at the same time, the calf is eating it. But when he feels for the work done by him so far, repents to know that much of it has been eaten away;

Just as a deer keeps running towards a mirage, but the absence of water does not satiate his thirst and he feels distressed wandering.

Similarly, wandering in the country and beyond, I have spent my life in a dream. I have not been able to reach where I had to go. (I have failed to re-unite myself with God).

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ਸੁਤਨ ਕੇ ਪਿਤਾ ਅਰ ਭ੍ਰਾਤਨ ਕੇ ਭ੍ਰਾਤਾ ਭਏ,
ਭਾਮਨਿ ਭਤਾਰ ਹੇਤ ਜਨਨੀ ਕੇ ਬਾਰੇ ਹੈਂ॥
ਬਾਲਕ ਕੈ ਬਾਲ ਬੁਧਿ, ਤਰੁਨ ਸੈ ਤਰੁਨਾਈ,
ਬ੍ਰਿਧ ਸੈ ਬ੍ਰਿਧ ਬਿਵਸਥਾ ਬਿਸਥਾਰੇ ਹੈਂ॥
ਦ੍ਰਿਸਟਿ ਕੈ ਰੂਪ ਰੰਗ, ਸੁਰਤਿ ਕੈ ਨਾਦ ਬਾਦ,
ਨਾਸਕਾ ਸੁਗੰਧਿ, ਰਸ ਰਸਨਾ ਉਚਾਰੇ ਹੈਂ॥
ਘਟਿ ਅਵਘਟਿ ਨਟ ਵਟ ਅਦਭੁਤ ਗਤਿ,
ਪੂਰਨ ਸਕਲ ਭੂਤ, ਸਭ ਹੀ ਤੇ ਨਿਆਰੇ ਹੈਂ॥੫੭੯॥

Sutan ke pitā ar bhrātan ke bhrātā bhae,
bhāman(i) bhatār het jan-nī ke bāre haiṅ.
Bālak kai bāl budh(i), tarun sai tarunāī,
bridh sai bridh bivasthā bisthāre haiṅ.
Drisṭ(i) kai rūp raṅg, surat(i) kai nād bād,
nāskā sugandh(i), ras rasnā uchāre haiṅ.
Ghaṭ(i) avghaṭ(i) naṭ vaṭ adbhut gat(i),
pūran sakal bhūt, sabh hī te niāre haiṅ.579.

My wondrous beloved master is son of sons, brother of brothers, beloved husband of wife and mother of child.

He is childlike with children, youngman among the youth, old with elderly people.

He is beautiful to look at, listener of the musical melodies, relishers of fragrances and utterer of sweet words with his tongue.

Like a performer of strange acts, the beloved master is existing in strange form both in and out of the bodies. He is present in all bodies and yet is separate from all.

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ਜੈਸੇ ਤਿਲ ਪੀੜ ਤੇਲ ਕਾਢੀਅਤ ਕਸਟੁ ਕੈ,
ਤਾਂ ਤੇ ਹੋਇ ਦੀਪਕ ਜਰਾਏ ਉਜਿਆਰੋ ਜੀ ॥
ਜੈਸੇ ਰੋਮ ਰੋਮ ਕਰਿ ਕਾਟੀਐ ਅਜਾ ਕੋ ਤਨ,
ਤਾਂ ਕੀ ਤਾਤ ਬਾਜੈ ਰਾਗ ਰਾਗਨੀ ਸੋ ਪਿਆਰੋ ਜੀ ॥
ਜੈਸੇ ਤਉ ਉਟਾਇ ਦਰਪਨ ਕੀਜੈ ਲੋਸਟ ਸੇਤੀ,
ਤਾਂ ਤੇ ਕਰ ਗਹਿ ਮੁਖ ਦੇਖਤ ਸੰਸਾਰੋ ਜੀ ॥
ਤੈਸੇ ਦੂਖ ਭੂਖ ਸੁਧ ਸਾਧਨ ਕੈ ਸਾਧ ਭਏ,
ਤਾਂ ਹੀ ਤੇ ਜਗਤ ਕੋ ਕਰਤ ਨਿਸਤਾਰੋ ਜੀ ॥੫੮੦॥

Jaise til pīṛ tel kāḍhīat kasaṭ(u) kai,
tāṅ te hoe dīpak jarāe ujiāro jī.
Jaise rom rom kar(i) kāṭīai ajā ko tan,
tāṅ kī tāt bājai rāg rāganī so piāro jī.
Jaise tau uṭāe darpan kījai losaṭ setī,
tāṅ te kar gah(i) mukh dekhat saṅsāro jī.
Taise dūkh bhūkh sudh sādhan kai sādh bhae,
tāṅ hī te jagat ko karat nistāro jī.580.

Just as oil is extracted with much effort and when that oil is put in a lamp and lit, spreads light.

Just as a goat's meat is cut into pieces while the strings made of its intestines are used in musical instruments that produce melodies in various Ragas.

Just as a lump of special sand is melted and turned into glass and the whole world holds it in hand to see their face.

Similarly, one living through all sufferings and tribulations obtains *Naam* from the True Guru and practices it to discipline one's mind; and with success in penance becomes a person of high virtues. He attaches the worldly people with the True Guru and helps them sail across the worldly ocean.

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ਜੈਸੇ ਤਉ ਅੰਨਾਦਿ ਆਦਿ ਅੰਤ ਪਰਯੰਤ ਹੰਤ,
ਸਗਲ ਸੰਸਾਰ ਕੋ ਆਧਾਰ ਭਯੋ ਤਾਂਹੀ ਸੈਂ ॥
ਜੈਸੇ ਤਉ ਕਪਾਸ ਤ੍ਰਾਸ ਦੇਤ ਨ ਉਸਾਸ ਕਾਢੈ,
ਜਗਤ ਕੀ ਓਟ ਭਏ ਅੰਬਰ ਦਿਵਾਹੀ ਸੈਂ ॥
ਜੈਸੇ ਆਪਾ ਖੋਇ ਜਲ ਮਿਲੈ ਸਭਿ ਬਰਨ ਮੈਂ,
ਖਗ ਮ੍ਰਿਗ ਮਾਨਸ ਤ੍ਰਿਪਤ ਗਤਿ ਯਾਹੀ ਸੈਂ ॥
ਤੈਸੇ ਮਨ ਸਾਧਿ ਸਾਧਿ ਸਾਧਨਾ ਕੈ ਸਾਧ ਭਏ,
ਸਕਲ ਸੰਸਾਰ ਕੌ ਉਧਾਰ ਅਵਗਾਹੀ ਸੈਂ ॥੫੮੧॥

Jaise tau aṅnād(i) ād(i) aṅt paryaṅt haṅt,
sagal saṅsār ko ādhār bhayo tāṅhī saiṅ.
Jaise tau kapās trās det na usās kāḍhai,
jagat kī oṭ bhae aṅbar divāhī saiṅ.
Jaise āpā khoe jal milai sabh(i) baran maiṅ,
khag mrig mānas tripat gat(i) yāhī saiṅ.
Taise man sādh(i) sādh(i) sādhnā kai sādh bhae,
sakal saṅsār kau udhār avgāhī saiṅ.581.

Just as grains are beaten and crushed right from the beginning and having lost their identity they become the support and sustenance of the whole world.

Just as cotton bears the pain of ginning and spinning and loses its identity to become cloth and cover the bodies of the people of the world.

Just as water loses its identity and becomes one with all colours and bodies and this character of destroying its own identity makes it capable of satiating others need.

Similarly, those who took consecration from the True Guru and practiced *Naam Simran* to discipline their minds become superior persons. They are the emancipator of the whole world by attaching them with Guru.

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ਸੰਗ ਮਿਲਿ ਚਲੈ ਨਿਰ ਬਿਘਨ ਪਹੂਚੈ ਘਰਿ,
ਬਿਛਰੈ ਤੁਰਤ ਬਟਵਾਰੋ ਮਾਰ ਡਾਰਿ ਹੈ ॥
ਜੈਸੇ ਬਾਰ ਦੀਏ ਖੇਤ ਛੁਵਤ ਨ ਮ੍ਰਿਗ ਨਰ,
ਛੇਡੀ ਭਏ ਮ੍ਰਿਗ ਪੰਖੀ ਖੇਤਹਿ ਉਜਾਰਿ ਹੈ ॥
ਪਿੰਜਰਾ ਮੈ ਸੂਆ ਜੈਸੇ ਰਾਮ ਨਾਮ ਲੇਤ ਹੇਤੁ,
ਨਿਕਸਤਿ ਖਿਨ ਤਾਂਹਿ ਗ੍ਰਸਤ ਮੰਜਾਰ ਹੈ ॥
ਸਾਧ ਸੰਗ ਮਿਲਿ ਮਨ ਪਹੁੰਚੈ ਸਹਜ ਘਰਿ,
ਬਿਚਰਤ ਪੰਚੋ ਦੂਤ ਪ੍ਰਾਨ ਪਰਿਹਾਰ ਹੈ ॥੫੮੨॥

Saṅg mil(i) chalai nir bighan pahūchai ghar(i),
bichhrai turat baṭvāro mār ḍār(i) hai.
Jaise bār dīe khet chhuvat na mrig nar,
chheḍī bhae mrig paṅkhī khetah(i) ujār(i) hai.
Piṅjrā mai sūā jaise rām nām let het(u),
niksat(i) khin tāṅhe grast manjār hai.
Sādh saṅg mil(i) man pahuṅchai sahaj ghar(i),
bichrat paṅcho dūt prān parihār hai.582.

Just as a man travelling in the company of others reaches home safely but one who gets separated, is robbed by dacoits and killed.

Just as a fenced field cannot be touched by humans and animals but an unfenced field is destroyed by passers-by and animals.

Just as a parrot shouts Ram Ram when in a cage but as soon as it gets out of cage, it is pounced upon by a cat and is eaten away.

Similarly, the mind of a human being acquires higher spiritual state when it unites with God-like True Guru. But when separated from the True Guru, it wanders about and is destroyed (spiritually) by the five vices—lust, anger, avarice, attachment and pride.

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ਜੈਸੇ ਤਾਤ ਮਾਤ ਗ੍ਰਿਹਿ ਜਨਮਤ ਸੁਤ ਘਨੇ,
ਸਕਲ ਨ ਹੋਤ ਸਮਸਰ ਗੁਨ ਗਥ ਜੀ॥
ਚਟੀਆ ਅਨੇਕ ਜੈਸੇ ਆਵੈਂ ਚਟਸਾਲ ਬਿਖੈ,
ਪੜਤ ਨ ਏਕਸੇ ਸਰਬ ਹਰ ਕਥ ਜੀ॥
ਜੈਸੇ ਨਦੀ ਨਾਵ ਮਿਲਿ ਬੈਠਤ ਅਨੇਕ ਪੰਥੀ,
ਹੋਤ ਨ ਸਮਾਨ ਸਭੈ ਚਲਤ ਹੈਂ ਪਥ ਜੀ॥
ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈਂ ਅਨੇਕ ਸਿਖ,
ਸਤਿਗੁਰ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਜੀ॥੫੮੩॥

Jaise tāt māt grih(i) janmat sut ghane,
sakal na hot samsar gun gath jī.
Chaṭīā anek jaise āvaiṅ chaṭsāl bikhai,
paṛat na ekse sarab har kath jī.
Jaise nadī nāv mil(i) baiṭhat anek paṅthī,
hot na samān sabhai chalat haiṅ path jī.
Taise gur charan saran(i) haiṅ anek sikh,
sat(i)gur karan kāran samrath jī.583.

Just as several sons are born to a parent, but all are not virtuous to the same extent.

Just as there are several students in a school, but all of them are not proficient in understanding a subject to the same extent.

Just as several passengers travel in a boat, but all of them have different destinations. Everyone goes his own way on leaving the boat.

Similarly, several Sikhs of different aptitude take refuge of the True Guru, but the cause of all causes—the capable True Guru makes them alike by bestowing on them the elixir of *Naam.*

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ਜੈਸੇ ਜਨਮਤ ਕੰਨਿਆ ਦੀਜੀਐ ਦਹੇਜ ਘਨੋ,
ਤਾ ਕੇ ਸੁਤ ਆਗੈ ਬਿਆਹੈ ਬਹੁ ਪੁਨਿ ਲੀਜੀਐ ॥
ਜੈਸੇ ਦਾਮ ਲਾਈਅਤ ਪ੍ਰਿਥਮ ਬਨਜ ਬਿਖੈ,
ਪਾਛੈ ਲਾਭ ਹੇਤ ਮਨਿ ਸਕੁਚ ਨ ਕੀਜੀਐ ॥
ਜੈਸੇ ਗਊ ਸੇਵਾ ਕੈ ਸਹੇਤ ਪ੍ਰਤਿਪਾਲੀਅਤ,
ਸਕਲ ਅਖਾਦ ਵਾ ਕੋ ਦੂਧ ਦੁਹਿ ਪੀਜੀਐ ॥
ਤੈਸੇ ਤਨ ਮਨ ਧਨ ਅਰਪ ਸਰਨਿ ਗੁਰ,
ਦੀਖਿਆ ਦਾਨ ਲੈ ਅਮਰ ਸਦ ਸਦ ਜੀਜੀਐ ॥੫੮੪॥

Jaise janmat kaṅniā dījīai dahej ghano,
tā ke sut āgai biāhai bahu pun(i) lījīai.
Jaise dām lāīat pritham banaj bikhai,
pāchhai lābh het man(i) sakuch na kījīai.
Jaise gaū sevā kai sahet pritpālīat,
sakal akhād vā ko dūdh duhe pījīai.
Taise tan man dhan arap saran(i) gur,
dīkhiā dān lai amar sad sad jījīai.584.

Just as in the marriage of daughter born in a house, much dowry is given. And when her sons are married, much dowry is received from their in-laws house;

Just as one spends money from one's pocket at the time of commencement of a business and then to earn profit, one should not hesitate to ask enhanced price;

Just as a cow is reared with love and care, she is served fodder and other items not eaten by human beings, and she yields milk that is drunk.

Similarly, falling in the refuge of the True Guru, one surrenders all (body, mind and wealth) to Him. Then obtaining the incantation of *Naam* from the True Guru, one achieves emancipation and is freed from repeated deaths and births.

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ਜੈਸੇ ਲਾਖ ਕੋਰਿ ਲਿਖਤ ਨ ਕਨ ਭਾਰ ਲਾਗੈ,
ਜਾਨਤ ਸੁ ਸ੍ਰਮ ਹੋਇ ਜਾਂ ਕੈ ਗਨ ਰਾਖੀਐ ॥
ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਕਹੈ ਪਾਈਐ ਨ ਅਮਰ ਪਦ,
ਜਉ ਲਉ ਜਿਹਵਾ ਕੈ ਸੁਰਸ ਅੰਮ੍ਰਿਤ ਨ ਚਾਖੀਐ ॥
ਬੰਦੀ-ਜਨ ਕੀ ਅਸੀਸ ਭੂਪਤਿ ਨ ਹੋਇ ਕੋਊ,
ਸਿੰਘਾਸਨ ਬੈਠੇ ਜਉ ਲਉ ਚਕ੍ਰਵੈ ਨ ਭਾਖੀਐ ॥
ਤੈਸੇ ਲਿਖੇ ਸੁਨੇ ਕਹੇ ਪਾਈਐ ਨਾ ਗੁਰਮਤਿ,
ਜਉ ਲਉ ਗੁਰ ਸਬਦ ਕੀ ਸੁ ਜੁਗਤਿ ਨ ਲਾਖੀਐ ॥੫੮੫॥

Jaise lākh kor(i) likhat na kan bhār lāgai,
Jānat su sram hoe jāṅ kai gan rākhīai.
Aṅmrit aṅmrit kahai pāīai na amar pad,
jau lau jihvā kai suras aṅmrit na chākhīai.
Baṅdī-jan kī asīs bhūpat(i) na hoe koū,
siṅghāsan baiṭhe jau lau chakravai na bhākhīai.
Taise likhe sune kahe pāīai na gurmat(i),
jau lau gur sabad kī su jugat(i) na lākhīai.585.

Just as writing figures representing millions and billions amount involve no burden at all, but if that much money is counted and placed on someone's head, he alone knows the burden he is carrying.

Just as repeatedly saying *Amrit*, *Amrit* does not bestow one with liberation unless the supreme elixir is tasted.

Just as praises showered by a *Bhatt* (bard) does not make a person a king unless he sits on the throne and become known as a king with vast empire.

Similarly, one cannot obtain the wisdom of True Guru by just hearing or saying unless the skill of practicing devotedly the Gurus' words obtained from the True Guru is known.

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ਜੈਸੇ ਤਉ ਚੰਪਕ ਬੇਲ ਬਿਬਿਧਿ ਬਿਥਾਰ ਚਾਰੁ,
ਬਾਸਨਾ ਪ੍ਰਗਟ ਹੋਤ ਫੂਲ ਹੀ ਮੈ ਜਾਇ ਕੈ॥
ਜੈਸੇ ਦ੍ਰੁਮ ਦੀਰਘ ਸ੍ਵਰੂਪ ਦੇਖੀਐ ਪ੍ਰਸਿਧ,
ਸ੍ਵਾਦ ਰਸ ਹੋਤ ਫਲ ਹੀ ਮੈ ਪੁਨਿ ਆਇ ਕੈ॥
ਜੈਸੇ ਗੁਰ ਗਿਆਨ ਰਾਗ ਨਾਦ ਹਿਰਦੈ ਬਸਤ,
ਕਰਤ ਪ੍ਰਕਾਸ ਤਾਸ ਰਸਨਾ ਰਸਾਇ ਕੈ॥
ਤੈਸੇ ਘਟ ਘਟ ਬਿਖੈ ਪੂਰਨ ਬ੍ਰਹਮ ਰੂਪ,
ਜਾਨੀਐ ਪ੍ਰਤਛ ਮਹਾਂ ਪੁਰਖ ਮਨਾਇ ਕੈ॥੫੮੬॥

Jaise tau chanpak bel bibidh(i) bithār chār(u),
bāsnā pragaṭ hot phūl hī mai jāe kai.
Jaise drum dīragh svarūp dekhīai prasidh,
svād ras hot phal hī mai pun(i) āe kai.
Jaise gur giān rāg nād hirdai basat,
karat prakās tās rasnā rasāe kai.
Taise ghaṭ ghaṭ bikhai pūran brahm rūp,
jānīai pratachh mahāṅ purakh manāe kai.586.

Just as *Champa* (Michelia champacca) creeper is spread all over but its fragrance is felt only in its flowers.

Just as a tree is seen to spread all over but sweetness or bitterness of its character is known only from tasting its fruit.

Just as the *Naam* incantation of the True Guru, its melody and tune resides in the heart but its radiance is present on the tongue drenched with elixir-like *Naam*.

Similarly, the Supreme Lord is residing completely in everyone's heart but He can be realised only by taking the refuge of True Guru and great souls.

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ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਪੂਛੈ ਬੈਦ ਬੈਦ ਪ੍ਰਤਿ,
ਜਉ ਲਉ ਨ ਮਿਟਤ ਰੋਗ ਤਉ ਲਉ ਬਿਲਲਾਤ ਹੈ ॥
ਜੈਸੇ ਭੀਖ ਮਾਂਗਤ ਭਿਖਾਰੀ ਘਰਿ ਘਰਿ ਡੋਲੈ,
ਤਉ ਲਉ ਨਹੀਂ ਆਵੈ ਚੈਨ ਜਉ ਲਉ ਨ ਅਘਾਤ ਹੈ ॥
ਜੈਸੇ ਬਿਰਹਨੀ ਸੌਨ ਸਗਨ ਲਗਨ ਸੋਧੈ,
ਜਉ ਲਉ ਨ ਭਤਾਰ ਭੇਟੈ ਤਉ ਲਉ ਅਕੁਲਾਤ ਹੈ ॥
ਤੈਸੇ ਖੋਜੀ ਖੋਜੈ ਅਲਿ ਕਮਲ ਕਮਲ ਗਤਿ,
ਜਉ ਲਉ ਨ ਪਰਮ ਪਦ ਸੰਪੁਟ ਸਮਾਤ ਹੈ ॥੫੮੭॥

Jaise brithāvaṅt jaṅt pūchhai baid baid prati,
jau lau na miṭat rog tau lau bil-lāt hai.
Jaise bhīkh māṅgat bhikhārī ghar(i) ghar(i) ḍolai,
tau lau nahīṅ āvai chain jau lau na aghāt hai.
Jaise birhanī saun sagan lagan sodhai,
jau lau na bhatār bheṭai tau lau akulāt hai.
Taise khojī khojai al(i) kamal kamal gat(i),
jau lau na param pad saṅpuṭ samāt hai.587.

Just as a patient describes his pain and discomfort to many physicians and doctors and ask for necessary cure, and till such times he is cured and become healthy, he keeps crying and wailing due to pain.

Just as a beggar wanders from door to door in search of alms and he is not satisfied till his hunger is appeased.

Just as a wife separated from her husband, searches for auspicious moments, omens and remains restless till her dear husband meets her.

Similarly, like a bumble bee searching for lotus flowers and getting arrested in the box-like flower while sucking its nectar, a bumble bee–like seeker desiring union with his beloved Lord keeps searching for the elixir-like name till he obtains it from True Guru and is absorbed in the supreme spiritual state practicing it.

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ਪੇਖਤ ਪੇਖਤ ਜੈਸੇ ਰਤਨ ਪਾਰੁਖੁ ਹੋਤ,
ਸੁਨਤ ਸੁਨਤ ਜੈਸੇ ਪੰਡਿਤ ਪ੍ਰਬੀਨ ਹੈ॥
ਸੂੰਘਤ ਸੂੰਘਤ ਸੌਧਾ ਜੈਸੇ ਤਉ ਸੁਬਾਸੀ ਹੋਤ,
ਗਾਵਤ ਗਾਵਤ ਜੈਸੇ ਗਾਇਨ ਗੁਨੀਨ ਹੈ॥
ਲਿਖਤ ਲਿਖਤ ਲੇਖ ਜੈਸੇ ਤਉ ਲੇਖਕ ਹੋਤ,
ਚਾਖਤ ਚਾਖਤ ਜੈਸੇ ਭੋਗੀ ਰਸ ਭੀਨ ਹੈ॥
ਚਲਤ ਚਲਤ ਜੈਸੇ ਪਹੁੰਚੈ ਠਿਕਾਨੈ ਜਾਇ,
ਖੋਜਤ ਖੋਜਤ ਗੁਰ ਸਬਦੁ ਲਿਵ ਲੀਨ ਹੈ॥੫੮੮॥

Pekhat pekhat jaise ratan pārukh(u) hot,
sunat sunat jaise paṅḍit prabīn hai.
Sūṅghat sūṅghat saudhā jaise tau subāsī hot,
gāvat gāvat jaise gāin gunīn hai.
Likhat likhat lekh jaise tau lekhak hot,
chākhat chākhat jaise bhogī ras bhīn hai.
Chalat chalat jaise pahuṅchai ṭhikānai jāe,
khojat khojat gur sabad(u) liv līn hai.588.

Just as one becomes an expert gemologist watching and studying gems; and listening to words full of knowledge makes one clever, wise and a scholar.

Just as smelling various fragrances, one acquires much knowledge to become a perfumist and practicing singing preludes, one becomes expert in singing.

Just as one becomes a writer by writing essays and articles on various topics; and tasting various edible commodities, one becomes an expert taster.

Just as walking on a path leads one to some place, similarly, searcher of spiritual knowledge takes refuge in the feet of the True Guru who initiates him to practicing *Naam Simran* that introduces him to his self and then he absorbs his consciousness in the holy feet of the Lord.

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ਜੈਸੇ ਅਲਿ ਕਮਲ ਕਮਲ ਬਾਸ ਲੇਤ ਫਿਰੈ,
ਕਾਹੂੰ ਏਕ ਪਦਮ ਕੈ ਸੰਪਟ ਸਮਾਤ ਹੈ॥
ਜੈਸੇ ਪੰਛੀ ਬਿਰਖ ਬਿਰਖ ਫਲ ਖਾਤ ਫਿਰੈ,
ਬਰਹਨੇ ਬਿਰਖ ਬੈਠੇ ਰਜਨੀ ਬਿਹਾਤ ਹੈ॥
ਜੈਸੇ ਤਉ ਬਿਆਪਾਰੀ ਹਾਟਿ ਹਾਟਿ ਕੈ ਦੇਖਤ ਫਿਰੈ,
ਬਿਰਲੇ ਕੀ ਹਾਟਿ ਬੈਠਿ ਬਨਜ ਲੈ ਜਾਤ ਹੈ॥
ਤੈਸੇ ਹੀ ਸਬਦ ਗੁਰ ਰਤਨ ਖੋਜਤ ਖੋਜੀ,
ਕੋਟਿ ਮਧੇ ਕਾਹੂ ਸੰਗਿ ਰੰਗਿ ਲਪਟਾਤ ਹੈ॥੫੮੯॥

Jaise al(i) kamal kamal bās let phirai,
kāhūṅ ek padam kai saṅpaṭ samāt hai.
Jaise paṅchhī birakh birakh phal khāt phirai,
barhane birakh baiṭhe rajnī bihāt hai.
Jaise tau biāpārī hāṭ(i) hāṭ(i) kai dekhat phirai,
birle kī hāṭ(i) baiṭh(i) banaj lai jāt hai.
Taise hī sabad gur ratan khojat khojī,
koṭ(i) madhe kāhū saṅg(i) raṅg(i) lapṭāt hai.589.

Just as a bumble bee hops from one lotus flower to another, but sucking nectar from any one flower at the time of Sunset, it gets arrested in its box-like petals,

Just as a bird keeps hoping from one tree to the other eating all types of fruits but spends night on a branch of any tree,

Just as a trader keeps seeing commodities in every shop but purchases goods from anyone of them,

Similarly, the seeker of jewel-like Guru's words searches the jewel mine—the True Guru. Amongst many fake Gurus, there is a rare saintly person in whose holy feet a liberation seeker absorbs his mind. (He searches for the True Guru, obtains the elixir of *Naam* from Him and dyes himself in the hue of divine colour of Lord's love).

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ਜੈਸੇ ਦੀਪ ਦੀਪਤ ਪਤੰਗ ਲੋਟ ਪੋਟ ਹੋਤ,
ਕਬਹੂੰ ਕੈ ਜ੍ਵਾਰਾ ਮੈ ਪਰਤ ਜਰਿ ਜਾਇ ਹੈ॥
ਜੈਸੇ ਖਗ ਦਿਨ ਪ੍ਰੀਤ ਚੋਗ ਚੁਗਿ ਆਵੈ ਉਡਿ,
ਕਾਹੂ ਦਿਨ ਫਾਸੀ ਫਾਸੈ ਬਹੁਰਿ ਨ ਆਇ ਹੈ॥
ਜੈਸੇ ਅਲਿ ਕਮਲ ਕਮਲ ਪ੍ਰਤਿ ਖੋਜੈ ਨਿਤ,
ਕਬਹੂੰ ਕਮਲ ਦਲ ਸੰਪਟ ਸਮਾਇ ਹੈ॥
ਤੈਸੇ ਗੁਰਬਾਨੀ ਅਵਗਾਹਨ ਕਰਤ ਚਿਤ,
ਕਬਹੂ ਮਗਨ ਹ੍ਵੈ ਸਬਦਿ ਉਰਝਾਇ ਹੈ॥੫੯੦॥

Jaise dīp dīpat pataṅg loṭ poṭ hot,
kab-hūṅ kai jvārā mai parat jar(i) jāe hai.
Jaise khag din prīt chog chug(i) āvai uḍ(i),
kāhū din phāsī phāsai bahur(i) na āe hai.
Jaise al(i) kamal kamal prati khojai nit,
kab-hūṅ kamal dal saṅpaṭ samāe hai.
Taise gurbānī avgāhan karat chit,
kab-hū magan hvai sabad(i) urjhāe hai.590.

Just as a moth is enamored by the flame of a lamp, circles around it, and one day falls in the flame and burns himself.

Just as a bird picks grains and worms the whole day and return to his nest as the sun sets, but some day, it is caught in the net of a bird catcher and does not return to its nest.

Just as a black bee keep searching and smelling elixir from various lotus flowers, but one day it is caught in the box-like flower.

Similarly, a seeker perpetually dives in *Gurbāṇī*, but some day he becomes so engrossed in *Gurbāṇī* that he is absorbed in Guru's words. *Ih bāṇī jo jīoh jāṇai, tis(u) aṅtar(i) ravai Har(i) nāmā* (p. 797)

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ਜੈਸੇ ਪੋਸਤੀ ਸੁਨਤ ਕਹਤ ਪੋਸਤ ਬੁਰੋ,
ਤਾਂ ਕੇ ਬਸਿ ਭਇਓ ਛਾਡਿਓ ਚਾਹੈ ਪੈ ਨ ਛੂਟਈ ॥
ਜੈਸੇ ਜੂਆ ਖੇਲ ਬਿਤ ਹਾਰ ਬਿਲਖੈ ਜੁਆਰੀ,
ਤਊ ਪਰ-ਜੁਆਰਨ ਕੀ ਸੰਗਤਿ ਨ ਟੂਟਈ ॥
ਜੈਸੇ ਚੋਰ ਚੋਰੀ ਜਾਤ ਹਿਰਦੈ ਸਹਕਤ,
ਪੁਨਿ ਤਜਤ ਨ ਚੋਰੀ ਜਉ ਲਉ ਸੀਸ ਹੀ ਨ ਫੂਟਈ ॥
ਤੈਸੇ ਸਭ ਕਹਤ ਸੁਨਤ ਮਾਇਆ ਦੁਖਦਾਈ,
ਕਾਹੂ ਪੈ ਨ ਜੀਤੀ ਪਰੈ ਮਾਇਆ ਜਗੁ ਲੂਟਈ ॥੫੯੧॥

Jaise postī sunat kahat post buro,
tāṅ ke bas(i) bhaio chhāḍio chāhai pai na chhūṭaī.
Jaise jūā khel bit hār bilkhai juārī,
taū par-juāran kī saṅgat(i) na ṭūṭaī.
Jaise chor chorī jāt hirdai sahkat,
pun(i) tajat na chorī jau lau sīs hī na phuṭaī.
Taise sabh kahat sunat māiā dukh-dāī,
kāhū pai na jītī parai māiā jag(u) lūṭaī.591.

Just as a poppy husk addict calls this addiction bad, but caught in its web, even if he wants to leave it can't do so.

Just as a gambler loses all his money and wails, even then he cannot leave the company of other gamblers.

Just as a thief is scared of being caught when he goes out to steal, yet he does not leave stealing till he runs into trouble (is caught, imprisoned or hanged).

Just as all humans declare mammon (*maya*) a troublesome necessity, yet it cannot be won over by anyone. On the contrary, it is plundering the whole world. (It is entangling people in its net and taking them away from the holy feet of the Lord.)

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ਤਰਵਰੁ ਗਿਰੇ ਪਾਤ ਬਹੁਰੋ ਨ ਜੋਰੇ ਜਾਤ,
ਐਸੋ ਤਾਤ ਮਾਤ ਸੁਤ ਭ੍ਰਾਤ ਮੋਹ ਮਾਇਆ ਕੋ ॥
ਜੈਸੇ ਬੁਦਬੁਦਾ ਓਰਾ ਪੇਖਤ ਬਿਲਾਇ ਜਾਇ,
ਐਸੋ ਜਾਨਿ ਤਿਆਗਹੁ ਭਰੋਸੋ ਭ੍ਰਮ ਕਾਇਆ ਕੋ ॥
ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਜਰਿ ਬੂਝਤ ਨ ਬਾਰ ਲਾਗੈ,
ਐਸੋ ਆਵਾ ਔਧਿ ਜੈਸੇ ਨੇਹੁ ਦ੍ਰੁਮ ਛਾਇਆ ਕੋ ॥
ਜਨਮ ਜੀਵਨ ਅੰਤ ਕਾਲ ਕੇ ਸੰਗਾਤੀ ਰਾਚਹੁ,
ਸਫਲ ਅਉਸਰ ਜਗ ਤਬ ਹੀ ਤਉ ਆਇਆ ਕੋ ॥੫੯੨॥

Tarvar(u) gire pāt bahuro na jore jāt,
aiso tāt māt sut bhrāt moh māiā ko.
Jaise budbudā orā pekhat bilāe jāe,
aiso jān(i) tiāgoh bharoso bhram kāiā ko.
Triṇ kī agan(i) jar(i) būjhat na bār lāgai,
aiso āvā audh(i) jaise neh(u) drum chhāiā ko.
Janam jīvan aṅt kāl ke saṅgātī rāchoh,
saphal ausar jag tab hī tau āiā ko.592.

Just as leaves broken from the branches of a tree cannot be re-attached, similarly; father, mother, son, brother are relations that came into being due to chance of previous births. Like the leaves of a tree they will not re-unite again. None of these will stand by in the end. Therefore developing attachment with them is nothing but falling into the dragonet of *māyā.*

Just as a bubble of water and a hail perishes in no time, similarly, give up the belief and illusion that this body will stay for long or forever.

The fire of hay takes no time to extinguish, and just as developing attachment with the shade of a tree is futile, so is the period of our life. Loving it is worthless.

Therefore, absorb yourself in the *Naam* of the True Lord throughout your life-span since this is the only asset that will go with you and is the companion for ever. Only then should you consider your birth in this world a success.

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ਕੋਊ ਹਰ ਜੋਰੈ, ਬੋਵੈ, ਕੋਊ ਰਾਖੈ, ਲੁਨੈ ਕੋਊ,
ਜਾਨੀਐ ਨ ਜਾਹਿ ਤਾਂਹਿ ਅੰਤਿ ਕੌਨ ਖਾਇਧੋ ॥
ਕੋਊ ਗੜੈ, ਚਿਨੈ ਕੋਊ, ਕੋਊ ਲੀਪੈ, ਪੋਚੈ ਕੋਊ,
ਸਮਝ ਨ ਪਰੈ ਕੌਨ ਬਸੈ ਗ੍ਰਿਹ ਆਇਧੋ ॥
ਕੋਊ ਚੁਨੈ, ਲੋੜੈ ਕੋਊ, ਕੋਊ ਕਾਤੈ, ਬੁਨੈ ਕੋਊ,
ਬੁਝੀਐ ਨ ਓਢੈ ਕੌਨ ਅੰਗ ਸੈ ਬਨਾਇਧੋ ॥
ਤੈਸੇ ਆਪਾ ਕਾਛਿ ਕਾਛਿ ਕਾਮਨੀ ਸਗਲ ਬਾਛੈ,
ਕਵਨ ਸੁਹਾਗਨਿ ਹ੍ਵੈ ਸਿਹਜਾ ਸਮਾਇਧੋ ॥੫੯੩॥

Koū har jorai, bovai, koū rākhai, lunai koū,
jānīai na jāhe tāṅhe aṅt(i) kaun khāedho.
Koū garai, chinai koū, koū līpai, pochai koū,
samajh na prai kaun basai grih āedho.
Koū chunai, lorai koū, koū kātai, bunai koū,
bujhīai na oḍhai kaun aṅg sai banāedho.
Taise āpā kāchh(i) kāchh(i) kāmnī sagal bāchhai,
kavan suhāgan(i) hvai sihjā samāedho.593.

For obtaining some grains, just as someone ploughs the field, someone else sows the seed and guards it, and when the crop is ready, somebody comes and reaps it. But it cannot be known who ultimately will eat that grain.

Just as someone digs the foundation of a house, somebody else lays the bricks and plasters it, but no one knows who would come to live in that house.

Just as before getting the cloth ready, someone picks cotton, someone ginns and spins it, while some other person prepares the cloth. But it cannot be known whose body will adorn the dress made of this cloth.

Similarly, all seekers of God hope and expect union with God and prepare themselves in all possible way for this union. But no one knows which of these seekers would ultimately be fortunate to unite with husband-Lord and share the mind like nuptial bed with Him and merge to become one with Him. (This is not an individual's effort alone but is His blessing and only blessing).

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ਜੋਈ ਪ੍ਰਭ ਭਾਵੈ ਤਾਹਿ ਸੋਵਤ ਜਗਾਵੈ ਜਾਇ,
ਜਾਗਤ ਬਿਹਾਵੈ ਜਾਹਿ ਤਾਹਿ ਨ ਬੁਲਾਵਈ ॥
ਜੋਈ ਪ੍ਰਭ ਭਾਵੈ ਤਾਹਿ ਮਾਨਨਿ ਮਨਾਵੈ ਧਾਇ,
ਸੇਵਕ ਸ੍ਵਰੂਪ ਸੇਵਾ ਕਰਤ ਨ ਭਾਵਈ ॥
ਜੋਈ ਪ੍ਰਭ ਭਾਵੈ ਤਾਹਿ ਰੀਝ ਕੈ ਰਿਝਾਵੈ,
ਆਪਾ ਕਾਛਿ ਕਾਛਿ ਆਵੈ ਤਾਹਿ ਪਗ ਨ ਲਗਾਵਈ ॥
ਜੋਈ ਪ੍ਰਭ ਭਾਵੈ ਤਾਹਿ ਸਬੈ ਬਨਿ ਆਵੈ,
ਤਾ ਕੀ ਮਹਿਮਾ ਅਪਾਰ ਨ ਕਹਤ ਬਨਿ ਆਵਈ ॥੫੯੪॥

Joī prabh bhāvai tāhe sovat jagāvai jāe,
jāgat bihāvai jāhe tāhe na bulāvaī.
Joī prabh bhāvai tāhe mānan(i) manāvai dhāe,
sevak swarūp sevā karat na bhāvaī.
Joī prabh bhāvai tāhe rījh kai rijhāvai,
āpā kāchh(i) kāchh(i) āvai tāhe pag na lagāvaī.
Joī prabh bhāvai tāhe sabai ban(i) āvai,
tā kī mahimā apār na kahat ban(i) āvaī.594.

A woman-like seeker whom He likes, Lord goes and wakes her up. But one who spends the night awake, He does not go and talk to her.

The seeker woman who is liked by Him, and even if she is proud and arrogant, He rushes to please her and bring her around. On the other hand, a seeker woman may be seen doing service outwardly, she may not be liked by Him even then.

The seeker woman whom Lord likes and becomes kind upon her, He pleases her but one who adorns herself and come to Him with ego-filled mind, He does not even let her touch His feet.

A seeker woman whom He likes, all efforts and labour bear fruit. Her grandeur is beyond and difficult to express.

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ਜੈਸੇ ਤਉ ਸਮੁੰਦ੍ਰ ਬਿਖੈ ਬੋਹਥੋ ਬਹਾਇ ਦੀਜੈ,
ਕੀਜੈ ਨ ਭਰੋਸੋ ਜਉ ਲਉ ਪਹੁੰਚੈ ਨ ਪਾਰ ਕੌ॥
ਜੈਸੇ ਤਉ ਕ੍ਰਿਸਾਨ ਖੇਤ ਹੇਤੁ ਕਰਿ ਜੋਤੈ ਬੋਵੈ,
ਮਾਨਤ ਕੁਸਲ ਆਨਿ ਪੈਠੇ ਗ੍ਰਿਹ ਦੁਆਰ ਕੌ॥
ਜੈਸੇ ਪਿਰ ਸੰਗਮ ਕੈ ਹੋਤ ਗਰ ਹਾਰ ਨਾਰਿ,
ਕਰਤ ਹੈ ਪ੍ਰੀਤਿ ਪੇਖਿ ਸੁਤ ਕੇ ਲਿਲਾਰ ਕੌ॥
ਤੈਸੇ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੀਐ ਨ ਕਾਹੂ ਕੇਰੀ,
ਜਾਨੀਐ ਧੌ ਕੈਸੋ ਦਿਨ ਆਵੈ ਅੰਤ ਕਾਰ ਕੌ॥੫੯੫॥

Jaise tau samundra bikhai bohtho bahāe dījai,
kījai na bharoso jau lau pahunchai na pār kau.
Jaise tau krisān khet het(u) kar(i) jotai bovai,
mānat kusal ān(i) paiṭhe grih dvār kau.
Jaise pir sangam kai hot gar hār nār(i),
karat hai prīt(i) pekh(i) sut ke lilār kau.
Taise ustat(i) nindā karīai na kāhū kerī,
jānīai dhau kaiso din āvai ant kār kau.595.

Just as a ship is set to sail in the sea, but no one can know its fate till the time it reaches the shore beyond.

Just as a farmer happily and delightfully ploughs the field, sows the seed, but he celebrates his happiness only when the harvested grain is brought home.

Just as a wife comes close to her husband to please him, but she considers her love a success only when she bears a son and he loves her.

Similarly, no one should be praised or slandered before time. Who knows what sort of a day may dawn in the end that all his labour may bear fruit or not. (One may tread a wrong path and wander or will be accepted by the Guru ultimately).

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ਜੈਸੇ ਚੂਨੋ ਖਾਂਡ ਸ੍ਵੇਤ ਏਕ ਸੇ ਦਿਖਾਈ ਦੇਤ,
ਪਾਈਐ ਤਉ ਸ੍ਵਾਦ ਰਸ ਰਸਨਾ ਕੈ ਚਾਖੀਐ ॥
ਜੈਸੇ ਪੀਤ ਬਰਨ ਹੀ ਹੇਮ ਅਰੁ ਪੀਤਰ ਹੁਇ,
ਜਾਨੀਐ ਮਹਤ ਪਾਰਖਦ ਅਗ੍ਰ ਰਾਖੀਐ ॥
ਜੈਸੇ ਕਊਆ ਕੋਕਿਲਾ ਹੈ ਦੋਨੋ ਖਗ ਸਿਆਮ ਤਨ,
ਬੂਝੀਐ ਅਸੁਭ ਸੁਭ ਸਬਦ ਸੁ ਭਾਖੀਐ ॥
ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਚਿਹਨ ਕੈ ਸਮਾਨ ਹੋਤ,
ਕਰਨੀ ਕਰਤੂਤ ਲਗਿ ਲਛਨ ਕੈ ਲਾਖੀਐ ॥੫੯੬॥

Jaise chūno khāṅḍ svet ek se dikhāī det,
pāīai tau svād ras rasnā kai chākhīai.
Jaise pīt baran hī hem ar(u) pītar hue,
jānīai mahat pārkhad agra rākhīai.
Jaise kaūā kokilā hai dono khag siām tan,
būjhīai asubh subh sabad su bhākhīai.
Taise hī asādh sādh chihan kai samān hot,
karnī kartūt lag(i) lacchan kai lākhīai.596.

Just as both sugar and flour being white look alike, but can only be identified when tasted (one is sweet, the other insipid).

Just as brass and gold bear the same colour, but when both are placed before an examiner, the value of gold is known.

Just as both a crow and a cuckoo is black in colour, but they can be distinguished by their voice. (One is sweet to the ears while the other is noisy and irritating).

Similarly, outer signs of a real and a fake saint look alike but their actions and characteristics can reveal who is genuine among them. (Only then can one know who is good and who is bad).

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ਜੈਸੇ ਕਰਪੂਰ ਲੋਂਨ ਏਕ ਸੇ ਦਿਖਾਈ ਦੇਤ,
ਕੇਸਰ ਕਸੁੰਭ ਸਮਸਰ ਅਰੁਨਾਈ ਕੈ ॥
ਰੂਪੋ ਕਾਂਸੀ ਦੋਨੋ ਜੈਸੇ ਉਜਲ ਬਰਨ ਹੋਤ,
ਕਾਜਰ ਔ ਚੋਆ ਹੈ ਸਮਾਨ ਸਿਆਮਤਾਈ ਕੈ ॥
ਇੰਦਰਾਇਨ ਫਲ ਅੰਮ੍ਰਿਤ ਫਲ ਪੀਤ ਸਮ,
ਹੀਰਾ ਅਉ ਫਟਕ ਸਮ ਰੂਪ ਹੈ ਦਿਖਾਈ ਕੈ ॥
ਤੈਸੇ ਖਲ ਦ੍ਰਿਸਟਿ ਮੈਂ ਅਸਾਧ ਸਾਧ ਸਮ ਦੇਹ,
ਬੂਝਤ ਬਿਬੇਕੀ ਜਲ ਜੁਗਤਿ ਸਮਾਈ ਕੈ ॥੫੯੭॥

Jaise karpūr lon ek se dikhāī det,
kesar kasuṅbh samsar arunāī hai.
Rūpo kāṅsī dono jaise ujal baran hot,
kājar au choā hai samān siāmtāī kai.
Iṅdrāin phal aṅmrit phal pīt sam,
hīrā au phaṭak sam rūp hai dikhāī kai.
Taise khal drisṭ(i) maiṅ asādh sādh sam deh,
būjhat bibekī jal jugat(i) samāī kai.597.

Just as a camphor and salt being white look alike, petals of saffron and safflower (Carthamus tinctorious) being red, look the same.

Just as silver and bronze shine alike, collyrium and incense stick ash mixed with oil have the same blackness.

Just as colocynth *(Tuma)* and mango both being yellow look alike, a diamond and a marble bear the same hue.

Similarly, in the eyes of a foolish person, good and bad men are seen the same, but one who is a knowledgeable person with Guru's teachings, knows how to separate milk from water like a swan. He has the ability to distinguish between a saint and a sinner.

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ਕਾਲਰ ਮੈਂ ਬੋਏ ਬੀਜ ਉਪਜੈ ਨ ਧਾਨ ਪਾਨ,
ਖੇਤ ਮੈਂ ਡਾਰੇ ਸੁ ਤਾਂ ਤੇ ਅਧਿਕ ਅਨਾਜ ਹੈ ॥
ਕਾਲਰ ਸੈ ਕਰਤ ਸਬਾਰ ਜਮ ਸਾ ਊਸੁ ਤਉ,
ਪਾਵਕ ਪ੍ਰਸੰਗ ਤਪ ਤੇਜ ਉਪਰਾਜ ਹੈ ॥
ਜਸਤ ਸੰਜੁਕਤ ਹੁਇ ਮਿਲਤ ਹੈ ਸੀਤ ਜਲ,
ਅਚਵਤ ਸਾਂਤਿ ਸੁਖ ਤ੍ਰਿਖਾ ਭ੍ਰਮ ਭਾਜ ਹੈ ॥
ਤੈਸੇ ਆਤਮਾ ਅਚੇਤ ਸੰਗਤ ਸੁਭਾਵ ਹੇਤ,
ਸਕਤਿ ਸਕਤਿ ਗਤਿ ਸਿਵ ਸਿਵ ਸਾਜ ਹੈ ॥੫੯੮॥

Kālar maiṅ boe bīj upjai na dhān pān,
khet maiṅ ḍāre su tāṅ te adhik anāj hai.
Kālar sai karat sabār jam sā ūs(u) tau,
pāvak prasaṅg tap tej uprāj hai.
Jasat saṅyukat hue milat hai sīt jal,
achvat sāṅt(i) sukh trikhā bhram bhāj hai.
Taise ātmā achet saṅgat subhāv het,
sakat(i) sakat(i) gat(i) siv siv sāj hai.598.

Just as seed sown in saline land does not grow even a leaf, but if this land is treated with gypsum salt, it gives much yield.

Saline, when mixed with water vaporises and then condenses, but when brought near fire produces a blast.

The same saline salt when brought in contact with zinc container cools the water that gives peace and comfort when drunk. It satiates the craving and thirst.

Similarly, a human soul under the influence of good and bad company and developing love and attachment with consciousless *māyā* becomes consciousless. And by loving the conscious benevolent Lord, it also becomes benevolent and conscientious.

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ਕੇਹਰਿ ਅਹਾਰ ਮਾਸ, ਸੁਰਹੀ ਅਧਾਰ ਘਾਸ,
ਮਧੁਪ ਕਮਲ ਬਾਸ ਲੇਤ ਸੁਖ ਮਾਨਹੀ॥
ਮੀਨਹਿ ਨਿਵਾਸ ਨੀਰ, ਬਾਲਕ ਅਧਾਰ ਖੀਰ,
ਸਰਪਹ ਸਖਾ ਸਮੀਰ ਜੀਵਨ ਕੈ ਜਾਨਹੀ॥
ਚੰਦਹਿ ਚਾਹੈ ਚਕੋਰ, ਘਨਹਰ ਘਟਾ ਮੋਰ,
ਚਾਤ੍ਰਿਕ ਬੂੰਦਨ ਸ੍ਵਾਂਤਿ ਧਰਤ ਧਿਆਨ ਹੀ॥
ਪੰਡਿਤ ਬੇਦ ਬੀਚਾਰਿ, ਲੋਕਨ ਮੈ ਲੋਕਾਚਾਰ,
ਮਾਇਆ ਮੋਹ ਮੈ ਸੰਸਾਰ, ਗਿਆਨਿ ਗੁਰ ਗਿਆਨ ਹੀ॥੫੯੯॥

Kehar(i) ahār mās, sur-hī adhār ghās,
madhup kamal bās let sukh mān-hī.
mīnah(i) nivās nīr, bālak adhār khīr,
sarpah sakhā samīr, jīvan kai jān-hī.
chaṅdah(i) chāhai chakor, ghanhar ghaṭā mor,
chātrik būṅdan svāṅt(i) dharat dhiān hī.
Paṅḍit bed bīchār(i), lokan mai lokāchār,
māiā moh mai saṅsār, giān(i) gur giān hī.599.

Just as meat is the food of a lion, grass–that of a cow, while a bumble bee feels happy with the fragrance of a lotus flower.

Just as a fish likes living in water, a child has support of milk for sustenance and cold breeze is considered friend of a snake.

Just a ruddy sheldrake loves the moon, a peacock is enamored by the black clouds while the rain-bird is always craving for the *Swati* drop.

Just as a scholar indulges in discourse and exposition while a worldly person is involved in worldly affairs, just as the whole world is immersed in the love of mammon *(māyā)*,

Similarly, a Guru-conscious and Guru aware person remains engrossed in the elixir-like name of the Lord blessed by the True Guru. (Practicing of *Naam* becomes then his life's support).

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ਜੈਸੇ ਪੀਤ ਸ੍ਵੇਤ ਸਿਆਮ ਅਰੁਨ ਵਰਨ ਰੂਪ,
ਅਗ੍ਰਭਾਗ ਰਾਖੈ ਆਂਧਰੋ ਨ ਕਛੂ ਦੇਖ ਹੈ॥
ਜੈਸੇ ਰਾਗ ਰਾਗਨੀ ਅਉ ਨਾਦ ਬਾਦ ਆਨ ਗੁਨ,
ਗਾਵਤ ਬਜਾਵਤ ਨ ਬਹਰੋ ਪਰੇਖ ਹੈ॥
ਜੈਸੇ ਰਸ ਭੋਗ ਬਹੁ ਬਿੰਜਨ ਪਰੋਸੈ ਆਗੈ,
ਬ੍ਰਿਥਾਵੰਤ ਜੰਤੁ ਨਾਹਿ ਰੁਚਿਤ ਬਿਸੇਖ ਹੈ॥
ਤੈਸੇ ਗੁਰ ਦਰਸ, ਬਚਨ, ਪ੍ਰੇਮ ਨੇਮ ਨਿਧਿ,
ਮਹਿਮਾ ਨ ਜਾਨੀ ਮੋਹਿ ਅਧਮ ਅਭੇਖ ਹੈ॥੬੦੦॥

Jaise pīt svet siām arun varan rūp,
agrabhāg rākhai āṅdhro na kachhū dekh hai.
Jaise rāg rāganī au nād bād ān gun,
gāvat bajāvat na bahro parekh hai.
Jaise ras bhog bahu biṅjan parosai āgai,
brithāvaṅt jaṅt(u) nāhe ruchit bisekh hai.
Taise gur daras, bachan, prem nem nidh(i),
mahimā na jānī mohe adham abhekh hai.600.

Just as yellow, red, black and white coloured articles placed before a blind person means nothing to him. He can not see them.

Just as a deaf cannot judge the expertise of a person who plays musical instruments, sings or performs other singing related acts.

Just as a sick person when served with dainty dishes, pays scant attention towards them.

Similarly, I who is low and wear a hypocrite garb have not appreciated the value of the words of True Guru which are priceless treasure for fulfilling the pledges and promises of love.

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ਕਵਨ ਭਕਤਿ ਕਰਿ ਭਕਤਿ-ਵਛਲ ਭਏ,
ਪਤਿਤ ਪਾਵਨ ਭਏ ਕਉਨ ਪਤਿਤਾਈ ਕੈ ॥
ਦੀਨ ਦੁਖ ਭੰਜਨ ਭਏ ਸੁ ਕਉਨ ਦੀਨਤਾ ਕੈ,
ਗਰਬ ਪ੍ਰਹਾਰੀ ਭਏ ਕਵਨ ਬਡਾਈ ਕੈ ॥
ਕਵਨ ਸੇਵਾ ਕੈ ਨਾਥ ਸੇਵਕ ਸਹਾਈ ਭਏ,
ਅਸੁਰ ਸੰਘਾਰਣ ਹੈ ਕਉਨ ਅਸੁਰਾਈ ਕੈ ॥
ਭਗਤਿ ਜੁਗਤਿ ਅਘ ਦੀਨਤਾ ਗਰਬ ਸੇਵਾ,
ਜਾਨਉ ਨ ਬਿਰਦ ਮਿਲਉ ਕਵਨ ਕਮਾਈ ਕੈ ॥੬੦੧॥

Kavan bhakat(i) kar(i) bhakat(i)-vachhal bhae,
patit pāvan bhae kaun pati-tāī kai.
Dīn dukh bhañjan bhae su kaun dīntā kai,
garab prahārī bhae kavan baḍāī kai.
Kavan sevā kai nāth sevak sahāī bhae,
asur saṅghāraṇ hai kaun asurāī kai.
Bhagat(i) jugat(i) agh dīntā garab sevā,
jānau na birad milau kavan kamāī kai.601.

O Lord ! what is that worship that has made You the beloved of the worshippers ? Which is that apostasy that has made You the forgiver and purifier of the sinners ?

Which is that humility that has made You the allayer of the sufferings of the poor ? Which is that ego-filled praise that has made You the destroyer of the pride and arrogance ?

Which is that service of Your slave that has made You his master and You have helped him ? Which is that devilish and demonic trait that has made You the destroyer of the demons.

O my Lord ! I have not been able to fathom Your duty and nature. Please be kind and tell me by what form of worship and service that can bring humility in me, destroy my ego and apostasy, can I reach you ?

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ਕਉਨ ਗੁਨ ਗਾਇ ਕੈ ਰੀਝਾਈਐ ਗੁਨ ਨਿਧਾਨ,
ਕਵਨ ਮੋਹਨ ਜਗ-ਮੋਹਨ ਬਿਮੋਹੀਐ ॥
ਕਉਨ ਸੁਖ ਦੈ ਕੈ ਸੁਖ ਸਾਗਰ ਸਰਣ ਗਹੌਂ,
ਭੂਖਨ ਕਵਨ ਚਿੰਤਾਮਣਿ ਮਨ ਮੋਹੀਐ ॥
ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਕੇ ਨਾਯਕ ਕੀ ਨਾਯਕਾ ਹੁਇ,
ਕੈਸੇ, ਅੰਤਰਜਾਮੀ ਕਉਨ ਉਕਤਿ ਕੈ ਬੋਹੀਐ ॥
ਤਨੁ ਮਨੁ ਧਨੁ ਹੈ ਸਰਬਸੁ ਬਿਸ੍ਵ ਜਾਂ ਕੈ ਬਸਿ,
ਕੈਸੇ ਬਸਿ ਆਵੈ ਜਾਂ ਕੀ ਸੋਭਾ ਲਗਿ ਸੋਹੀਐ ॥੬੦੨॥

Kaun gun gāe kai rījhāīai gun nidhān.
kavan mohan jag-mohan bimohīai.
Kaun sukh dai kai sukh sāgar saraṇ gahauṅ,
bhūkhan kavan chiṅtāmaṇ(i) man mohīai.
Koṭ(i) brahmāṅḍ ke nāyak kī nāyakā hue,
kaise, aṅtarjāmī kaun ukat(i) kai bohīai.
Tan(u) man(u) dhan(u) hai sarbas(u) bisva jāṅ kai bas(i),
kaise bas(i) āvai jāṅ kī sobhā lag(i) sohīai.602.

Singing what virtues of the treasure-house of merits can we please Him? With what pleasant actions can we enamor the bewitcher of the world?

What comfort can be offered to the sea of comforts that would provide us His refuge? With what embellishments can we captivate the mind of the Lord who fulfils all desires?

How can one become the wife of the Lord—Master of millions of Universes? With what means and methods can the knower of inner things be apprised of the anguish of the mind?

The Lord who has the mind, body, wealth and the world in His control, involvement in whose praise one becomes adorable; how can such a Lord be brought in one's favour?

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ਜੈਸੇ ਜਲ ਮਿਲਿ ਦ੍ਰੁਮ ਸਫਲ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਚੰਦਨ ਮਿਲਤ ਸਭ ਚੰਦਨ ਸੁਬਾਸ ਹੈ॥
ਜੈਸੇ ਮਿਲਿ ਪਾਵਕ ਢਰਤ ਪੁਨਿ ਸੋਈ ਧਾਤ,
ਪਾਰਸ ਪਰਸਿ ਰੂਪ ਕੰਚਨ ਪ੍ਰਕਾਸ ਹੈ॥
ਅਵਰ ਨਖਤ੍ਰ ਬਰਖਤ ਜਲ ਜਲ ਮਈ,
ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਸਿੰਧ ਮਿਲਿ ਮੁਕਤਾ ਬਿਗਾਸ ਹੈ॥
ਤੈਸੇ ਪਰਵਿਰਤਿ ਅਉ ਨਿਵਿਰਤ ਜੋ ਸੁਭਾਵ ਦੋਊ,
ਗੁਰ ਮਿਲਿ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਅਭਿਆਸੁ ਹੈ॥੬੦੩॥

Jaise jal mil(i) drum saphal nānā prakār,
chandan milat sabh chandan subās hai.
Jaise mil(i) pāvak ḍharat pun(i) soī dhāt,
pāras paras(i) rūp kanchan prakās hai.
Avar nakhatra barkhat jal jal maī,
svānt(i) būnd sindh mil(i) muktā bigās hai.
Taise parvirat(i) au nivirat jo svabhāv doū.
gur mil(i) sansārī nirankārī abbiās(u) hai.603.

Just as all trees and plants yield many types of fruits and flowers by their union with water, but the nearness with sandalwood makes the entire vegetation fragrant like sandalwood.

Just as union with fire melts many metals and on cooling remains the metal that it was, but when touched with philosopher's stone, that metal becomes gold.

Just as rain falling outside the specific period *(Nakshatra)* according to the position of stars and planets is just falling of water drops, but when it rains during *Swati Nakshatras*, and a drop falls on the oyster in the sea, it becomes a pearl.

Similarly, engrossed in *māyā* and liberated of *māyā's* influence are two tendencies in the world. But whatever intentions and inclinations one goes to the True Guru, he acquires the trait of worldly or divinely accordingly.

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ਜੈਸੇ ਬਿਬਿਧਿ ਪ੍ਰਕਾਰ ਕਰਤ ਸਿੰਗਾਰ ਨਾਰਿ,
ਭੇਟਤ ਭਤਾਰ ਉਰ ਹਾਰ ਨ ਸੁਹਾਤ ਹੈ ॥
ਬਾਲਕ ਅਚੇਤ ਜੈਸੇ ਕਰਤ ਅਨੇਕ ਲੀਲਾ,
ਸੁਰਤ ਸਮਾਰ ਬਾਲ ਬੁਧਿ ਬਿਸਰਾਤ ਹੈ ॥
ਜੈਸੇ ਪ੍ਰਿਆ ਸੰਗਮ ਸੁਜਸ ਨਾਇਕਾ ਬਖਾਨੈ,
ਸੁਨਿ ਸੁਨਿ ਸਜਨੀ ਸਕਲ ਬਿਗਸਾਤ ਹੈ ॥
ਤੈਸੇ ਖਟ ਕਰਮ ਧਰਮ ਸ੍ਰਮ ਗਿਆਨ ਕਾਜ,
ਗਿਆਨ ਭਾਨ ਉਦੈ ਉਡ ਕਰਮ ਉਡਾਤ ਹੈ ॥੬੦੪॥

Jaise bibidh(i) prakār karat singār nār(i),
bheṭat bhatār ur hār na suhāt hai.
Bālak achet jaise karat anek līlā,
surat samār bāl budh(i) bisrāt hai.
Jaise priyā sangam sujas nāikā bakhānai,
sun(i) sun(i) sajnī sakal bigsāt hai.
Taise khaṭ karam dharam sram giān kāj,
giān bhān udai uḍ karam uḍāt hai.604.

Just as a wife makes over many type of embellishments in order to attract her husband, but once in the embrace of her husband, she does not like even the necklace in her neck.

Just as an innocent child plays many types of games as a child, but as soon as he grows up, he forgets all his childhood preoccupations.

Just as a wife praises before her friends the meeting that she had with her husband and her friends feel happy listening to her details.

Similarly, the six righteous deeds performed so laboriously for acquisition of knowledge, all of them disappear with the radiance of Guru's teachings and *Naam* like the stars disappear with the brightness of the Sun. (All these so-called righteous deeds are paltry in front of Guru's initiation and obtaining of *Naam* from him).

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ਜੈਸੇ ਸਿਮਰ ਸਿਮਰ ਪ੍ਰਿਆ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੋਇ,
ਸੋਭਾ ਦੇਤ ਮੋਨ ਗਹੇ, ਮਨ ਮੁਸਕਾਤ ਹੈ॥
ਪੂਰਨ ਅਧਾਨ ਪਰਸੂਤ ਸਮੈ ਰੋਦਤ ਹੈ,
ਗੁਰ ਜਨ ਮੁਦਤ ਹੁਇ ਤਾਹੀ ਲਪਟਾਤ ਹੈ॥
ਜੈਸੇ ਮਾਨਵਤੀ ਮਾਨ ਤਿਆਗ ਕੈ ਅਮਾਨ ਹੋਇ,
ਪ੍ਰੇਮ ਰਸ ਪਾਇ ਚੁਪ ਹੁਲਸਾਤ ਗਾਤ ਹੈ॥
ਤੈਸੇ ਗੁਰਮੁਖ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਕਾਸ ਜਾਸ,
ਬੋਲਤ ਬੈਰਾਗ, ਮੋਨ ਗਹੈ ਬਹੁ ਸੁਹਾਤ ਹੈ॥੬੦੫॥

Jaise simar simar priā prem ras bisam hoe,
sobhā det mon gahe, man muskāt hai.
Pūran adhān parsūt samai rodat hai.
gur jan mudat hue tāhī lapṭāt hai.
Jaise mānvatī mān tiāg kai amān hoe,
prem ras pāe chup hulsāt gāt hai.
Taise gurmukh prem bhagat prakās jās,
bolat bairāg, mon gahai bahu suhāt hai.605.

Just as a wife recalls her experience of pleasure with her husband and feels happy, becomes quiet and chuckles in her mind exhuming prettiness;

Just as on completion of her pregnancy, she goes into labour and cries due to pain but the elders of the house feel happy seeing the child and they shower love on him time and again;

Just as an honoured pretty woman sheds her pride and arrogance and becomes humble, and on receipt of her husband's love when united with him becomes quiet and smiles within.

Similarly, an obedient disciple of True Guru who experiences light divine as a result of his loving, perpetual meditation on *Naam* blessed by the Guru, he earns much respect and praise whether he speaks in a detached mood or goes silent in ecstasy.

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ਜੈਸੇ ਅੰਧਕਾਰ ਬਿਖੈ ਦਿਪਤ ਦੀਪਕ ਦੇਖਿ,
ਅਨਿਕ ਪਤੰਗ ਓਤਿ ਪੋਤਿ ਹੁਇ ਗੁੰਜਾਰ ਹੀ ॥
ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨ ਜਾਨ-ਕਾਨ ਭਾਂਜਨ ਮੈਂ,
ਰਾਖਤ ਹੀ ਚੀਟੀ ਲੋਭ ਲੁਭਤ ਅਪਾਰ ਹੀ ॥
ਜੈਸੇ ਮ੍ਰਿਦੁ ਸੌਰਭ ਕਮਲ ਓਰ ਧਾਇ ਜਾਇ,
ਮਧੁਪ ਸਮੂਹ ਸੁਭ ਸਬਦ ਉਚਾਰਹੀ ॥
ਤੈਸੇ ਹੀ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਪਰਵਾਨ ਜਾ ਮੈ,
ਸਗਲ ਸੰਸਾਰ ਤਾ ਚਰਨ ਨਮਸਕਾਰ ਹੀ ॥੬੦੬॥

Jaise andhkār bikhai dipat dīpak dekh(i),
anik patang ot(i) pot(i) hue gunjār hī.
Jaise mistān pān jān-kān bhānjan main,
rākhat hī chīṭī lobh lubhat apār hī.
Jaise mrid(u) saurabh kamal or dhāe jāe,
madhup samūh subh sabad uchār-hī.
Taise hī nidhān gur giān parvān jā mai,
sagal sansār tā charan namaskār hī.606.

Just as seeing a lamp lit in the dark, several moths start rumbling around it like warp and weft.

Just as sweetmeats kept in best possible way to protect them from encroachers, yet avarice bewitched ants reach it from all sides.

Just as attracted by the fragrance, a bunch of bumble bees invade lotus flowers resoundingly.

Similarly, an obedient Sikh who is accepted (by the Guru) and in whose mind the words and knowledge of the True Guru the supreme treasure, gets lodged, that Sikh's feet are bowed at by the whole world.

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ਰੂਪ ਕੈ ਜੋ ਰੀਝੈ ਰੂਪਵੰਤ ਹੀ ਰਿਝਾਇ ਲੇਹਿ,
ਬਲ ਕੈ ਜੁ ਮਿਲੈ ਬਲਵੰਤ ਗਹਿ ਰਾਖਹੀ ॥
ਦਰਬ ਕੈ ਜੋ ਪਾਈਐ ਦਰਬੇਸੁਰ ਲੇ ਜਾਹਿ ਤਾਹਿ,
ਕਬਿਤਾ ਕੈ ਪਾਈਐ ਕਬੀਸੁਰ ਅਭਿਲਾਖਹੀ ॥
ਜੋਗ ਕੈ ਜੋ ਪਾਈਐ ਜੋਗੀ ਜਟਾ ਮੈ ਦੁਰਾਇ ਰਾਖੈ,
ਭੋਗ ਕੈ ਜੋ ਪਾਈਐ ਭੋਗੀ ਭੋਗ ਰਸ ਚਾਖਹੀ ॥
ਨਿਗ੍ਰਹ ਜਤਨ ਪਾਨ ਪਰਤ ਨ ਪ੍ਰਾਨ ਮਾਨ,
ਪ੍ਰਾਨ-ਪਤਿ ਏਕ ਗੁਰ ਸਬਦਿ ਸੁ ਭਾਖਹੀ ॥੬੦੭॥

Rūp kai jo rījhai rūpvant hī rijhāe leh(i),
bal kai ju milai balwant gah(i) rākh-hī.
Darab kai jo pāīai darbesvar le jāhe tāhe,
kabitā kai pāīai kabīsvar abhilākh-hī.
Jog kai jo pāīai jogī jaṭā mai durāe rākhai,
bhog kai jo pāīai bhogī bhog ras chākh-hī.
Nigrah jatan pān parat na prān mān,
prān-pat(i) ek gur sabad(i) su bhākh-hī.607.

If God—the husband Lord could be enticed by some form of beauty, then beautiful people would have enticed Him. And had He been reached by force, then great warriors would have overpowered Him.

If He could be acquired by money and wealth, rich people would have purchased Him. And if he could be obtained by recitation of a poems then great poets desirous of reaching Him would have reached Him through their art.

If the Lord could be reached by Yogic practices, then the Yogis would have hidden Him in their big tresses. And if he was reachable through consummation of materials, then materialistic people would have reached Him through their relishments.

The Lord dearest than life is not captured or overpowered by controlling or giving up the use of senses or any other efforts. He can only be reached by meditating upon the words of the True Guru.

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ਜੈਸੇ ਫਲ ਤੇ ਬਿਰਖ ਬਿਰਖ ਤੇ ਹੋਤ ਫਲ,
ਅਦਭੁਤ ਗਤਿ ਕਛੁ ਕਹਤ ਨ ਆਵੈ ਜੀ ॥
ਜੈਸੇ ਬਾਸ ਬਾਵਨ ਮੈ ਬਾਵਨ ਹੈ ਬਾਸ ਬਿਖੈ,
ਬਿਸਮ ਚਰਿਤ੍ਰ ਕੋਊ ਮਰਮ ਨ ਪਾਵੈ ਜੀ ॥
ਕਾਸਟ ਮੈ ਅਗਨਿ ਅਰੁ ਅਗਨਿ ਮੈ ਕਾਸਟ ਜੈਸੇ,
ਅਤਿ ਅਸਚਰਯ ਮਯ ਕੌਤਕ ਕਹਾਵੈ ਜੀ ॥
ਸਤਿਗੁਰ ਮਹਿ ਸਬਦ ਸਬਦ ਮਹਿ ਸਤਿਗੁਰ ਹੈ,
ਨਿਗੁਨ ਸਗੁਨ ਗਿਆਨ ਧਿਆਨ ਸਮਝਾਵੈ ਜੀ ॥੬੦੮॥

Jaise phal te birakh birakh te hot phal,
adbhut gat(i) kachhu kahat na āvai jī.
Jaise bās bāvan mai bāvan hai bās bikhai,
bisam charitra koū maram na pāvai jī.
kāsaṭ mai agan(i) ar(u) agan(i) mai kāsaṭ jaise,
at(i) ascharya may kautak kahāvai jī.
Sat(i)gur mah(i) sabad sabad mah(i) sat(i)gur hai,
nigun sagun giān dhiān sajhāvai jī.608.

Just as a tree is born out of fruit and fruit grows on the tree, this act is wonderous and cannot be explained.

Just as fragrance is in sandalwood and sandalwood is in fragrance, no one can know secret of this astonishing display.

Just as fire exists in wood and wood is fire. This play is no less amazing.

Similarly, the True Guru has word *(Naam)* and True Guru resides in it. The True Guru alone explains us the focusing of mind on the absolute and transcendental form of divine knowledge.

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ਜੈਸੇ ਤਿਲ ਬਾਸ, ਬਾਸ ਲੀਜੀਅਤ ਕੁਸਮ ਤੇ,
ਤਾਂ ਤੇ ਹੋਤ ਹੈ ਫੁਲੇਲ ਜਤਨ ਕੈ ਜਾਨੀਐ ॥
ਜੈਸੇ ਤਉ ਅਉਟਾਇ ਦੂਧ ਜਾਮਨ ਜਮਾਇ ਮਥਿ,
ਸੰਜਮ ਸਹਤ ਘ੍ਰਿਤ ਪ੍ਰਗਟਾਇ ਮਾਨੀਐ ॥
ਜੈਸੇ ਕੂਆ ਖੋਦ ਕਰਿ ਬਸੁਧਾ ਧਸਾਇ ਕੋਠੀ,
ਲਾਜ ਕਉ ਬਹਾਇ ਡੋਲ ਕਾਢਿ ਜਲ ਆਨੀਐ ॥
ਗੁਰ ਉਪਦੇਸ ਤੈਸੇ ਭਾਵਨੀ ਭਕਤ ਭਾਇ,
ਘਟ ਘਟ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੀਐ ॥੬੦੯॥

Jaise til bās, bās lījīat kusam te,
tāṅ te hot hai phulel jatan kai jānīai.
Jaise tau auṭāe dūdh jāman jamāe math(i),
saṅjam sahat ghrit pragṭāe mānīai.
Jaise kūā khod kar(i) basudhā dhasāe koṭhī,
lāj kau bahāe ḍol kāḍh(i) jal ānīai.
Gur updes taise bhāvanī bhakat bhāe,
ghaṭ ghaṭ pūran brahm paihchānīai.609.

Just as perfume is extracted from flowers and it is mixed in sesame oil and then with some effort, fragrant oil is prepared.

Just as milk is hard boiled, cooled and a small quantity of coagulant is added to turn it into curd. This curd is churned and butter obtained. The butter is then turned into *ghee* (clarified butter).

Just as earth is dug up to dig a well and then a frame of the size and shape of the well is pushed in, whence a bucket tied with long rope is used to pull out water.

Similarly, if the precept of the True Guru when practiced devotedly and lovingly with every breath, then the perfect Lord becomes imminent in His splendour in everybody and all forms.

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ਜੈਸੇ ਧਰਿ ਧਨੁਖ ਚਲਾਈਅਤ ਬਾਨ ਤਾਨਿ,
ਚਲਿਓ ਜਾਇ ਤਿਤ ਹੀ ਕਉ ਜਿਤ ਹੀ ਚਲਾਈਐ ॥
ਜੈਸੇ ਅਸ੍ਵ ਚਾਬੁਕ ਲਗਾਏ ਤਨ ਤੇਜ ਕਰਿ,
ਦੌਰਿਓ ਜਾਇ ਆਤੁਰ ਹੁਇ ਜਿਤ ਹੀ ਦਉਰਾਈਐ ॥
ਜੈਸੇ ਦਾਸੀ ਨਾਇਕਾ ਕੈ ਅਗ੍ਰਭਾਗ ਠਾਂਢੀ ਰਹੈ,
ਧਾਵੈ ਤਿਤ ਹੀ ਤਾਹਿ ਜਿਤ ਹੀ ਪਠਾਈਐ ॥
ਤੈਸੇ ਪ੍ਰਾਣੀ ਕਿਰਤ ਸੰਜੋਗ ਲਗਿ ਭ੍ਰਮੈ ਭੂਮ,
ਜਤ ਜਤ ਖਾਨ ਪਾਨ ਤਹੀ ਜਾਇ ਖਾਈਐ ॥੬੧੦॥

Jaise dhar(i) dhanukh chalāiat bān tān(i),
chalio jāe tit hī kau jit hī chalāīai.
Jaise asv chābuk lagāe tan tej kar(i),
daurio jāe ātur hue jit hī daurāīai.
Jaise dāsī nāekā kai agrabhāg ṭhāṅḍhī rahai,
dhāvai tit hī tāhe jit hī paṭhāīai.
Taise prāṇī kirat saṅjog lag(i) bhramai bhūm,
jat jat khān pān tahī jāe khāīai.610.

Just as an arrow is placed in a bow, the bowstring is pulled and arrow released in the direction in which it is intended to go.

Just as a horse is whipped to make it run faster and agitated, it keeps running in the direction it is made to run;

Just as an obedient maid-servant keeps standing in attention in front of her mistress, and she hastes away to the direction she is sent,

Similarly, an individual keeps wandering on this Earth according to the deeds that he had performed (in previous birth). He goes where he is destined to sustain himself.

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ਜੈਸੇ ਖਰ ਬੋਲ ਸੁਨਿ ਸਗੁਨੀਆਂ ਮਾਨ ਲੇਤ,
ਗੁਨ ਅਵਗੁਨ ਤਾਂ ਕੋ ਕਛੂ ਨ ਬਿਚਾਰ ਹੀ॥
ਜੈਸੇ ਮ੍ਰਿਗ ਨਾਦ ਸੁਨਿ ਸਹੈ ਸਨਮੁਖ ਬਾਨ,
ਪ੍ਰਾਨ ਦੇਤ ਬਧਿਕ ਬਿਰਦੁ ਨ ਸਮਾਰਹੀ॥
ਸੁਨਤ ਜੁਝਾਊ ਜੈਸੇ ਜੂਝੈ ਜੋਧਾ ਜੁਧ ਸਮੈ,
ਢਾਡੀ ਕੋ ਨ ਬਰਨ ਚਿਹਨ ਉਰ ਧਾਰ ਹੀ॥
ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਾਇ ਗਾਇ ਸਿਖ ਠਗੋ,
ਭੇਖ-ਧਾਰੀ ਜਾਨਿ ਮੋਹਿ ਮਾਰਿ ਨ ਬਿਡਾਰਹੀ॥੬੧੧॥

Jaise khar bol sun(i) saguniāṅ mān let,
gun avgun tāṅ ko kachhū na bichār hī.
Jaise mrig nād sun(i) sahai sanmukh bān,
prān det badhik birad(u) na samār-hī.
Sunat jujhāū jaise jūjhai jodhā judh samai,
ḍhāḍī ko na baran chihan ur dhār hī.
Taise gur sabad sunāe gāe sikh ṭhago,
bhekh-dhārī jān(i) mohe mār(i) na biḍār-hī.611.

Just as a believer of omens, regards braying of a donkey as a good omen, but pays no attention to the donkey's good or bad qualities.

Just as a deer, attracted by the music of *Ghanda Hehra* rushes towards its source and is killed by the hunter's arrow, but it does not ponder over his killer qualities.

Just as a battle warrior rushes into the battlefield on hearing the sound of war-drums that fills him with excitement, but he does not bring the form or colour of the drummer in his mind.

Similarly, I a cheat different from inside and outside swindle gullible Sikhs by singing to them the sacred hymns of the Guru. But those Sikhs enamoured by the sweetness of *Gurbāṇī* and of very generous nature, don't even scold me despite them knowing that I am a fake Sikh.

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ਰਿਧਿ, ਸਿਧਿ, ਨਿਧਿ, ਸੁਧਾ, ਪਾਰਸ, ਕਲਪ-ਤਰੁ,
ਕਾਮਧੇਨ, ਚਿੰਤਾਮਨਿ, ਲਛਮੀ ਸ੍ਵਮੇਵ ਕੀ॥
ਚਤੁਰ ਪਦਾਰਥ, ਸੁਭਾਵ, ਸੀਲ, ਰੂਪ, ਗੁਨ,
ਭੁਕਤ, ਜੁਕਤ, ਮਤਿ ਅਲਖ ਅਭੇਵ ਕੀ॥
ਜ੍ਵਾਲਾ ਜੋਤਿ, ਜੈ ਜੈਕਾਰ, ਕੀਰਤਿ, ਪ੍ਰਤਾਪ, ਛਬਿ,
ਤੇਜ, ਤਪ, ਕਾਂਤਿ, ਬਿਭੈ, ਸੋਭਾ ਸਾਧ ਸੇਵ ਕੀ॥
ਅਨੰਦ, ਸਹਜ ਸੁਖ ਸਕਲ, ਪ੍ਰਕਾਸ ਕੋਟਿ,
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਜਾਂਹਿ ਗੁਰਦੇਵ ਕੀ॥੬੧੨॥

Ridh(i), sidh(i), nidh(i), sudhā, pāras, kalap-tar(u),
kāmdhen, chintāman(i), lachhamī svamev kī.
Chatur padārath, subhāv, sīl, rūp, gun,
bhukat, jukat, mat(i) alakh abhev kī.
Jvālā jot(i), jai jaikār, kīrat(i), pratāp, chhab(i),
tej, tap, kānt(i), bibhai, sobhā sādh sev kī.
Anand, sahaj sukh sakal, prakās koṭ(i),
kinchat kaṭāchh kripā jānhe gurdev kī.612.

All wealths, miraculous powers, so-called elixirs, philosopher-stones, heavenly-trees and cows, pearl that frees a person from all worries and even goddess Lakshami (goddess of wealth) are paltry,

The four elements, piety of character, righteousness, beautiful form, virtues, relishment of material wisdom and means of uniting with inaccessible and indiscriminating Lord are also paltry,

Shining miraculous intellect, praise of the world, glory and grandeur, power, penance, revolutionary praise, luxurious living and service of the holy-men is also no match.

A momentary glimpse of grace by the True Guru provides a slave Sikh with all the bliss, ecstasy, happiness and millions of radiances, who has been blessed with consecration of Lord's name by the Guru.

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ਗੁਰ ਉਪਦੇਸਿ ਪ੍ਰਾਤ ਸਮੈ ਇਸਨਾਨ ਕਰਿ,
ਜਿਹਵਾ ਜਪਤ ਗੁਰਮੰਤ੍ਰ ਜੈਸੇ ਜਾਨਹੀ ॥
ਤਿਲਕ ਲਿਲਾਰ, ਪਾਇ ਪਰਤ ਪਰਸਪਰ,
ਸਬਦ ਸੁਨਾਇ ਗਾਇ ਸੁਨਿ ਉਨਮਾਨਹੀ ॥
ਗੁਰਮਤਿ ਭਜਨ ਤਜਨ ਦੁਰਮਤਿ ਕਹੈ,
ਗਿਆਨ ਧਿਆਨ ਗੁਰਸਿਖ ਪੰਥ ਪਰਵਾਨ ਹੀ ॥
ਦੇਖਤ ਸੁਨਤ ਅਉ ਕਹਤ ਸਭ ਕੋਊ ਭਲੋ,
ਰਹਤ ਅੰਤਰਗਤਿ ਸਤਿਗੁਰ ਮਾਨਹੀ ॥੬੧੩॥

Gur updes(i) prāt samai isnān kar(i),
jihvā japat gurmantra jaise jān-hī.
Tilak lilār, pāe parat parspar,
sabad sunāe gāe sun(i) unmān-hī.
gurmat(i) bhajan tajan durmat(i) kahai,
giān dhiān gursikh panth parvān hī.
Dekhat sunat au kahat sabh koū bhalo,
rahat antargat(i) sat(i)gur mān-hī.613.

The obedient Sikhs of the True Guru bathe themselves in the ambrosial hour, sit in meditation and recitation of Lord's name as they know and as taught to them by the Guru.

In the congregation of the Sikhs of the Guru, they shower respect and love upon each, sing, listen and reflect on Lord's praises while the marks of acceptance of such acts become conspicuous on their forehead.

The path of Guru's wisdom teaches us adopting and practicing Guru's teachings and shedding base wisdom. Guru-blessed knowledge and concentrating mind on the True Guru is only acceptable.

Outwardly, everyone sees, listens to and describes this Guru-defined path. But those who have adopted this path innately are accepted ultimately at the door of the True Guru.

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ਜੈਸੇ ਧੋਬੀ ਸਾਬਨ ਲਗਾਇ ਪੀਟੈ ਪਾਥਰ ਸੈ,
ਨਿਰਮਲ ਕਰਤ ਹੈ ਬਸਨ ਮਲੀਨ ਕਉ ॥
ਜੈਸੇ ਤਉ ਸੁਨਾਰ ਬਾਰੰ ਬਾਰ ਗਾਰ ਗਾਰ ਢਾਰ,
ਕਰਤ ਅਸੁਧ ਸੁਧ ਕੰਚਨ ਕੁਲੀਨ ਕਉ ॥
ਜੈਸੇ ਤਉ ਪਵਨ ਝਕਝੋਰਤ ਬਿਰਖ ਮਿਲਿ,
ਮਲਯ ਗੰਧ ਕਰਤ ਹੈ ਚੰਦਨ ਪ੍ਰਬੀਨ ਕਉ ॥
ਤੈਸੇ ਗੁਰ ਸਿਖਨ ਦਿਖਾਇ ਕੈ ਬ੍ਰਿਥਾ ਬਿਬੇਕ,
ਮਾਇਆ ਮਲ ਕਾਟਿ ਕਰੈ ਨਿਜ ਪਦ ਚੀਨ ਕਉ ॥੬੧੪॥

Jaise dhobī sāban lagāe pīṭai pāthar sai,
nirmal karat hai basan malīn kau.
Jaise tau sunār bāraṅ bār gār gār ḍhār,
karat asudh sudh kaṅchan kulīn kau.
Jaise tau pavan jhakjhorat birakh mil(i),
malya gaṅdh karat hai chaṅdan prabīn kau.
Taise gur sikhan dikhāe kai brithā bibek,
māiā mal kāṭ(i) karai nij pad chīn kau.614.

Just as a washerman applies soap to a dirty cloth and then beats it time and again on a slab to make it clean and bright.

Just as a goldsmith heats the gold time and again to remove its impurity and makes it pure and shining.

Just as fragrant breeze of Malay mountain shakes other plants violently making them sweet-smelling like sandalwood.

Similarly, the True Guru makes His Sikhs aware of the troublesome ailments and destroys the dross of *māyā* with His knowledge, words and *Naam*, and then makes them aware of their self.

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ਪਾਤਰ ਮੈ ਜੈਸੇ ਬਹੁ ਬਿੰਜਨ ਪਰੋਸੀਅਤ,
ਭੋਜਨ ਕੈ ਡਾਰੀਅਤ ਪਾਵੈ ਨਾਹਿ ਠਾਮ ਕੋ ॥
ਜੈਸੇ ਹੀ ਤਮੋਲ ਰਸ ਰਸਨਾ ਰਸਾਇ ਖਾਇ,
ਡਾਰੀਐ ਉਗਾਰ ਨਾਹਿ ਰਹੈ ਆਢ ਦਾਮ ਕੋ ॥
ਫੂਲਨ ਕੋ ਹਾਰ ਉਰਿ ਧਾਰ ਬਾਸੁ ਲੀਜੈ ਜੈਸੇ,
ਪਾਛੈ ਡਾਰ ਦੀਜੈ ਕਹੈ, 'ਹੈ ਨ ਕਾਹੂ ਕਾਮ ਕੋ' ॥
ਜੈਸੇ ਕੇਸ ਨਖ ਥਾਨ ਭ੍ਰਿਸਟ ਨ ਸੁਹਾਤ ਕਾਹੂ,
ਪ੍ਰਿਯ ਬਿਛੁਰਤ ਸੋਈ ਸੂਤ ਭਇਓ ਬਾਮ ਕੋ ॥੬੧੫॥

Pātar mai jaise bahu binjan parosīat,
bhojan kai ḍārīat pāvai nāhe ṭhām ko.
Jaise hī tamol ras rasnā rasāe khāe,
ḍārīai ugār nāhe rahai āḍh dām ko.
Phūlan ko hār ur(i) dhār bās(u) lījai jaise,
pāchhai ḍār dījai kahai, 'hai na kāhū kām ko'.
Jaise kes nakh thān bhrisṭ na suhāt kāhū,
priya bichhurat soī sūt bhaio bām ko.615.

Just as several eatables are served in a big leaf but after eating these dishes, the leaf is thrown away. Then it has no place in one's scheme of things.

Just as betel leaf extract is obtained by masticating the leaf and after enjoying the extract, the residue is thrown away. It is not worth even half a shell.

Just as a garland of flowers is worn around the neck and sweet smell of the flowers is enjoyed, but once these flowers wither away, these are thrown away saying that they are no good now.

Just as hair and nails if plucked from their actual place are very uncomfortable and painful, such is the state of a woman separated from love of her husband.

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ਜੈਸੇ ਅਸ੍ਵਨੀ ਸੁਤਹ ਛਾਡਿ ਅੰਧਕਾਰਿ ਮਧਿ,
ਜਾਤਿ, ਪੁਨਿ ਆਵਤ ਹੈ ਸੁਰਤਿ ਸਨੇਹ ਕੈ॥
ਜੈਸੇ ਨਿੰਦ੍ਰਾਵੰਤ ਸੁਪਨੰਤਰ ਦਿਸੰਤਰ ਮੈ,
ਬੋਲਤ ਘਟੰਤਰ, ਚੈਤੰਨ ਗਤਿ ਗੇਹ ਕੈ॥
ਜੈਸੇ ਤਉ ਪਰੇਵਾ ਤ੍ਰਿਯਾ ਤਿਆਗ ਹੁਇ ਅਕਾਸਚਾਰੀ,
ਦੇਖਿ ਪਰਕਰ ਗਿਰੈ ਤਨ ਬੂੰਦ ਮੇਹ ਕੈ॥
ਤੈਸੇ ਮਨ ਬਚ ਕ੍ਰਮ ਭਗਤ ਜਗਤ ਬਿਖੈ,
ਦੇਖ ਕੈ ਸਨੇਹੀ ਹੋਤ ਬਿਸਮ ਬਿਦੇਹ ਕੈ॥੬੧੬॥

Jaise asvanī sutah chhāḍ(i) aṅdhkār(i) madh(i),
jāt(i), pun(i) āvat hai surat(i) saneh kai.
Jaise niṅdrāvaṅt supanaṅtar disaṅtar mai,
bolat ghaṭaṅtar, chaitaṅn gat(i) geh kai.
Jaise tau prevā triyā tiāg hue akāschārī,
dekh(i) parkar girai tan būṅd meh kai.
Taise man bach kram bhagat jagat bikhai,
dekh kai sanehī hot bisam bideh kai.616.

Just as a mare leaves the house with her master to help him do his work leaving her colt back home and returns home remembering its young one.

Just as a sleeping person visits many cities and countries in his dream, mumbles in his throat, but once out of his sleep performs his household duties attentively.

Just as a he-pigeon leaves his mate and flies in the sky but seeing his mate, he comes down towards her at such a fast pace as a drop of rain falls from the sky,

Similarly a devotee of the Lord lives in this world and his family but when he sees his beloved *Satsaṅgis*, he becomes ecstatic of mind, words and deeds. (He becomes absorbed in the loving state that the Lord blesses him with through *Naam*).

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ਜੈਸੇ ਜੋਧਾ ਜੁਧ ਸਮੇ ਸਸਤ੍ਰ ਸਨਾਹਿ ਸਾਜਿ,
ਲੋਭ ਮੋਹ ਤਿਆਗਿ ਬੀਰ ਖੇਤ ਬਿਖੈ ਜਾਤ ਹੈ ॥
ਸੁਨਤ ਜੁਝਾਊ ਘੋਰ ਮੋਰ ਗਤਿ ਬਿਗਸਾਤ,
ਪੇਖਤ ਸੁਭਟ ਘਟ ਅੰਗ ਨ ਸਮਾਤ ਹੈ ॥
ਕਰਤ ਸੰਗ੍ਰਾਮ ਸ੍ਵਾਮਿ ਕਾਜਿ ਲਾਗਿ ਜੂਝ ਮਰੈ,
ਕੈ ਤਉ ਰਣ ਜੀਤ ਬੀਤੀ ਕਹਤ ਜੁ ਗਾਤ ਹੈ ॥
ਤੈਸੇ ਹੀ ਭਗਤ ਮਤ ਭੇਟਤ ਜਗਤ-ਪਤਿ,
ਮੋਨਿ ਔ ਸਬਦ ਗਦ ਗਦ ਮੁਸਕਾਤ ਹੈ ॥੬੧੭॥

Jaise jodhā judh same sastra sanāhe sāj(i),
lobh moh tiāg(i) bīr khet bikhai jāt hai.
Sunat jujhāū ghor mor gat(i) bigasāt,
pekhat subhaṭ ghaṭ aṅg na samāt hai.
Karat saṅgrām svām(i) kāj(i) lāg(i) jūjh marai,
kai tau raṇ jīt bītī kahat ju gāt hai.
Taise hī bhagat mat bheṭat jagat-pat(i),
mon(i) au sabad gad gad muskāt hai.617.

Just as a brave warrior goes to the battlefield wearing his armour and his weapons, renouncing all his love and attachments.

Listening to the inspiring music of battle songs he blooms like flower and feels happy and proud seeing the army spread like dark clouds in the sky.

Serving his master the king, he is performing his duties and is killed or else if alive, returns to narrate all the happenings of the battlefield.

Similarly, a traveller of the path of devotion and worship becomes consciously one with the master of the world. He either becomes totally silent or singing His praises and paeans, remains in a state of ecstasy.

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ਜੈਸੇ ਤਉ ਨਰਿੰਦ ਚੜ੍ਹਿ ਬੈਠਤ ਪ੍ਰਯੰਕ ਪਰ,
ਚਾਰੋ ਖੂਟ ਸੈ ਦਰਬ ਦੇਤ ਆਨਿ ਆਨਿ ਕੈ ॥
ਕਾਹੂ ਕਉ ਰਿਸਾਇ ਆਗਿਆ ਕਰਤ ਜਉ ਮਾਰਬੇ ਕੀ,
ਤਾਤਕਾਲ ਮਾਰਿ ਡਾਰੀਅਤ ਪ੍ਰਾਨ ਹਾਨਿ ਕੈ ॥
ਕਾਹੂ ਕਉ ਪ੍ਰਸੰਨ ਹੁਇ ਦਿਵਾਵਤ ਹੈ ਲਾਖ ਕੋਟਿ,
ਤੁਰਤ ਭੰਡਾਰੀ ਗਣ ਦੇਤਿ ਆਨ ਮਾਨਿ ਕੈ ॥
ਤੈਸੇ ਦੇਤ ਲੇਤ ਹੇਤ ਨੇਤ ਕੈ ਬ੍ਰਹਮ ਗਿਆਨੀ,
ਲੇਪ ਨ ਲਿਪਤ ਹੈ ਬ੍ਰਹਮ ਗਿਆਨ ਸਿਆਨ ਕੈ ॥੬੧੮॥

Jaise tau narind charh(i) baiṭhat prayank par,
chāro khūṭ sai darab det ān(i) ān(i) kai.
Kāhū kau risāe āgiā karat jau mārbe kī,
tātkāl mār(i) ḍārīat prān hān(i) kai.
Kāhū kau prasann hue divāvat hai lākh koṭ(i),
turat bhanḍārī gaṇ det(i) ān mān(i) kai.
Taise det let het net kai brahm giānī,
lep na lipat hai brahm giān siān kai.618.

Just as when a king comes and sits on his throne, people from all over come to him with their problems and petitions or offerings,

And if the king angrily orders killing of a culprit, that person is executed at once.

And pleased with some noble and virtuous person, he orders giving millions of rupees to the honoured person, the cashier obeys the order and brings the required money immediately.

Just as a king remains impartial while passing judgement on a culprit or a noble person, so does an enlightened person feels God Almighty as the cause of all comforts and tribulations to human being and he himself remains aloof of these being a knower of Lord's nature and dispensation of His justice.

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ਅਨਭੈ ਭਵਨ ਪ੍ਰੇਮ ਭਗਤਿ ਮੁਕਤਿ ਦੁਾਰ,
ਚਾਰੋ ਬਸਿ, ਚਾਰੋ ਕੁੰਟ ਰਾਜਤ ਰਾਜਾਨ ਹੈ॥
ਜਾਗ੍ਰਤ ਸ੍ਵਪਨ ਦਿਨ ਰੈਨ, ਉਠਿ ਬੈਠਿ ਚਲਿ,
ਸਿਮਰਨ ਸ੍ਵਨ ਸੁਕ੍ਰਿਤ ਪਰਵਾਨ ਹੈ॥
ਜੋਈ ਜੋਈ ਆਵੈ ਸੋਈ ਭਾਵੈ ਪਾਵੈ ਨਾਮੁ ਨਿਧ,
ਭਗਤਿ ਵਛਲ ਮਾਨੋ ਬਾਜਤ ਨੀਸਾਨ ਹੈ॥
ਜੀਵਨ ਮੁਕਤਿ ਸਾਮ ਰਾਜ ਸੁਖ ਭੋਗਵਤ,
ਅਦਭੁਤ ਛਬਿ ਅਤਿ ਹੀ ਬਿਰਾਜਮਾਨ ਹੈ ॥੬੧੯॥

Anbhai bhavan prem bhagat(i) mukat(i) dvār,
chāro bas(i), chāro kunṭ rājat rājān hai.
Jāgrat svapan din rain, uṭh(i) baiṭh(i) chal(i),
simran svaran sukrit parvān hai.
Joī joī āvai soī bhāvai pāvai nām(u) nidh,
bhagat(i) vachhal māno bājat nīsān hai.
Jīvan mukat(i) sām rāj sukh bhogvat,
adbhut chhab(i) at(i) hī birājmān hai.619.

The door of the True Guru is perpetual source of knowledge, a place where His slaves are ever involved in His loving worship and His loving maids are praying for salvation.

That human being is ever accepted at the door of the True Guru who utters and listens to His divine name awake, sleeping, sitting, standing or walking. This for him is the supreme task for him.

All those who come to the door of the True Guru with devotion and love are accepted by the True Guru. He acquires the invaluable treasure of Name.

It seems the proclamation of Him being the lover of the worshippers is being sounded on His door in the form of drum beating.

All those human beings who take refuge on the door of the king of kings, they enjoy the wondrous comforts of the treasure of Name and becomes liberated while alive. Such wondrous beauty of the court of the True Guru is becoming well adorned.

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ਲੋਚਨ ਬਿਲੋਕਿ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ,
ਸਹਜ ਬਿਨੋਦ ਮੋਦ ਕਉਤਕ ਦਿਖਾਵਹੀ ॥
ਸ੍ਰਵਨ ਸੁਜਸ ਰਸ ਰਸਿਕ ਰਸਾਲ ਗੁਨ,
ਸੁਨਿ ਸੁਨਿ ਸੁਰਤਿ ਸੰਦੇਸ ਪਹੁਚਾਵਹੀ ॥
ਰਸਨਾ ਸਬਦੁ ਰਾਗ ਨਾਦ ਸ੍ਵਾਦੁ ਬਿਨਤੀ ਕੈ,
ਨਾਸਿਕਾ ਸੁਗੰਧਿ ਸਨਬੰਧ ਸਮਝਾਵਹੀ ॥
ਸਰਿਤਾ ਅਨੇਕ ਮਾਨੋ ਸੰਗਮ ਸਮੁੰਦ੍ਰ ਗਤਿ,
ਰਿਦੈ ਪ੍ਰਿਯ ਪ੍ਰੇਮ, ਨੇਮੁ ਤ੍ਰਿਪਤਿ ਨ ਪਾਵਹੀ ॥੬੨੦॥

Lochan bilok(i) rūp raṅg aṅg aṅg chhab(i),
sahaj binod mod kautak dikhāv-hī.
Sravan sujas ras rasik rasāl gun,
sun(i) sun(i) surat(i) saṅdes pahuchāv-hī.
Rasnā sabad(u) rāg nād svād bintī kai,
nāsikā sugaṅdh(i) sanbaṅdh samjhāv-hī.
Saritā anek māno saṅgam samuṅdra gat(i),
ridai priya prem, nem(u) tripat(i) na pāv-hī.620.

The eyes of a Sikh of the Guru are seeing the adornment of the every limb, colour and form of the True Guru. The bliss of the spiritual knowledge and its wondrous effect is evident.

The ears of a *Gursikh* have become reslishers of the virtues of the True Guru having heard them perpetually, and they are reaching the messages of His wondrous deeds to his consciousness.

The tongue of a *Gursikh* is uttering the words blessed by the True Guru. Its music is sounding in the tenth door and the pleasure so generated is reaching his consciousness in the form of prayer and the fragrance of *Naam Simran* is also being conveyed by the nostrils to it.

Just as many rivers fall in the sea and yet its thirst is never satiated. So is the love of his dear beloved in the heart of *Gursikh* where multi-waves of *Naam* are propagating yet its loving thirst is never satiated.

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ਲੋਚਨ ਕ੍ਰਿਪਨ ਅਵਲੋਕਤ ਅਨੂਪ ਰੂਪ,
ਪਰਮ ਨਿਧਾਨ ਜਾਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਈ ਹੈ ॥
ਸ੍ਰਵਨ ਦਾਰਿਦ੍ਰੀ ਸੁਨਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਪ੍ਰਿਯ,
ਅਚਵਤਿ ਸੁਰਤਿ ਪਿਆਸ ਨ ਮਿਟਾਈ ਹੈ ॥
ਰਸਨਾ ਰਟਤ ਗੁਨ ਗੁਰੂ ਅਗ੍ਨੀਵ ਗੂੜ੍ਹ,
ਚਾਤ੍ਰਿਕ ਜੁਗਤਿ ਗਤਿ ਮਤਿ ਨ ਅਘਾਈ ਹੈ ॥
ਪੇਖਤ ਸੁਨਤਿ ਸਿਮਰਤਿ ਬਿਸਮਾਦ ਰਸਿ,
ਰਸਿਕ ਪ੍ਰਗਾਸੁ ਪ੍ਰੇਮ ਤ੍ਰਿਸਨ ਬਢਾਈ ਹੈ ॥੬੨੧॥

Lochan kripan avlokat anūp rūp,
param nidhān jān(i) tripat(i) na āī hai.
Sravan dāridrī sun(i) aṅmrit bachan priya,
achvat(i) surat(i) piās na miṭāī hai.
Rasnā raṭat gun gurū agranīv gūṛ,
chātrik jugat(i) gat(i) mat(i) na aghāī hai.
Pekhat sunat(i) simrat(i) bismād ras(i),
rasik pragās(u) prem trisan baḍhāī hai.621.

Just as the desire of a miser for money is never satiated, so are the eyes of a Sikh of the Guru who have realised that the form of True Guru is a unique treasure seeing which one never feels satisfied.

Just as hunger of a pauper is never satiated, so are the ears of a *Gursikh* which are ever desirous of hearing the ambrosial words of the True Guru. And yet hearing those elixir-like words, the thirst of his consciousness is not quenched.

The tongue of a *Gursikh* keeps recalling the prime traits of the True Guru and like a rain-bird who keeps shouting for more, it is never satiated.

The inner self of a Sikh is getting enlightened with blissful light through seeing, hearing and uttering of the wondrous form of True Guru—a treasure-house–nay the fountain-head of all the virtues. Yet the thirst and hunger of such a Gursikh never wanes.

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ਦ੍ਰਿਗਨ ਮੈ ਦੇਖਤ ਹੌਂ, ਦ੍ਰਿਗ ਹੂ ਜੌ ਦੇਖਿਓ ਚਾਹੈ,
ਪਰਮ ਅਨੂਪ ਰੂਪ ਸੁੰਦਰ ਦਿਖਾਈਐ ॥
ਸ੍ਰਵਨ ਮੈ ਸੁਨਤ ਜੁ ਸ੍ਰਵਨ ਹੂੰ ਸੁਨਿਓ ਚਾਹੈ,
ਅਨਹਦ ਸਬਦ ਪ੍ਰਸੰਨ ਹੁਇ ਸੁਨਾਈਐ ॥
ਰਸਨਾ ਮੈ ਰਟਤ ਜੁ ਰਸਨਾ ਹੂੰ ਰਸੇ ਚਾਹੈ,
ਪ੍ਰੇਮ ਰਸੁ ਅੰਮ੍ਰਿਤ ਚੁਆਇ ਕੈ ਚਖਾਈਐ ॥
ਮਨ ਮਹਿ ਬਸਹੁ ਮਲਿ ਮਯਾ ਕੀਜੈ ਮਹਾਰਾਜ,
ਧਾਵਤ ਬਰਜ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ॥੬੨੨॥

Drigan mai dekhat hau, drig hū jo dekhio chāhai,
param anūp rūp sundar dikhāīai.
sravan mai sunat ju sravan hūṅ sunio chāhai,
anhad sabad prasaṅn hue sunāīai.
Rasnā mai raṭat ju rasnā hūṅ rase chāhai,
prem ras(u) aṅmrit chuāe kai chakhāīai.
Man mah(i) basoh mal(i) mayā kījai mahārāj,
dhāvat baraj unman liv lāīai.622.

O my True Guru ! I am seeing your beautiful face in my eyes, and if I ever attempt to see anything else with them, then bless me with your wonderful form for me to see all the times.

I am listening your elixir-like words in my ears; and if I ever desire to hear anything else with these ears, then bless me with hearing of unstruck tune of *Naam Simran* perpetually.

My tongue is continuously recalling Lord's name and if my tongue desires to relish some other elixir, then please bless me with perpetual flow of elixir-like *Naam* (in my tenth door).

O my Great True Guru ! Be clement on me and reside in my heart for ever. Please stop my wandering mind going all over and then engross it in high spiritual state.

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ਨਿੰਦ੍ਰਾ ਮੈ ਕਹਾ ਧਉ ਜਾਇ, ਖੁਧਿਆ ਮੈ ਕਹਾ ਧਉ ਖਾਇ,
ਤ੍ਰਿਖਾ ਮੈ ਕਹਾ ਜਰਾਇ ਕਹਾ ਜਲ ਪਾਨ ਹੈ॥
ਹਸਨ ਰੋਵਨ ਕਹਾ, ਕਹਾ ਪੁਨਿ ਚਿੰਤਾ ਚਾਉ,
ਕਹਾਂ ਭਯ ਭਾਉ ਭੀਰ, ਕਹਾ ਧਉ ਭਯਾਨ ਹੈ॥
ਹਿਚਕੀ ਡਕਾਰ ਅਉ ਖੰਘਾਰ, ਜੰਮਹਾਈ, ਛੀਕ,
ਅਪਸਰ ਗਾਤ ਖੁਜਲਾਤ ਕਹਾ ਆਨ ਹੈ॥
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਮੇਵ ਟੇਵ ਕਹਾਂ,
ਸਤ ਅਉ ਸੰਤੋਖ ਦਇਆ ਧਰਮ ਨ ਜਾਨ ਹੈ ॥੬੨੩॥

Nindrā mai kahā dhau jāe, khudhiā mai kahā dhau khāe,
trikhā mai kahā jarāe kahā jal pān hai.
Hasan rovan kahā, kahā pun(i) chintā chāu,
kahāṅ bhay bhāo bhīr, kahā dhau bhayān hai.
Hichkī ḍakār au khaṅghār, jaṅmhāī, chhīk,
apsar gāt khujlāt kahā ān hai.
Kām krodh lobh moh ahaṅmev ṭev kahāṅ,
Sat au saṅtokh daiā dharam na jān hai.623.

Where does a man reach while asleep? How does he eat when hungry? When thirst flares up, how does it satisfy it? And where does the water consumed creates calmness?

How does it cry or laugh? Then what is worry and glee or elation? What is fear and what is love? What is cowardice and to what extent is dreadfulness?

Where and how does hicups, belching, phlegm, yawn, sneeze, passing of wind, scratching of body and many other such-like things happen?

What is the nature of lust, anger, greed, attachment and pride? Similarly reality of truth, contentment, kindness and righteousness cannot be known.

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ਪੰਚ ਤਤ ਮੇਲ ਪਿੰਡ ਲੋਕ ਬੇਦ ਕਹੈਂ,
ਪਾਂਚੋ ਤਤ ਕਹੋ ਕਾਹੇ ਭਾਂਤਿ ਰਚਤ ਭੇ ਆਦਿ ਹੀ ॥
ਕਾਹੇ ਸੇ ਧਰਨ ਧਾਰੀ ਧੀਰਜ ਕੈਸੇ ਬਿਥਾਰੀ,
ਕਾਹੇ ਸਿਉਂ ਗੜਿਓ ਅਕਾਸ ਠਾਢੋ ਬਿਨ ਪਾਦ ਹੀ ॥
ਕਾਹੇ ਸੋਂ ਸਲਿਲ ਸਾਜੇ, ਸੀਤਲ ਪਵਨ ਬਾਜੇ,
ਅਗਨਿ ਤਪਤ ਕਾਹੇ ਅਤਿ ਬਿਸਮਾਦ ਹੀ ॥
ਕਾਰਨ ਕਰਨ ਦੇਵ ਅਲਖ ਅਭੇਵ ਨਾਥ,
ਉਨ ਕੀ ਭੀ ਓਹੀ ਜਾਨੈ ਬਕਨੋ ਹੈ ਬਾਦ ਜੀ ॥੬੨੪॥

Panch tat mel pinḍ lok bed kahaiṅ,
pāṅcho tat kaho kāhe bhāṅt(i) rachat bhe ād(i) hī.
Kāhe se dharan dhārī dhīraj kaise bithārī,
kāhe sioṅ gaṛio akās ṭhāḍho bin pād hī.
Kāhe soṅ salil sāje, sītal pavan bāje,
agan(i) tapat kāhe at(i) bismād hī.
Kāran karan dev alakh abhev nāth,
un kī bhī ohī jānai bakno hai bād jī.624.

Common knowledge, Vedas and other religious scriptures say that body is made of five elements. But tell me, how have these five elements come into existence ?

How is Earth supported and how is patience spread in it ? How is sky secured and how is it existing without any support ?

How is water made ? How does breeze blow ? How is fire hot ? All this is very wondrous.

The effulgent Lord is beyond comprehension. No one can know His secret. He is the cause of all happenings. He alone knows the secret of all these things. So it is futile for us to make any statement in connection with creation of Universe.

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ਜੈਸੇ ਜਲ ਸਿੰਚ ਸਿੰਚ ਕਾਸਟ ਸਮਥ ਕੀਨੇ,
ਜਲ ਸਨਬੰਧ ਪੁਨਿ ਬੋਹਿਥਾ ਬਿਸ੍ਵਾਸ ਹੈ ॥
ਪਵਨ ਪ੍ਰਸੰਗ ਸੋਈ ਕਾਸਟ ਸ੍ਰੀ-ਖੰਡ ਹੋਤ,
ਮਲਯਾ ਗਿਰ ਬਾਸਨਾ ਸੁ ਮੰਡ ਪਰਗਾਸ ਹੈ ॥
ਪਾਵਕ ਪਰਸ ਭਸਮੀ ਕਰਤ ਦੇਹ ਗੇਹ,
ਮਿਤ੍ਰ ਸਤ੍ਰ ਸਗਲ ਸੰਸਾਰ ਹੀ ਬਿਨਾਸ ਹੈ ॥
ਤੈਸੇ ਆਤਮਾ ਤ੍ਰਿਗੁਨ ਤ੍ਰਿਬਿਧ ਸਕਲ ਸਿਵ,
ਸਾਧ ਸੰਗ ਭੇਟਤ ਹੀ ਸਾਧ ਕੋ ਅਭਿਆਸ ਹੈ ॥੬੨੫॥

Jaise jal sinch sinch kāsaṭ samath kīne,
jal sanbandh pun(i) bohithā bisvās hai.
Pavan prasang soī kāsaṭ srī-khanḍ hot,
malayā gir bāsnā su manḍ pargās hai.
Pāvak paras bhasmī karat de geh,
mitra satra sagal sansār hī bināsh hai.
Taise ātmā trigun tribidh sakal siv,
sādh sang bheṭat hī sādh ko abhiās hai.625.

Just as wood is strengthened by drenching it in water for long and then its relation with water by which a faith develops that water will not sink the wood since it has brought it, up; ships are made with it that sail across the sea.

The fragrance of sandalwood of Malay mountain causes happiness. The woods and plants that have been touched by that fragrant breeze also acquire the fragrance of sandalwood.

The same wood reduces houses to ashes when it unites with fire. It also consumes friends, enemies and the whole world.

Just as wood deals differently with water, wind and fire similarly, human soul deals with three characteristics *(Rajo, Tamo, Sato)* differently that determine the nature of human beings. But by meeting with God-like True Guru and practicing his blessed teachings, one becomes perfect and blissful.

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ਕਵਨ ਅੰਜਨ ਕਰਿ ਲੋਚਨ ਬਿਲੋਕੀਅਤ,
ਕਵਨ ਕੁੰਡਲ ਕਰਿ ਸ੍ਰਵਨ ਸੁਨੀਜੀਐ ॥
ਕਵਲ ਤੰਮੋਲ ਕਰਿ ਰਸਨਾ ਸੁਜਸੁ ਰਸੈ,
ਕਉਨ ਕਰਿ ਕੰਕਨ ਨਮਸਕਾਰ ਕੀਜੀਐ ॥
ਕਵਨ ਕੁਸਮ ਹਾਰ ਕਰਿ ਉਰ ਧਾਰੀਅਤ,
ਕਉਨ ਅੰਗੀਆ ਸੁ ਕਰ ਅੰਕਮਾਲ ਦੀਜੀਐ ॥
ਕਉਨ ਹੀਰ ਚੀਰ ਲਪਟਾਇ ਕੈ ਲਪੇਟ ਲੀਜੈ,
ਕਵਨ ਸੰਜੋਗ ਪ੍ਰਿਯਾ ਪ੍ਰੇਮ ਰਸੁ ਪੀਜੀਐ ॥੬੨੬॥

Kavan anjan kar(i) lochan bilokīat,
kavan kuṅḍal kar(i) svaran sunījīai.
Kavan taṅmol kar(i) rasnā sujas(u) rasai,
kaun kar(i) kaṅkan namskār kījīai.
Kavan kusam hār kar(i) ur dhārīat,
kaun aṅgīā su kar aṅkmāl dījīai.
Kaun hīr chīr lapṭāe kai lapeṭ lījai,
kavan saṅjog priyā prem ras(u) pījīai.626.

By the use of which collyrium in the eyes can one see the beloved Lord? What ear-rings can help hear his sound?

Which betel leaf when chewed can help the tongue repeat the supreme praise of the beloved Lord? What bangles should be worn in the hands to greet and salute Him?

What flower garland can make Him reside in the heart? What bodice should be worn to embrace Him with hands?

What dress and diamond can be worn to entice Him? With what method can the union of the beloved be relished? The crux of the whole thing is that all embellishments are worthless. Relishing His love can only unite one with Him.

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ਗਵਰਿ ਮਹੇਸ ਅਉ ਗਨੇਸ ਸੇ ਸਹਸਰਸੁ,
ਪੂਜਾ ਕਰਿ ਬੇਨਤੀ ਬਖਾਨਿਓ ਹਿਤ ਚੀਤ ਹੁਇ ॥
ਪੰਡਿਤ ਜੋਤਿਕ ਸੋਧਿ ਸਗੁਨ ਲਗਨ ਗ੍ਰਿਹ,
ਸੁਭ ਦਿਨ ਸਾਹਾ ਲਿਖ ਦੇਹੁ ਬੇਦ ਨੀਤ ਹੁਇ ॥
ਸਗਲ ਕੁਟੰਬ ਸਖੀ ਮੰਗਲ ਗਾਵਹੁ ਮਿਲਿ,
ਚਾੜਹੁ ਤਿਲਕ ਤੇਲ ਮਾਥੈ ਰਸ ਰੀਤਿ ਹੁਇ ॥
ਬੇਦੀ ਰਚਿ ਗਾਂਠ ਜੋਰ, ਦੀਜੀਐ ਅਸੀਸ ਮੋਹਿ,
ਸਿਹਜਾ ਸੰਜੋਗ ਮੈ ਪ੍ਰਤੀਤ ਪ੍ਰੀਤਿ ਰੀਤ ਹੁਇ ॥੬੨੭॥

Gavar(i) mahes au ganes se sahasras(u),
pūjā kar(i) bentī bakhānio hit chīt hue.
Paṅḍit jotik sodh(i) sagun lagan grih,
subh din sāhā likh dehu bed nīt hue.
Sagal kuṭaṅb sakhī maṅgal gāvoh mil(i),
chāṛoh tilak tel māthai ras rīt(i) hue.
Bedī rach(i) gāṅṭh jor, dījīai asīs mohe,
sihjā saṅjog mai pratīt prīt(i) rīt hue.627.

(In this Kabitt, Bhai Sahib has used the metaphor of a Hindu maid who is seeking blessings of various gods and goddesses for a suitable union in marriage).

O Parbati, Shiv ji, Ganesh Ji, Surya god, I pray and beg you to be kind to me, be my well-wishers.

O Priest, O astrologer ! tell me of an auspicious day according to vedas.

O all my relatives and friends ! sing wedding songs, put oil in my hair and anoint me with saffron as is the customs in a marriage.

Raise and decorate the *Bedi* (sacred place where Hindu marriage rites are performed) for my marriage and bless me that I may have full devotion and love for my beloved Lord-Husband, when I meet Him.

(In essence the Kabbit invokes blessings of friends for a seeker-woman who is craving to get married to her Lord-husband.)

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ਸੀਸ ਗੁਰ ਚਰਨ, ਕਰਨ ਉਪਦੇਸ ਦੀਖਿਆ,
ਲੋਚਨ ਦਰਸ ਅਵਿਲੋਕ ਸੁਖ ਪਾਈਐ ॥
ਰਸਨਾ ਸਬਦ ਗੁਰ, ਹਸਤ ਸੇਵਾ ਡੰਡੌਤ,
ਰਿਦੈ ਗੁਰ ਗਿਆਨ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ॥
ਚਰਨ ਗਵਨ ਸਾਧ ਸੰਗਤਿ ਪਰਕ੍ਰਮਾ ਲਉ,
ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ ਨਿੰਮ੍ਰਤਾ ਸਮਾਈਐ ॥
ਸੰਤ ਰੇਨ ਮਜਨ, ਭਗਤਿ ਭਾਉ ਭੋਜਨ ਦੈ,
ਸ੍ਰੀ ਗੁਰ ਕ੍ਰਿਪਾ ਕੈ ਪ੍ਰੇਮ ਪੈਜ ਪ੍ਰਗਟਾਈਐ ॥੬੨੮॥

Sīs gur charan, karan updes dīkhiā,
lochan daras avilok sukh pāīai.
Rasnā sabad gur, hasat sevā ḍanḍaut,
ridai gur giān unman liv lāīai.
Charan gavan sādh sangat(i) parkramā lau,
dāsan dāsān mat(i) nimmratā samāīai.
Sant ren majan, bhagat(i) bhāu bhojan dai,
Srī gur kripā kai prem paij pragṭāīai.628.

O True Guru ! be kind and let my head be in the feet of the True Guru, my ears be always attentive to listen to the words divine, my eyes be seeing your glimpse and thus bless me with true happiness.

O True Guru ! be kind and bless me that my tongue may ever repeat and utter the ambrosial words that Guru has blessed me with, the hands may indulge in the service and salutation, the words of wisdom may remain installed in my mind and thus fix my consciousness in higher state of spirituality.

May my feet advance towards holy *Sangat* and circumambulate them, and thus absorb my mind in the humility possessed by slaves of the servants.

O True Guru ! enlighten in me the loving respect by Your grace, making me dependent upon those holy and noble souls whose support is Lord's name. Grant me their company and food of loving devotion to survive on.

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ਜੈਸੇ ਮੇਘ ਬਰਖਾ ਸਰਬਤ੍ਰ ਬਰਖੈ ਸਮਾਨ,
ਊਚੋ ਤਜ ਨੀਚੈ ਥਲ ਗਵਨ ਕੈ ਜਾਤ ਹੈ॥
ਤੀਰਥ ਪਰਬ ਜੈਸੇ ਜਾਤ ਹੈ ਜਗਤ ਚਲ,
ਜਾਤ੍ਰਾ ਹੇਤ ਦੇਤ ਦਾਨ ਅਤਿ ਬਿਗਸਾਤ ਹੈ॥
ਜੈਸੇ ਨ੍ਰਿਪ ਸੋਭਤ ਹੈ ਬੈਠਿਓ ਸਿੰਘਾਸਨ ਪੈ,
ਚਹੂੰ ਓਰ ਤੇ ਦਰਬ ਆਵੈ ਦਿਨ ਰਾਤ ਹੈ॥
ਤੈਸੇ ਨਿਹਕਾਮ ਧਾਮ ਸਾਧ ਹੈ ਸੰਸਾਰ ਬਿਖੈ,
ਅਸਨ ਬਸਨ ਚਲ ਆਵਤ ਜੁਗਾਤ ਹੈ॥੬੨੯॥

Jaise megh barkhā sarbatra barkhai samān,
ūcho taj nīchai thal gavan kai jāt hai.
Tīrath parab jaise jāt hai jagat chal,
jātrā het det dān at(i) bigasāt hai.
Jaise nrip sobhat hai baiṭhio siṅghāsan pai,
Chahūṅ or te darb āvai din rāt hai.
Taise nihkām dhām sādh hai saṅsār bikhai,
asan basan chal āvat jugāt hai.629.

Just as rain falls alike all over, and the water falling on higher ground flow down to lower ground automatically.

Just as on festivals people go to places of pilgrimage and feels happy making charities.

Just as a king sits on throne and earns admirations, he receives gifts and offerings from all sides both during day and night.

Similarly, the house of God-like True Guru is without desires. Like the rain water, charity at places of pilgrimage and the king, food items, clothes and money of *Daswandh* keep pouring in the house of the True Guru.

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ਜੈਸੇ ਬਾਨ ਧਨੁਖ ਸਹਿਤ ਹੁਇ ਨਿਜ ਬਸ,
ਛੂਟਤਿ ਨ ਆਵੈ ਫੁਨਿ ਜਤਨ ਸੈ ਹਾਥ ਜੀ ॥
ਜੈਸੇ ਬਾਘ ਬੰਦਸਾਲਾ ਬਿਖੈ ਬਾਂਧਿਓ ਰਹੈ,
ਪੁਨਿ ਖੁਲੈ ਤਉ ਨ ਆਵੈ ਬਸਿ, ਬਸਹਿ ਨ ਸਾਥ ਜੀ ॥
ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਨ ਜਾਨੀਐ ਭਵਨ ਬਿਖੈ,
ਦਾਵਾਨਲ ਭਏ ਨ ਦੁਰਾਏ ਦੁਰੈ ਨਾਥ ਜੀ ॥
ਤੈਸੇ ਮੁਖ ਮਧ ਬਾਣੀ ਬਸਤ ਨ ਕੋਊ ਲਖੈ,
ਬੋਲੀਐ ਬੀਚਾਰ, ਗੁਰਮਤਿ, ਗੁਨ ਗਾਥ ਜੀ ॥੬੩੦॥

Jaise bān dhanukh sahit hue nij bas,
chhūṭat(i) na āvai phun(i) jatan sai hāth jī.
Jaise bāgh baṅdsālā bikhai bāndhio rahai,
pun(i) khulai tau na āvai bas(i), basah(i) na sāth jī.
Jaise dīp dipat na jānīai bhavan bikhai,
dāvānal bhae na durāe durai nāth jī.
Taise mukh madh bāṇī basat na koū lakhai,
bolīai bīchār, gurmat(i), gun gāth jī.630.

Just as an arrow is in full control (of the warrior) as long as it remains in the bow, but once released cannot come back howsoever one may try.

Just as a lion remains in a cage, but when released cannot be brought under control. Once out of control, it cannot be tamed.

Just as the heat of a lit lamp is not felt by anybody in the house, but if it becomes the fire of the jungle (spreads in the house) then it becomes uncontrollable.

Similarly, no one can know the words on one's tongue. Like an arrow released from the bow, words spoken cannot be taken back. Therefore one should always think and reflect on what one is about to say and all conversation should be in accordance with the wisdom bestowed by the Guru. Be sure to make virtuous statements.

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ਜੈਸੇ ਮਾਲਾ ਮੇਰੁ ਪੋਈਅਤ ਸਭ ਊਪਰ ਕੈ,
ਸਿਮਰਨ ਸੰਖਿਆ ਮੈ ਨ ਆਵਤ ਬਡਾਈ ਕੈ ॥
ਜੈਸੇ ਬਿਰਖਨ ਬਿਖੈ ਪੇਖੀਐ ਸੇਬਲ ਊਚੋ,
ਨਿਹਫਲ ਭਇਓ ਸੋਊ ਅਤਿ ਅਧਿਕਾਈ ਕੈ ॥
ਜੈਸੇ ਚੀਲ ਪੰਛਿਨ ਮੈ ਉਡਤ ਅਕਾਸਚਾਰੀ,
ਹੇਰੈ ਮ੍ਰਿਤ ਪਿੰਜਰਨ ਊਚੇ ਮਤੁ ਪਾਈ ਕੈ ॥
ਗਾਇਬੋ ਬਜਾਇਬੋ ਸੁਨਾਇਬੋ ਨ ਕਛੂ ਤੈਸੇ,
ਗੁਰ ਉਪਦੇਸ ਬਿਨਾ ਧ੍ਰਿਗ ਚਤੁਰਾਈ ਕੈ ॥੬੩੧॥

Jaise mālā mer(u) poīat sabh ūpar kai,
simran saṅkhiā mai na āvat baḍāī kai.
Jaise birkhan bikhai pekhīai sebal ūcho,
nihphal bhaio soū at(i) adhikāī kai.
Jaise chīl paṅchhin mai uḍat akāschārī,
herai mrit piṅjran ūche mat(u) pāī kai.
Gāibo bajāibo sunāibo na kachhū taise,
gur updes binā dhrig chaturāī kai.631.

Just as main bead in a rosary is always put in the string first but being at higher place is not considered along with the other beads when the rosary is turned.

The silk cotton tree is the tallest and mighty among the trees yet it bears useless fruits.

Just as of all the birds that fly high, an eagle is supreme but when flying high, it only looks for dead bodies. What use is its ability to fly high?

Similarly, without the teachings of True Guru, arrogant, cleverness is condemnable. Loud singing, playing or recitation of such a person is meaningless.

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ਜੈਸੇ ਪਾਂਚੋ ਤਤ ਬਿਖੈ ਬਸੁਧਾ ਨਵਨ ਮਨ,
ਤਾਂ ਮੈ ਉਤਪਤ ਹੁਇ ਸਮਾਤ ਸਭ ਤਾਹੀ ਮੈ॥
ਜੈਸੇ ਪਾਂਚੋ ਆਂਗੁਰੀ ਮੈ ਸੂਖਮ ਕਨੂੰਗੁਰੀਆ ਹੈ,
ਕੰਚਨ ਖਚਤ ਨਗ ਸੋਭਤ ਹੈ ਵਾਹੀ ਮੈ॥
ਜੈਸੇ ਨੀਚ ਜੋਨਿ ਗਨੀਅਤ ਅਤਿ ਮਾਖੀ ਕ੍ਰਿਮ,
ਹੀਰ ਚੀਰ ਮਧੁ ਉਪਜਤ ਸੁਖ ਜਾਹੀ ਮੈ॥
ਤੈਸੇ ਰਵਿਦਾਸ ਨਾਮਾ ਬਿਦਰ ਕਬੀਰ ਭਏ,
ਹੀਨ ਜਾਤਿ ਊਚ ਪਦ ਪਾਏ ਸਭ ਕਾਹੀ ਮੈ॥੬੩੨॥

Jaise pāṅcho tat bikhai basudhā navan man,
tāṅ mai utpat hue samāt sabh tāhī mai.
Jaise pāṅcho āṅgurī mai sūkham kanuṅgrīā hai.
kaṅchan khachat nag sobhat hai vāhī mai.
Jaise nīch jon(i) ganīat at(i) mākhī krim,
hīr chīr madhu upjat sukh jāhī mai.
Taise ravidās nāmā bidar kabīr bhae,
hīn jāt(i) ūch pad pāe sabh kāhī mai.632.

Just as Earth is most humble out of the five elements. That is why it produces so much and all that goes back to it.

Just as the little finger of the hand is smallest and frail looking, yet a diamond ring is worn in it.

Just as fly and other insects are counted among the low species, yet some of them produce such valuable things like silk, pearls, honey etc;

Similarly, saints like Bhagat Kabir, Namdev Ji, Bidar and Ravi Das Ji being low born have attained a much higher spiritual level who have blessed humanity with their precept that have made their life peaceful and comfortable.

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ਜੈਸੇ ਰੋਗ ਰੋਗੀ ਕੋ ਦਿਖਾਈਐ ਨ ਬੈਦ ਪ੍ਰਤਿ,
ਬਿਨੁ ਉਪਚਾਰ ਛਿਨ ਛਿਨ ਹੁਇ ਅਸਾਧ ਜੀ॥
ਜੈਸੇ ਰਿਨ ਦਿਨ ਦਿਨ ਉਦਮ ਅਦਿਆਉ ਬਿਨੁ,
ਮੂਲ ਅਉ ਬਿਆਜ ਬਢੈ, ਉਪਜੈ ਬਿਆਧ ਜੀ॥
ਜੈਸੇ ਸਤ੍ਰ ਸਾਸਨਾ ਸੰਗ੍ਰਾਮ ਕਰਿ ਸਾਧੇ ਬਿਨੁ,
ਪਲ ਪਲ ਪ੍ਰਬਲ ਹੁਇ ਕਰਤ ਉਪਾਧ ਜੀ॥
ਜਿਉਂ ਜਿਉਂ ਭੀਜੈ ਕਾਮਰੀ ਤਿਉਂ ਤਿਉਂ ਭਾਰੀ ਹੋਤ ਜਾਤ,
ਬਿਨੁ ਸਤਿਗੁਰ ਉਰਿ ਬਸੈ ਅਪਰਾਧ ਜੀ॥੬੩੩॥

Jaise rog rogī ko dikhāīai na baid prati,
bin(u) upchār chhin chhin hue asādh jī.
Jaise rin din din udam adiāo bin(u),
mūl au biāj badhai, upjai biādh jī.
Jaise satra sāsnā saṅgrām kar(i) sādhe bin(u),
pal pal prabal hue karat upādh jī.
Jioṅ jioṅ bhījai kāmrī tioṅ tioṅ bhārī hot jāt,
bin(u) sat(i)gur ur(i) basai aprādh jī.633.

Just as the ailment of a patient if not told to a physician becomes beyond treatment with every passing moment.

Just as the interest on the borrowed money increases every day if the principle amount is not returned leading to greater problem.

Just as the enemy though warned, if not sorted out in time, makes him powerful with every passing day, can raise rebellion one day.

Similarly, without obtaining true precept from the True Guru, sin resides in the mind of a mammon-effected human being. This sin increases further if not controlled.

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ਜੈਸੇ ਕੇਲਾ ਬਸਤ ਬਬੂਰ ਕੈ ਨਿਕਟ,
ਤਾਂਹਿ ਸਾਲਤ ਹੈਂ ਸੂਰੈਂ, ਆਪਾ ਸਕੈ ਨ ਬਚਾਇ ਜੀ ॥
ਜੈਸੇ ਪਿੰਜਰੀ ਮੈ ਸੂਆ ਪੜਤ ਗਾਥਾ ਅਨੇਕ,
ਦਿਨ ਪ੍ਰਤਿ ਹੇਰਤਿ ਬਿਲਾਈ ਅੰਤਿ ਖਾਇ ਜੀ ॥
ਜੈਸੇ ਜਲ ਅੰਤਰ ਮੁਦਤ ਮਨ ਹੋਤ ਮੀਨ,
ਮਾਸ ਲਪਟਾਇ ਲੇਤ ਬਨਛੀ ਲਗਾਈ ਜੀ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸਾਧ ਮਿਲਤ ਅਸਾਧ ਸੰਗਿ,
ਅੰਗ ਅੰਗ ਦੁਰਮਤਿ ਗਤਿ ਪ੍ਰਗਟਾਇ ਜੀ ॥੬੩੪॥

Jaise kelā basat babūr kai nikaṭ,
tāṅhe sālat haiṅ sūraiṅ, āpā sakai na bachāe jī.
Jaise pinjrī mai sūā paṛat gāthā anek,
din prati herat(i) bilāī aṅt(i) khāe jī.
Jaise jal aṅtar mudat man hot mīn,
mās lapṭāe let banchhī lagāī jī.
Bin(u) sat(i)gur sādh milat asādh saṅg(i),
aṅg aṅg durmat(i) gat(i) pragṭāe jī.634.

Just as leaves of a plaintain tree are torn by the thorns of an acacia tree growing within its proximity, it can not free itself from the hold of the thorns without damaging itself.
Just as a parrot in a small cage learns much but he is watched by a cat who one day catches it and eats it up.
Just as a fish feels happy living in water but an angler throws the bait tied at the end of a strong thread and the fish is enticed to eat it. When the fish bites the bait, it bites the hook as well making it convenient for the angler to pull it out.
Similarly, without meeting the God-like True Guru, and keeping company of base people, one acquires base wisdom that becomes the cause of his falling in the hands of angels of death.

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ਕੋਟਿ ਪਰਕਾਰ ਨਾਰਿ ਸਾਜੈ ਜਉ ਸਿੰਗਾਰ ਚਾਰੁ,
ਬਿਨੁ ਭਰਤਾਰ ਭੇਟੈ ਸੁਤ ਨ ਖਿਲਾਇ ਹੈ ॥
ਸਿੰਚੀਐ ਸਲਿਲ ਨਿਸ ਬਾਸੁਰ ਬਿਰਖ ਮੂਲ,
ਫੁਲ ਨ ਬਸੰਤ ਬਿਨੁ ਤਾਸੁ ਪ੍ਰਗਟਾਇ ਹੈ ॥
ਸਾਵਨ ਸਮੈ ਕਿਸਾਨ ਖੇਤ ਜੋਤ ਬੀਜ ਬੋਵੈ,
ਬਰਖਾ ਬਿਹੂਨ ਕਤ ਨਾਜ ਨਿਪਜਾਇ ਹੈ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੇਖ ਧਾਰਿ ਪ੍ਰਾਨੀ ਭ੍ਰਮੈ ਭੂਮਿ,
ਬਿਨੁ ਗੁਰ ਉਰਿ ਗਿਆਨ ਦੀਪ ਨ ਜਗਾਇ ਹੈ ॥੬੩੫॥

Koṭ(i) parkār nār(i) sājai jau singār chār(u),
bin(u) bhartār bheṭai sut na khilāe hai.
Sinchīai salil nis bāsur birakh mūl,
phul na basant bin(u) tās(u) pragṭāe hai.
Sāvan samai kisān khet jot bīj bovai,
barkhā bihūn kat nāj nipjāe hai.
Anik prakār bhekh dhār(i) prānī bhramai bhūm(i),
bin(u) gur ur(i) giān dīp na jagāe hai.635.

A woman may adore herself with very attractive embellishments but without surrendering to her husband, cannot enjoy the pleasure of playing with her son.

If a tree is watered day and night, it can not bloom with flowers in any other season than spring.

If a farmer ploughs his field and sows seed in it even in the month of *Sawan*, then without rain the seed cannot sprout.

Similarly, a man may dress himself in any number of disguises and wander the world over. Even then he cannot acquire the radiance of knowledge without the initiation of the True Guru and receiving His precept.

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ਜੈਸੇ ਨੀਰ ਖੀਰ ਅੰਨ ਭੋਜਨ ਖੁਵਾਇ ਅੰਤਿ,
ਗਰੋ ਕਾਟਿ ਮਾਰਤ ਹੈ ਅਜਾ ਕੇ ਸ੍ਵਨ ਕਉ ॥
ਜੈਸੇ ਬਹੁ ਭਾਰ ਡਾਰੀਅਤ ਲਘੂ ਨੌਕਾ ਮਾਹਿ,
ਬੂਡਤ ਹੈ ਮਾਝਧਾਰ ਪਾਰ ਨ ਗਵਨ ਕਉ ॥
ਜੈਸੇ ਬੁਰ ਨਾਰਿ ਧਾਰਿ ਭਰਨ ਸਿੰਗਾਰ ਤਨਿ,
ਆਪਿ ਆਮੈ ਅਰਪਤ ਚਿੰਤਾ ਕੈ ਭਵਨ ਕਉ ॥
ਤੈਸੇ ਹੀ ਅਧਰਮ ਕਰਮ ਕੈ ਅਧਰਮ ਨਰ,
ਮਰਤ ਅਕਾਲ ਜਮ-ਲੋਕਹ ਰਵਨ ਕਉ ॥੬੩੬॥

Jaise nīr khīr ann bhojan khuvāe ant(i),
garo kāṭ(i) mārat hai ajā ke svan kau.
Jaise bahu bhār ḍārīat laghū naukā māhe,
būḍat hai mājhdhār pār na gavan kau.
Jaise bur nār(i) dhār(i) bharan singār tan(i),
āp(i) āmai arpat chintā kai bhavan kau.
Taise hī adharm karm kai adharm nar,
marat akāl jam-lokah ravan kau.636.

Just as a male off-spring of a goat, (a he-goat) is brought up by feeding him with milk and food, and at last he is killed by cutting his neck.

Just as a small boat is loaded with excessive baggage, then it sinks in the middle of a river where the water is more turbulent. It cannot reach the far bank.

Just as a prostitute adorns herself with make up and ornaments to excite other males for indulging in vices with her, she herself acquires disease and worry in life.

Similarly, an immoral person dies before his death by indulging in unrighteous deeds. And when he reaches *Yamlok* (abode of angels of death), he bears more punishment and pain.

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ਜੈਸੇ ਪਾਕਸਾਲਾ ਬਾਲਾ ਬਿੰਜਨ ਅਨੇਕ ਰਚੈ,
ਛੁਅਤ ਅਪਾਵਨ ਛਿਨਕ ਛੋਤ ਲਾਗਿ ਹੈ ॥
ਜੈਸੇ ਤਨ ਸਾਜਤ ਸਿੰਗਾਰ ਨਾਰਿ ਆਨੰਦ ਕੈ,
ਪੁਹਪਵੰਤੀ ਹੁਇ ਪ੍ਰਿਯਾ ਸਿਹਜਾ ਤਿਆਗਿ ਹੈ ॥
ਜੈਸੇ ਗ੍ਰਭ-ਧਾਰ ਨਾਰਿ ਜਤਨ ਕਰਤ ਨਿਤ,
ਮਲ-ਮੈ ਗਰਭ ਛੇਦ ਖੇਦ ਨਿਹਭਾਗਿ ਹੈ ॥
ਤੈਸੇ ਸੀਲ ਸੰਜਮ ਜਨਮ ਪਰਜੰਤ ਕੀਜੈ,
ਤਨਕ ਹੀ ਪਾਪ ਕੀਏ ਤੂਲ ਮੈ ਬਜਾਗਿ ਹੈ ॥੬੩੭॥

Jaise pāksālā bālā binjan anek rachai,
chhuat apāvan chhinak chhot lāg(i) hai.
Jaise tan sājat singār nār(i) ānand kai,
puhapvantī hue priyā sihjā tiāg(i) hai.
Jaise grabh-dhār nār(i) jatan karat nit,
mal-mai garabh chhed khed nihghāg(i) hai.
Taise sīl sanjam janam parjant kījai,
Tanak hī pāp kīe tūl mai bajāg(i) hai.637.

Just as a woman cooks many dishes in a kitchen but a small act of unholiness makes the food contaminated or sullied.

Just as a woman embellishes her body and enjoys the union with her husband, but if her menstruation is due, the husband refrains from sharing bed with her.

Just as a woman makes every effort for the safety of her pregnancy, but if her menstruation re-starts, there is every fear of miscarriage. She then feels distressed and is called unfortunate.

Similarly, one should maintain disciplined life and piety of actions. But, if even a small sin is committed, it is like a dreadful fire in a bail of cotton. (One small wrong act destroys all the goodness that had been earned.)

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ਚੀਕਨੇ ਕਲਸ ਪਰ ਜੈਸੇ ਨਾ ਟਿਕਤ ਬੂੰਦ,
ਕਾਲਰ ਮੈ ਪਰੇ ਨਾਜ ਨਿਪਜੈ ਨ ਖੇਤ ਜੀ ॥
ਜੈਸੇ ਧਰਿ ਪਰ ਤਰੁ ਸੇਂਬਲ ਅਫਲ ਅਰੁ,
ਬਿਖਿਆ ਬਿਰਖ ਫਲੇ ਜਗੁ ਦੁਖ ਦੇਤ ਜੀ ॥
ਚੰਦਨ ਸੁਬਾਸ ਬਾਂਸ ਬਾਸ ਬਾਸ ਬਾਸੀਐ ਨਾ,
ਪਵਨ ਗਵਨ ਮਲ ਮੂਤਤਾ ਸਮੇਤ ਜੀ ॥
ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਨ ਮੋ ਰਿਦੈ ਭਿਦੈ,
ਜੈਸੇ ਮਾਨੋ ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਅਹਿ ਮੁਖ ਲੇਤ ਜੀ ॥੬੩੮॥

Chīkane kalas par jaise nā ṭikat būṅd,
kālar mai pare nāj nipjai na khet jī.
Jaise dhar(i) par tar(u) seṅbal aphal ar(u),
bikhiā birakh phale jag(u) dukh det jī.
Chaṅdan subās bāṅs bās bās bāsīai nā,
pavan gavan mal mūt-tā samet jī.
Gur updes parves na mo ridai bhidai,
Jaise māno svāṅt(i) būṅd ah(i) mukh let jī.638.

Just as a drop of water does not rest on a greasy pitcher and no seed grows in a saline soil.

Just as silk cotton tree is bereft of fruit on this earth, and just as a poisonous tree causes much trouble to the people.

Just as a bamboo tree acquires no fragrance despite living near a sandalwood tree, and just as the air blowing over filth acquires the same bad odour.

Similarly being like a greasy pitcher, saline land, silk cotton tree, bamboo tree and filth-polluted air, the sermon of the True Guru does not pierce my heart (it creates no ambrosial elixir). On the contrary, it feels as if a snake has just taken *swati* drop in its mouth. (*Swati* drop in a snake's mouth can only become venom and not pearl).

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ਚੰਦਨ ਸਮੀਪ ਬਸਿ ਬਾਂਸ ਮਹਿਮਾ ਨ ਜਾਨੀ,
ਆਨ ਦ੍ਰੁਮ ਦੂਰ ਭਏ ਬਾਸਨਾ ਕੈ ਬੋਹੇ ਹੈ ॥
ਦਾਦਰ ਸਰੋਵਰ ਮੈਂ ਜਾਨੇ ਨ ਕਮਲ ਗਤਿ,
ਮਕਰੰਦ ਕਰਿ ਮਧੁਕਰ ਹੀ ਬਿਮੋਹੇ ਹੈ ॥
ਸੁਰਸਰੀ ਬਿਖੈ ਬਗ ਜਾਨਿਓ ਨ ਮਰਮ ਕਛੂ,
ਆਵਤ ਹੈ ਜਾਤ੍ਰੀ ਜੰਤ੍ਰ ਜਾਤ੍ਰਾ ਹੇਤ ਸੋਹੇ ਹੈ ॥
ਨਿਕਟ ਬਸਤ ਮਮ ਗੁਰ ਉਪਦੇਸ ਹੀਨ,
ਦੂਰ ਹੀ ਦਿਸੰਤਰੁ ਉਰ ਅੰਤਰ ਲੈ ਪੋਹੇ ਹੈ ॥੬੩੯॥

Chandan samīp bas(i) bans(i) mahimā na jānī,
ān drum dūr bhae bāsnā kai bohe hai.
Dādar sarovar main jāne na kamal gat(i),
makrand kar(i) madhukar hī bimohe hai.
Sursarī bikhai bag jānio na maram kachhū,
āvat hai jātrī jantra jātrā her sohe hai.
Nikaṭ basat mam gur updes hīn,
dūr hī disantar(u) ur antar lai pohe hai.639.

Just as a bamboo has not known the merits of a sandalwood tree having lived near it, but other trees though far away from it still acquire its fragrance.

A frog knows not the goodness of a lotus flower though it stays in the same pond, but bumble bees are crazy of the nectar that is stored in these flowers.

An egret living in the waters of river Ganges does not know the importance of that water, but many people come to the river Ganges on a pilgrimage and feel honoured.

Similarly, though I live near the True Guru, I am bereft of the knowledge of His advice whereas people from far off places come to the True Guru, obtain His sermon and abides it in their heart.

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ਨਾਹਿਨ ਅਨੂਪ ਰੂਪ ਚਿਤਵੈ ਕਿਉ ਚਿੰਤਾਮਣਿ,
ਲੋਨੇ ਹੈ ਨ ਲੋਇਨ ਜੋ ਲਾਲਨ ਬਿਲੋਕੀਐ ॥
ਰਸਨਾ ਰਸੀਲੀ ਨਾਹਿ ਬੇਨਤੀ ਬਖਾਨਉ ਕੈਸੇ,
ਸੁਰਤਿ ਨ ਸ੍ਰਵਨਨ ਬਚਨ ਮਧੋਕੀਐ ॥
ਅੰਗ ਅੰਗ ਹੀਨ ਦੀਨ ਕੈਸੇ ਬਰ ਮਾਲ ਕਰਉ,
ਮਸਤਕ ਨਾਹਿ ਭਾਗ ਪ੍ਰਿਯ ਪਗ ਧੋਕੀਐ ॥
ਸੇਵਕ ਸੁਭਾਵ ਨਾਹਿ, ਪਹੁੰਚ ਨ ਸਕਉ ਸੇਵ,
ਨਾਹਿਨ ਪ੍ਰਤੀਤ ਪ੍ਰਭ ਪ੍ਰਭੁਤਾ ਸਮੋਕੀਐ ॥੬੪੦॥

Nāhin anūp rūp chitvai kio chintāmaṇi,
lone hai na loin jo lālan bilokīai.
Rasnā rasīlī nāh(e) bentī bakhānau kaise,
surat(i) na sravnan bachan madhokīai.
ang ang hīn dīn kaise bar māl karau,
mastak nāhe bhāg priya pag dhokīai.
Sevak svabhāv nāhe, pahunch na sakau sev,
nāhin pratīt prabh prabhutā samokīai.640.

My looks are not attractive. Then how can I remember and conceive the beautiful ? Lord the fulfiller of desires Lord ? My eyes are not good looking; then how can I see the glimpse of that beloved Lord ?

My tongue is not ambrosial. Then how can I make an effective request to my beloved ? I do not have such power of hearing that I can enjoy the honey-like words of my beloved Lord ?

I am weak and imperfect in every part of my body. Then how can I make a superior rosary of remembrance of my Lord's name ? I have no I can bank upon to wash the feet of my beloved.

I do not have the temperament of service in my heart; so I cannot reach for the service of my beloved. Nor do I have that devotion through which I can become one with the greatness of the dear Lord. (The greatness of the Lord may reside in me.)

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ਬੇਸ੍ਵਾ ਕੇ ਸਿੰਗਾਰ ਬਿਭਚਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰ,
ਬਿਨ ਭਰਤਾਰ ਨਾਰਿ ਕਾ ਕੀ ਕੈ ਬੁਲਾਈਐ ॥
ਬਗ ਸੇਤ ਗਾਤ ਜੀਵ ਘਾਤ ਕਰਿ ਖਾਤ ਕੇਤੇ,
ਮੋਨ ਗਹੇ, ਧਿਆਨ ਧਰੇ, ਜੁਗਤਿ ਨ ਪਾਈਐ ॥
ਭਾਂਡ ਕੀ ਭੰਡਾਈ, ਬੁਰਵਾਈ ਨ ਕਹਿਤ ਆਵੈ,
ਅਤਿ ਹੀ ਢਿਠਾਈ, ਸੁਕੁਚਤ ਨ ਲਜਾਈਐ ॥
ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨਾ ਤ੍ਰਿਦੋਖ ਮਮ,
ਪਤਿਤ ਅਨੇਕ ਏਕ ਰੋਮ ਨ ਪੁਜਾਈਐ ॥੬੪੧॥

Besvā ke siṅgār bibbchār ko na pārāvār,
bin bhartār nār(i) kā kī kai bulāīai.
Bag set gāt jīv ghāt kar(i) khāt kete,
mon gahe, dhiān dhare, jugat(i) na pāīai.
Bhāṅḍ kī bhaṅḍāī, burvāī na kahit āvai,
at(i) hī ḍhiṭhāī, sukuchat na lajāīai.
Taise par tan dhan dūkhnā tridokh mam,
patit anek ek rom na pujāīai.641.

For immoral acts, there is no end for a whore to do up her ornamentation and embellishment. But without a husband, whose wife would she be called as?

The looks of a heron are like that of a swan but it kills many living beings to eat them up. He silently sits in contemplation but such contemplation cannot reach one to the Lord.

The shameless words and foul acts of a *Bhaṅḍ* (low caste persons who entertain people on their happy functions) are beyond discription. Due to their extreme impudence, they never feel shy of saying and doing anything.

Similarly, like the incurable and deadly disease, I am infested with the ailments of looking at other's woman, other's wealth and slander. Sins of every trichome of my body are more intense than the myriad sins of many sinners.

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ਜਾ ਕੈ ਨਾਇਕਾ ਅਨੇਕ ਏਕ ਸੇ ਅਧਿਕ ਏਕ,
ਪੂਰਨ ਸੁਹਾਗ ਭਾਗ ਸਊਤੈ ਸਮ ਧਾਮ ਹੈ ॥
ਮਾਨਨ ਹੁਇ ਮਾਨ ਭੰਗ ਬਿਛੁਰ ਬਿਦੇਸ ਰਹੀ,
ਬਿਰਹ ਬਿਯੋਗ ਲਗ ਬਿਰਹਨੀ ਭਾਮ ਹੈ ॥
ਸਿਥਲ ਸਮਾਨ ਤ੍ਰੀਯਾ ਸਕੇ ਨ ਰਿਝਾਇ ਪ੍ਰਿਯ,
ਦਇਓ ਹੈ ਦੁਹਾਗ ਵੈ ਦੁਹਾਗਨ ਸਨਾਮ ਹੈ ॥
ਲੋਚਨ ਸ੍ਰਵਨ ਜੀਹ ਕਰ ਅੰਗ ਅੰਗ ਹੀਨ,
ਪਰਸਿਓ ਨ ਪੇਖਿਓ ਸੁਨਿਓ ਮੇਰੋ ਕਹਾ ਨਾਮ ਹੈ ॥੬੪੨॥

Jā kai nāekā anek ek se adhik ek,
pūran subāg bhāg saūtai sam dhām hai.
Mānan hue mān bhang bichhur bides rahī,
birah biyog lag birhanī bhām hai.
Sithal samān trīyā sake na rijhāe priya,
daio hai duhāg vai duhāgan sanām hai.
Lochan sravan jīh kar ang ang hīn,
parsio na pekhio sunio mero kahā nām hai.642.

A beloved husband who has many wives and each one better than the other, each one enjoys all the love, attention of husband and other comforts of life.

Separated from her dear husband and living far away from him, she feels her respect getting compromised, beside bearing the pangs of separation and thus is called separated.

Like lazy people, idle wife cannot please her husband and as a result she is known as one who has been abandoned by her husband.

One who enjoys love of her husband is called *Suhāgan* (Happily married). Even separated woman and a *Duhāgan* (unhappy in marriage) also belong to someone and are associated with him, but I have not felt my beloved with any part of my body. I have not seen Him with my eyes, not heard His praise with my ears, not uttered His name with my tongue nor have I done any service with my hands. Bereft of all these, with what name can I be called?

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ਜੈਸੇ ਜਾਰ ਚੋਰ ਓਰ ਹੇਰਤਿ ਨ ਆਹਿ ਕੋਊ,
ਚੋਰ ਜਾਰ ਜਾਨਤ ਸਕਲ ਭੂਤ ਹੇਰਹੀ॥
ਜੈਸੇ ਦਿਨ ਸਮੈ ਆਵਾ ਗਵਨ ਭਵਨ ਬਿਖੈ,
ਤਾਹੀ ਗ੍ਰਿਹ ਪੈਸਤ ਸੰਕਾਤ ਹੈ ਅੰਧੇਰ ਹੀ॥
ਜੈਸੇ ਧਰਮਾਤਮਾ ਕਉ ਦੇਖੀਐ ਧਰਮਰਾਇ,
ਪਾਪੀ ਕਉ ਭਇਆਨ ਜਮ ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਟੇਰ ਹੀ॥
ਤੈਸੇ ਨਿਰਵੈਰ ਸਤਿਗੁਰ ਦਰਪਨ ਰੂਪ,
ਤੈਸੋ ਹੀ ਦਿਖਾਵੈ ਮੁਖ ਜੈਸੇ ਜੈਸੇ ਫੇਰ ਹੀ॥੬੪੩॥

Jaise jār chor or herat(i) na āhe koū,
chor jār jānat sakal bhūt her-hī.
Jaise din samai āvā gavan bhavan bikhai,
tāhī grih paisat saṅkāt hai aṅdher hī.
Jaise dharmātmā kau dekhīai dharmrāe,
pāpī kau bhaiān jam trāh trāh ṭer hī.
Taise nirvair sat(i)gur darpan rūp,
taiso hī dikhāvai mukh jaise jaise pher hī.643.

Just as in normal circumstances no one pays attention to a thief or a paramour, but once it becomes known, they look like demons.

Just as one keeps going in and out of a house freely, but at night during darkness one feels scared of entering the same house.

Just as the *Yamraj* (angel of death) is the king of righteousness for a righteous person at the time of his death, but the same *Yamraj* is a demon for a sinner who appears to him as a demon and he shouts for help for his safety.

Similarly the True Guru is sans enmity, with a heart as clear and clean as a mirror. He wishes ill of no one. But with whatever type of face one turns towards Him, he sees the True Guru in the same form (For righteous people, He is love and for sinners he is a monster).

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ਜੈਸੇ ਦਰਪਨ ਸੂਧੋ ਸੁਧ ਮੁਖ ਦੇਖੀਅਤ,
ਉਲਟ ਕੈ ਦੇਖੈ ਮੁਖ ਦੇਖੀਐ ਭਇਆਨ ਸੋ ॥
ਮਧੁਰ ਬਚਨ ਤਾਹੀ ਰਸਨਾ ਸੈ ਪਿਆਰੋ ਲਾਗੈ,
ਕੌਰਕ ਸਬਦ ਸੁਨ ਲਾਗੈ ਉਰ ਬਾਨ ਸੋ ॥
ਜੈਸੇ ਦਾਨੋ ਖਾਤ ਗਾਤ ਪੁਸ਼ਟ ਮਿਸ਼ਟ ਸ੍ਵਾਦ ਮੁਖ,
ਪੋਸਤ ਕੈ ਪੀਏ ਦੁਖ ਬਿਆਪਤ, ਮਸਾਨ ਸੋ ॥
ਤੈਸੇ ਭ੍ਰਿਤ ਨਿੰਦਕ ਸੁਭਾਵ ਚਕਈ ਚਕੋਰ,
ਸਤਿਗੁਰ ਸਮਤ ਸਹਨ ਸੀਲ ਭਾਨੁ ਸੋ ॥੬੪੪॥

Jaise darpan sūdho sudh mukh dekhīat,
ulaṭ kai dekhai mukh dekhīai bhaiān so.
Madhur bachan tāhī rasnā sai piāro lāgai,
kaurak sabad sun lāgai ur bān so.
Jaise dāno khāt gāt pushṭ mishṭ svād mukh,
post kai pīe dukh biāpat, masān so.
Taise bhrit niṅdak svabhāv chakaī chakor,
Sat(i)gur samat sahan sīl bhān(u) so.644.

Just as the image is real when the mirror is held straight and it becomes aberrated, when the mirror is held upside down. The face looks aweful.

Just as sweet words uttered by tongue feel loving to the ears, but bitter words said with the same tongue hurt like arrow.

Just as food eaten with the mouth leaves a good taste in the mouth and if poppy extract is consumed with the same mouth, it is distressing and one gets feeling of near death.

Similarly, the nature of a true servant of the True Guru and a slander is like a *Chakvi* and *Chakor* (*Chakvi* longs for the light of the Sun while a *Chakor* desires setting of the Sun). The clement nature of the True Guru is like Sun that provides light to all uniformly (He forgives even slanderers who come to His refuge).

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ਜੈਸੇ ਤਉ ਪਪੀਹਾ ਪ੍ਰਿਯ ਪ੍ਰਿਯ ਟੇਰ ਹੇਰੈ ਬੂੰਦ,
ਵੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤ ਪ੍ਰਤਿਪਾਲ ਹੈ॥
ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਪਤੰਗ ਪੇਖਿ ਜ੍ਵਾਰਾ ਜਰੈ,
ਤੈਸੇ ਪ੍ਰਿਆ ਪ੍ਰੇਮ ਨੇਮ ਪ੍ਰੇਮਨੀ ਸਮ੍ਹਾਰ ਹੈ॥
ਜਲ ਸੇ ਨਿਕਸਿ ਜੈਸੇ ਮੀਨ ਮਰ ਜਾਤ ਤਾਤ,
ਬਿਰਹ ਬਿਯੋਗ ਬਿਰਹਨੀ ਬਪੁ ਹਾਰ ਹੈ॥
ਬਿਰਹਨੀ ਪ੍ਰੇਮ ਨੇਮ ਪਤਿਬ੍ਰਤਾ ਕੈ ਕਹਾਵੈ,
ਕਰਨੀ ਕੈ ਐਸੀ ਕੋਟਿ ਮਧੇ ਕੋਊ ਨਾਰਿ ਹੈ॥੬੪੫॥

Jaise tau papīhā priya priya ṭer herai būṅd,
vaise patibratā patibrat pratipāl hai.
Jaise dīp dipat pataṅg pekh(i) jvārā jarai,
taise priā prem nem premanī sanhār hai.
Jal se nikas(i) jaise mīn mar jāt tāt,
birah biyog birhanī bap(u) hār hai.
Birhanī prem nem patibratā kai kahāvai,
karnī kai aisī koṭ(i) madhe koū nār(i) hai.645.

Just as a rain-bird longing for a *Swati* drop keeps wailing making sound of *'Peeū, Peeū'*; similarly a faithful wife fulfills her wifely duties remembering her husband,

Just as a love-lorn moth burns itself on the flame of an oil lamp, so does a woman faithful in love lives her duties and religion (She sacrifices herself over her husband).

Just as a fish die immediately when brought out of water, so does a woman separated from her husband die of pangs becoming weak in his memory day by day.

A separated faithful, loving and devoted wife who lives her life according to her religion is perhaps one in a billion.

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ਅਨਿਕ ਅਨੂਪ ਰੂਪ ਰੂਪ ਸਮਸਰ ਨਾਂਹਿ,
ਅੰਮ੍ਰਿਤ ਕੋਟਾਨਿ ਕੋਟਿ ਮਧੁਰ ਬਚਨ ਸਰ ॥
ਧਰਮ ਅਰਥ ਕੋਟਿ ਕਾਮਨਾ ਕਟਾਛ ਪਰ,
ਵਾਰ ਡਾਰਉ ਬਿਬਿਧ ਮੁਕਤਿ ਮੰਦਹਾਸੁ ਪਰ ॥
ਸ੍ਵਰਗ ਅਨੰਤ ਕੋਟਿ ਕਿੰਚਤ ਸਮਾਗਮ ਕੈ,
ਸੰਗਮ ਸਮੂਹ ਸੁਖ ਸਾਗਰ ਨ ਤੁਲ ਧਰ ॥
ਪ੍ਰੇਮ ਰਸ ਕੋ ਪ੍ਰਤਾਪ ਸਰ ਕਛੂ ਪੂਜੈ ਨਾਹਿ,
ਤਨ ਮਨ ਧਨ ਸਰਬਸੁ ਬਲਿਹਾਰ ਕਰ ॥੬੪੬॥

Anik anūp rūp rūp samsar nāṅhe,
aṅmrit koṭān(i) koṭ(i) madhur bachan sar.
Dharam arth koṭ(i) kāmnā kaṭāchh par,
vār ḍārau bibidh mukat(i) maṅd-hās(u) par.
Svarag anaṅt koṭ(i) kiṅchat samāgam kai,
saṅgam samūh sukh sāgar na tul dhar.
Prem ras ko pratāp sar kachhū pūjai nāhe,
tan man dhan sarbas(u) balihār kar.646.

Many other beautiful forms may be there but none can reach near the effulgent form of the beloved True Guru nor millions of elixir-like items can reach the sweet words of the True Guru.

I sacrifice all four desires of life over a look of grace of my True Guru. I can sacrifice myriad salvations over a sweet smile of my True Guru. (*dharam, arth, Kaam* and *mokh* are paltry over the smile and look of grace of the True Guru).

Comforts of millions of heavens cannot match even a momentary meeting with True Guru and comforts on total meeting with Him are beyond the capacity of oceans.

No one can reach the glory and loving elixir of the True Guru. I sacrifice my body, mind and wealth unto Him.

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ਅਛਲ ਅਛੇਦ ਪ੍ਰਭੁ ਜਾ ਕੈ ਬਸ ਬਿਸ੍ਵ ਬਲ,
ਤੈ ਜੁ ਰਸ ਬਸ ਕੀਏ ਕਵਨ ਪ੍ਰਕਾਰ ਕੈ ॥
ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਧਿਆਨ ਪਾਵੈ,
ਤੇਰੋ ਧਿਆਨ ਧਾਰੈ ਆਲੀ ਕਵਨ ਸਿੰਗਾਰ ਕੈ ॥
ਨਿਗਮ ਅਸੰਖ ਸੇਖ ਜੰਪਤ ਹੈ ਜਾ ਕੋ ਜਸੁ,
ਤੇਰੋ ਜਸ ਗਾਵਤ ਕਵਨ ਉਪਕਾਰ ਕੈ ॥
ਸੁਰ ਨਰ ਨਾਥ ਜਾਹਿ ਖੋਜਤ ਨ ਖੋਜ ਪਾਵੈ,
ਖੋਜਤ ਫਿਰਤ ਤੋਹਿ ਕਵਨ ਪਿਆਰ ਕੈ ॥੬੪੭॥

Achhal achhed prabh(u) jā kai bas bisva bal,
Tai ju ras bas kīe kavan prakār kai.
Siv sankād(i) brahmādik na dhiān pāvai,
tero dhiān dhārai ālī kavan singār kai.
Nigam asankh sekh janpat hai jā ko jas(u),
tero jas gāvat kavan upkār kai.
Sur nar nāth jāhe khojat na khoj pāvai,
khojat phirat tohe kavan piār kai.647.

(A seeker woman asks her spiritual love-drenched friends.)

O friend ! that Transcendent one who cannot be deceived by anyone. He is unbreakable who with His power has subdued the whole world, With what elixir have you been able to enamor Him ?

O friend ! He who has not even been realised by Sanak, Sananadan and those who have contemplated on Brahma, what embellishments and adornments have attracted Him to you ?

O friend ! the Lord whose praise is being said in different words by Vedas and Sheshnag, what merits have made Him sing your praise ?

God who has not been realised by gods, man and Naths who have laboured untiringly, what type of love has made Him search you ?

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ਕੈਸੇ ਕੈ ਅਗਹ ਗਹਿਓ, ਕੈਸੇ ਕੈ ਅਛਲ ਛਲਿਓ,
ਕੈਸੇ ਕੈ ਅਭੇਦ ਭੇਦਿਓ, ਅਲਖ ਲਖਾਇਓ ਹੈ ॥
ਕੈਸੇ ਕੈ ਅਪੇਖ ਪੇਖਿਓ, ਕੈਸੇ ਕੈ ਅਗੜ ਗੜਿਓ,
ਕੈਸੇ ਕੈ ਅਪਿਓ ਪੀਓ, ਅਜਰ ਜਰਾਇਓ ਹੈ ॥
ਕੈਸੇ ਕੈ ਅਜਾਪ ਜਪਿਓ, ਕੈਸੇ ਕੈ ਅਥਾਪ ਥਪਿਓ,
ਪਰਸਿਓ ਅਪਰਸ, ਅਗਮ ਸੁਗਮਾਇਓ ਹੈ ॥
ਅਦਭੁਤ ਗਤਿ ਅਸਚਰਜ ਬਿਸਮ ਅਤਿ,
ਕੈਸੇ ਕੈ ਅਪਾਰ ਨਿਰਾਧਾਰ ਠਹਿਰਾਇਓ ਹੈ ॥੬੪੮॥

Kaiso kai agah gahio, kaise kai achhal chhalio,
kaise kai abhed bhedio, alakh lakhāio hai.
Kaise kai apekh pekhio, kaise kai agaṛ gaṛio,
kaise kai apio pīo, ajar jarāio hai.
Kaise kai ajāp japio, kaise kai athāp thapio,
parsio apars, agam sugmāio hai.
Adbhut gat(i) ascharaj bisam at(i),
kaise kai apār nirādhār ṭhaihrāio hai.648.

(As in last Kabitt a friend who has reached Him is being asked)

O friend ! how have you acquired the Lord who cannot be seized ? How have you tricked Him who cannot be deceived ? How have you known His secret whose secret is not revealable ? How have you realised Him who cannot be accessed ?

How have you seen the Lord who cannot be seen ? One who cannot be installed at a place, how have you installed Him in your heart ? Whose elixir-like name cannot be consumed by everyone, how have you consumed it ? How have you withstood the state produced by the power of elixir-like *Naam* ?

The Lord who is beyond any words of discription and repeated utterances, how have you meditated upon Him ? How have you lodged Him (in your heart) who cannot be installed ? How have you touched Him who is untouchable ? And He who is beyond reach, how have you been able to reach Him ?

The Lord whose every aspect is so amazing, wondrous and beyond comprehension, how have you lodged Him in your heart who is infinite and without form ?

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ਕਹਿਧੋ ਕਹਾ ਕੂ ਰਮਾ ਰੰਮ ਪੂਰਬ ਜਨਮ ਬਿਖੈ,
ਐਸੀ ਕੌਨ ਤਪਸਿਆ ਕਠਨ ਤੋਹਿ ਕੀਨੀ ਹੈ ॥
ਜਾ ਤੇ ਗੁਨ ਰੂਪ ਅਉ ਕਰਮ ਕੈ ਸਕਲ ਕਲਾ,
ਸ੍ਰੇਸਟ ਹੁਇ ਸਰਬ ਨਾਇਕਾ ਕੀ ਛਬਿ ਛੀਨੀ ਹੈ ॥
ਜਗਤ ਕੀ ਜੀਵਨ ਜਗਤ-ਪਤਿ ਚਿੰਤਾਮਨ,
ਮੁਖ ਮੁਸਕਾਇ ਚਿਤਵਤ ਹਿਰ ਲੀਨੀ ਹੈ ॥
ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਨਾਯਕ ਕੀ ਨਾਯਕਾ ਭਈ,
ਸਕਲ ਭਵਨ ਕੀ ਸ੍ਰਿਯਾ ਤੁਮਹਿ ਦੀਨੀ ਹੈ ॥੬੪੯॥

Kahidho kahā kū ramā raṁm pūrab janam bikhai,
aisī kaun tapasiā kaṭhan tohe kīnī hai.
Jā te gun rūp au karam kai sakal kalā,
sresṭ hue sarab nāikā kī chhab(i) chhīnī hai.
Jagat kī jīvan jagat-pat(i) chiṅtāman,
mukh muskāe chitvat hir līnī hai.
Koṭ(i) brahmaṅḍ ke nāyak kī nāykā bhaī,
sakal bhavan kī sriyā tumah(i) dīnī hai.649.

O beautiful Lakshami ! please tell us what strenuous penance had you performed in your previous births ? And how had you performed it that you have defeated all other women in glory and praise ?

The happy smile of the master of the Universe that is like *Chintamani* (a jewel that destroys all worries and fulfills desires) is the sustainer of the Universe.

How have you obtained that jewel of happiness through meditation ?

How have you become the mistress of the Master of millions of Universes ? How has He bestowed the happiness of all the realms to you ?

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ਰੂਪ ਕੋਟਿ ਰੂਪ ਪਰ, ਸੋਭਾ ਪਰ ਕੋਟਿ ਸੋਭਾ,
ਚਤੁਰਾਈ ਕੋਟਿ ਚਤੁਰਾਈ ਪਰ ਵਾਰੀਐ॥
ਗਿਆਨ ਗੁਨ ਕੋਟਿ ਗੁਨ ਗਿਆਨ ਪਰ ਵਾਰ ਡਾਰੈ,
ਕੋਟਿ ਭਾਗ ਭਾਗ ਪਰ ਧਰਿ ਬਲਿਹਾਰੀਐ॥
ਸੀਲ ਸੁਭ ਲਛਨ ਕੋਟਾਨਿ ਸੀਲ ਲਛਨ ਕੈ,
ਲਜਾ ਕੋਟਿ ਲਜਾ ਕੈ ਲਜਾਇਮਾਨ ਮਾਰੀਐ॥
ਪ੍ਰੇਮਨ ਪਤਿਬ੍ਰਤਾ ਹੂੰ ਪ੍ਰੇਮ ਅਉ ਪਤਿਬ੍ਰਤ ਕੈ,
ਜਾ ਕਉ ਨਾਥ ਕਿੰਚਤ ਕਟਾਛ ਕੈ ਨਿਹਾਰੀਐ॥੬੫੦॥

Rūp koṭ(i) rūp par, sobhā par koṭ(i) sobhā,
chaturāī koṭ(i) chaturāī par vārīai.
Giān gun koṭ(i) gun giān par vār ḍārai,
koṭ(i) bhāg bhāg par dhar(i) balihārīai.
Sīl subh lachhan koṭān(i) sīl lachhan kai,
lajā koṭ(i) lajā kai lajāemān mārīai.
Preman patibratā hūṅ prem au patibrat kai,
jā kau nāth kiṅchat kaṭāchh kai nihārīai.650.

Millions of beautiful faces, millions of praises over her praise and millions of wisdoms are sacrifice unto the wisdom of that woman;

Millions of virtuous knowledge and millions of fortunes are sacrifice unto the knowledge and fortune of that woman;

Millions of praiseworthy traits associated with a well-bred, well-behaved person and millions of shames and modesties are sacrifices unto that woman;

Who is looked at with even a small look of grace by the Lord for her living a life commensurate with her feminine religion and duties.

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ਕੋਟਨ ਕੋਟਾਨਿ ਸੁਖ ਪੂਜੈ ਨ ਸਮਾਨਿ ਸੁਖ,
ਆਨੰਦ ਕੋਟਾਨਿ ਤੁਲ ਆਨੰਦ ਨ ਆਵਹੀ ॥
ਸਹਜਿ ਕੋਟਾਨਿ ਕੋਟਿ ਪੁਜੈ ਨ ਸਹਜ ਸਰਿ,
ਮੰਗਲ ਕੋਟਾਨਿ ਸਮ ਮੰਗਲ ਨ ਪਾਵਹੀ ॥
ਕੋਟਨ ਕੋਟਾਨਿ ਪਰਤਾਪ ਨ ਪ੍ਰਤਾਪ ਸਰਿ,
ਕੋਟਨ ਕੋਟਾਨਿ ਛਬਿ ਛਬਿ ਨ ਪੁਜਾਵਹੀ ॥
ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਨ ਕੋਟਾਨਿ ਸਮ,
ਅਉਸਰ ਅਭੀਚ ਨਾਹ ਸਿਹਜਾ ਬੁਲਾਵਹੀ ॥੬੫੧॥

Koṭan koṭān(i) sukh pūjai na samān(i) sukh,
ānand koṭān(i) tul ānand na āv-hī.
Sahaj(i) koṭān(i) koṭ(i) pujai na sahaj sar(i),
mangal koṭān(i) sam mangal na pāv-hī.
Koṭan koṭān(i) partāp na pratāp sar(i),
koṭan koṭān(i) chhab(i) chhab(i) na pujāv-hī.
Arth dharam kām mokh na koṭān(i) sam,
ausar abhīch nāh sihjā bulāv-hī.651.

Millions of comforts and millions of ecstasies cannot reach anywhere near the comforts and ecstasies that are experienced with His acquisition.

Millions of equipoise states cannot reach the state of His stability, nor can millions of happy songs of praise can touch the bliss of the happiness blessed by Him.

Millions of splendours cannot match His splendour nor can millions of adornments reach His form.

Millions of four desirable elements (*dharam*, *arth*, *kaam* and *mokh*) cannot reach him who has been blessed with His *Naam* and who gets an opportunity of the auspicious invitation of the Master calling the seeker on the nuptial bed of His heart.

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ਸਫਲ ਜਨਮ, ਧੰਨ ਆਜ ਕੋ ਦਿਵਸ ਰੈਨਿ,
ਪਹਰ, ਮਹੂਰਤ ਘਰੀ ਔ ਪਲ ਪਾਏ ਹੈਂ ॥
ਸਫਲ ਸਿੰਗਾਰ ਚਾਰੁ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ,
ਆਂਗਨ ਮੰਦਰ ਅਤਿ ਸੁੰਦਰ ਸੁਹਾਏ ਹੈਂ ॥
ਜਗਮਗ ਜੋਤਿ ਸੋਭਾ ਕੀਰਤਿ ਪ੍ਰਤਾਪ ਛਬਿ,
ਆਨੰਦ ਸਹਜਿ ਸੁਖ ਸਾਗਰ ਬਢਾਏ ਹੈਂ ॥
ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਨਿਹਕਾਮ ਨਾਮੁ,
ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਲਾਲ ਮੇਰੇ ਆਏ ਹੈਂ ॥੬੫੨॥

Saphal janam, dhann āj ko divas rain(i),
pahar, mahūrat gharī au pal pāe hain.
Saphal singār chār(u) sihjā sanjog bhog,
āngan mandar at(i) sundar suhāe hain.
Jagmag jot(i) sobhā kīrat(i) pratāp chhab(i),
ānand sahaj(i) sukh sāgar badhāe hain.
Arth dharam kām mokh nihkām nām(u),
prem ras rasik hue lāl mere āe hain.652.

My birth has become successful and fruitful today. This auspicious day, night, watch, moments that have provided me with moments of union with my Lord are worthy of admiration and salutation.

All my embellishments of *Naam Simran* are fruitful today, now that I am about to enjoy the spiritual bliss of union with my Lord on the bed-like heart. My heart-like courtyard and temple-like body are also becoming decorated.

The seas of comfort and bliss are leaping in my stable spiritual state as a result of union with my Lord on the bed of my heart. It is effulgent with divine light. It has blessed me with praise and glory, grandeur and splendour and a beautiful image.

Lord's name that makes *dharam, arth, kaam* and *mokh* as no more desirable elements of pursuits; the meditation of that *Naam* has enamored my beloved Lord in the hue of my love who has now come and taken the seat on my bed-like heart.

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ਨਿਸ ਨ ਘਟੈ, ਨ ਲਟੈ ਸਸੀਅਰ ਦੀਪ ਜੋਤਿ,
ਕੁਸਮ ਬਾਸ ਹੂੰ ਨ ਮਿਟੈ ਅਉ ਸੁ ਟੇਵ ਸੇਵ ਕੀ॥
ਸਹਜ ਕਥਾ ਨ ਘਟੈ ਸ੍ਰਵਨ ਸੁਰਤਿ, ਮਤਿ,
ਰਸਨਾ ਪਰਸ ਰਸ ਰਸਕਿ ਸਮੇਵ ਕੀ॥
ਨਿੰਦ੍ਰਾ ਨ ਪਰੈ ਅਰੁ ਕਰੈ ਨ ਆਰਸ ਪ੍ਰਵੇਸ ਰਿਦੈ,
ਬਰੀਆ ਸੰਜੋਗ ਅਲਖ ਅਭੇਵ ਕੀ॥
ਚਾਉ ਚਿਤ ਚਉਗੁਨੋ ਬਢੈ, ਪ੍ਰਬਲ ਪ੍ਰੇਮ ਨੇਮ,
ਦਇਆ ਦਸ ਗੁਨੀ ਉਪਜੈ ਦਇਆਲ ਦੇਵ ਕੀ ॥੬੫੩॥

Nis na ghaṭai, na laṭai sasīar dīp jot(i),
kusam bās hūṅ na miṭai au su ṭev sev kī.
Sahaj kathā na ghaṭai sravan surat(i), mat(i),
rasnā paras ras rasak(i) samev kī.
Niṅdrā na parai ar(u) karai na āras praves ridai,
barīā saṅjog alakh abhev kī.
Chāo chit chauguno baḍhai, prabal prem nem,
daiā das gunī upjai daiāl dev kī.653.

May this night of enjoying blissful union with my Lord not end, nor should the soothing light of the lamp-like moon recede. May the flowers remain laden with fragrance nor should the power of voiceless voice-meditation decrease from my heart.

May this spiritual stability not recede nor should the sweetness of sound decrease in my ears. With the absorption of the divine elixir, may the desire of my tongue to remain engrossed in that elixir not wane.

May the sleep not burden me nor should laziness effect my heart, because an opportunity of enjoying the inaccessible Lord has been formed (opportunity of enjoying the bliss of union with Lord exists).

Bless me that this desire and enthusiasm of my heart becomes fourfold. May the love within me become more powerful and unbearable and the benevolence of the beloved effulgent Lord appear ten times more for me.

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ਨਿਮਖ ਨਿਮਖ ਨਿਸ ਨਿਸ ਪਰਮਾਨ ਹੋਇ,
ਪਲ ਪਲ ਮਾਸ ਪਰਜੰਤ ਹੁਇ ਬਿਥਾਰੀ ਹੈ ॥
ਬਰਖ ਬਰਖ ਪਰਜੰਤ ਘਟਿਕਾ ਬਿਹਾਇ,
ਜੁਗ ਜੁਗ ਸਮ ਜਾਮ ਜਾਮਨੀ ਪਿਆਰੀ ਹੈ ॥
ਕਲਾ ਕਲਾ ਕੋਟਿ ਗੁਨ ਜਗਮਗ ਜੋਤਿ ਸਸਿ,
ਪ੍ਰੇਮ ਰਸ ਪ੍ਰਬਲ ਪ੍ਰਤਾਪ ਅਧਿਕਾਰੀ ਹੈ ॥
ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਿਯਾ ਸੇਵਾ ਸਨਮੁਖ ਰਹੋਂ,
ਆਰਸੁ ਨ ਆਵੈ ਨਿੰਦ੍ਰਾ, ਆਜ ਮੇਰੀ ਬਾਰੀ ਹੈ ॥੬੫੪॥

Nimakh nimakh nis nis parmān hoe,
pal pal mās paryaṅt hue bithārī hai.
Barakh barakh paryaṅt ghaṭikā bihāe,
jug jug sam jām jāmanī piārī hai.
Kalā kalā koṭ(i) gun jagmag jot(i) sas(i),
prem ras prabal pratāp adhikārī hai.
Man bach kram priyā sevā sanmukh rahoṅ,
āras(u) na āvai niṅdrā, āj merī bārī hai.654.

May every moment of my union with the Lord become night long and every second of this meeting become month long.

May each watch be a year long while each *pehar* (a quarter of a day) become equal to an epoch.

May each trait of the moon change into millions of traits and enlightens in bright radiance; and the grandeur of love elixir may become more and more powerful.

Now that an opportunity of meeting with Lord on the heart-like bed has come up in this invaluable life as a human being, then let me remain engrossed in the voiceless voice-meditation of the Lord on account of my mind, words and actions. May I not sleep nor feel lazy.

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ਜੈਸੀਐ ਸਰਦ ਨਿਸ ਤੈਸੇ ਈ ਪੂਰਨ ਸਸਿ,
ਵੈਸੇ ਈ ਕੁਸਮ ਦਲ ਸਿਹਜਾ ਸੁਵਾਰੀ ਹੈ ॥
ਜੈਸੀ ਏ ਜੋਬਨ ਬੈਸ, ਤੈਸੇ ਈ ਅਨੂਪ ਰੂਪ,
ਵੈਸੇ ਈ ਸਿੰਗਾਰ ਚਾਰ ਗੁਨ ਅਧਿਕਾਰੀ ਹੈ ॥
ਜੈਸੇ ਈ ਛਬੀਲੇ ਨੈਨ ਤੈਸੇ ਈ ਰਸੀਲੇ ਬੈਨ,
ਸੋਭਤ ਪਰਸਪਰ ਮਹਿਮਾ ਅਪਾਰੀ ਹੈ ॥
ਜੈਸੇ ਈ ਪ੍ਰਬੀਨ ਪ੍ਰਿਅ ਪਿਆਰੇ ਪ੍ਰੇਮ ਰਸਿਕ ਹੈਂ,
ਵੈਸੇ ਈ ਬਚਿਤ੍ਰ ਅਤਿ ਪ੍ਰੇਮਨੀ ਪਿਆਰੀ ਹੈ ॥੬੫੫॥

Jaisīai sarad nis taise ī pūran sas(i),
vaise ī kusam dal· sihjā suvārī hai.
Jaisī e joban bais, taise ī anūp rūp,
vaise ī siṅgār chār gun adhikārī hai.
Jaise ī chhabīle nain taise ī rasīle bain,
sobhat parspar mahimā apārī hai.
Jaise ī prabīn pria piāre prem rasik haiṅ,
vaise ī bachitra at(i) premanī piārī hai.655.

Just as the night of winter month is, so is the moon radiant this night. The fragrant buds of the flowers have adorned the bed.

On one side is the young age while on the other side is incomparable beauty. Similarly there is adornment of *Naam Simran* on one side while on the other is plenitude of virtues.

On one side are attractive and shining eyes while on the other hand are sweet words full of nectar. Thus within these the beauty beyond words is sitting in state.

Just as the beloved master is adept in the art of love, so is the strange and astonishing amorous feelings and love of the beloved seeker.

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ਜਾ ਦਿਨ ਜਗਤ-ਮਨ ਟਹਿਲ ਕਹੀ ਰਸਾਇ,
ਗਿਆਨ ਧਿਆਨ ਕੋਟਿ ਜੋਗ ਜਗ ਨ ਸਮਾਨ ਹੈ ॥
ਜਾ ਦਿਨ ਭਈ ਪਨਿਹਾਰੀ ਜਗਨ-ਨਾਥ ਜੀ ਕੀ,
ਤਾ ਸਮ ਨ ਛਤ੍ਰਧਾਰੀ ਕੋਟਿਨ ਕੋਟਾਨ ਹੈ ॥
ਜਾ ਦਿਨ ਪਿਸਨਹਾਰੀ ਭਈ ਜਗਜੀਵਨ ਕੀ,
ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਦਾਸਨ ਦਾਸਾਨ ਹੈ ॥
ਛਿਰਕਾਰੀ ਪਨਿਹਾਰੀ ਪੀਸਨਹਾਰੀ ਕੋ ਜੋ ਸੁਖ,
ਪ੍ਰੇਮਨੀ ਪਿਆਰੀ ਕੋ ਅਕਥ ਉਨਮਾਨ ਹੈ ॥੬੫੬॥

Jā din jagat-man ṭahil kahī rasāe,
giān dhiān koṭ(i) jog jag na samān hai.
Jā din bhaī panihārī jagan-nāth jī kī,
tā sam na chatradhārī koṭin koṭān hai.
Jā din pisanhārī bhaī jagjīvan kī,
arth dharam kām mokh dāsan dāsān hai.
Chhirkārī panihārī pīsanhārī ko jo sukh,
premanī piārī ko akath unmān hai.656.

The day Omniscient Lord felt pleased and ordered to perform service, millions of worldly knowledge, meditation, yoga became paltry on that auspicious day.

The day I received the assignment of filling water for God, the master of the Universe, the comforts of millions of kingdoms cannot compare with that blessed day.

The day I received the assignment of grinding the mill-stone of the Lord, the master of universe and all living beings, then the four much sought and desired elements of spirituality became slave of the servants.

The love-lorn beloved who is blessed with the task of sprinkling of water, grinding of mill-stone and filling of water, to state her praise, comfort and peace is beyond description.

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ਘਰੀ ਘਰੀ ਟੇਰਿ ਘਰੀਆਰ ਸੁਨਾਇ ਸੰਦੇਸੋ,
ਪਹਿਰ ਪਹਿਰ ਪੁਨਿ ਪੁਨਿ ਸਮਝਾਇ ਹੈ ॥
ਜੈਸੇ ਜੈਸੇ ਜਲ ਭਰਿ ਭਰਿ ਬੇਲੀ ਬੂਡਤ ਹੈ,
ਪੂਰਨ ਹੁਇ ਪਾਪਨ ਕੀ ਨਾਵਹਿ ਹਰਾਇ ਹੈ ॥
ਚਹੂੰ ਓਰ ਸੋਰ ਕੈ ਪਾਹਰੂਆ ਪੁਕਾਰ ਹਾਰੇ,
ਚਾਰੋ ਜਾਮ ਸੋਵਤੇ ਅਚੇਤ ਨ ਲਜਾਇ ਹੈ ॥
ਤਮਚੁਰ ਸਬਦ ਸੁਨਤ ਹੀ ਉਘਾਰ ਆਂਖੈਂ,
ਬਿਨ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਰਸ ਪਾਛੈ ਪਛਤਾਇ ਹੈ ॥੬੫੭॥

Gharī gharī ṭer(i) gharīār sunāe sandeso,
pahir pahir pun(i) pun(i) samjhāe hai.
Jaise jaise jal bhar(i) bhar(i) belī būḍat hai,
pūran hue pāpan kī nāvah(i) harāe hai.
Chahūṅ or sor kai pāhrūā pukār hāre,
chāro jām sovte achet na lajāe hai.
tamchur sabad sunat hī ughār āṅkhai,
bin priya prem ras pāchhai pachhtāe hai.657.

The clock is repeatedly and loudly conveying a message after every watch and every *pehar* (a quarter of a day/night, that the time is rolling by).

As the water clock sinks repeatedly, O human being ! you are also sinking your boat of life with ever increasing sins.

The True Guru is warning you repeatedly from all directions; O unattentive and senseless person ! the four *pehars* of your night-like life are being spent sleeping in ignorance. You seemed to have no shame of your concern.

O living being ! be aware, open your eyes with the crowing of the cock, be attentive after attending to your body needs, taste the elixir of love with the Lord. Without relishing the *Naam Amrit* of beloved Lord's name, one would feel repentant ultimately.

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ਮਜਨ ਕੈ ਚੀਰ ਚਾਰ, ਅੰਜਨ, ਤਮੋਲ ਰਸ,
ਅਭਰਨ ਸਿੰਗਾਰ ਸਾਜ ਸਿਹਜਾ ਬਿਛਾਈ ਹੈ ॥
ਕੁਸਮ ਸੁਗੰਧਿ ਅਰੁ ਮੰਦਰ ਸੁੰਦਰ ਮਾਂਝ,
ਦੀਪਕ ਦਿਪਤ ਜਗਮਗ ਜੋਤਿ ਛਾਈ ਹੈ ॥
ਸੋਧਤ ਸੋਧਤ ਸਉਨ ਲਗਨ ਮਨਾਇ ਮਨ,
ਬਾਂਛਤ ਬਿਧਾਨ ਚਿਰਕਾਰ ਬਾਰੀ ਆਈ ਹੈ ॥
ਅਉਸਰ ਅਭੀਚ ਨੀਚ ਨਿੰਦ੍ਰਾ ਮੈ ਸੋਵਤ ਖੋਏ,
ਨੈਨ ਉਘਰਤ ਅੰਤ ਪਾਛੈ ਪਛੁਤਾਈ ਹੈ ॥੬੫੮॥

Majan kai chīr chār, anjan, tamol ras,
abharan singār sāj sihjā bichhāī hai.
Kusam sugandh(i) ar(u) mandar sundar mānjh,
dīpak dipat jagmag jot(i) chhāī hai.
Sodhat sodhat saun lagan manāe man,
bānchhat bidhān chirkār bārī āī hai.
Ausar abhīch nīch nindrā mai sovat khoe,
nain ughrat ant pāchhai pachhutāī hai.658.

Bathing myself clean, wearing beautiful clothes, putting collyrium in the eyes, eating a betel and adoring myself with various ornaments I have laid the bed of my Lord. (I have prepared myself for union with my beloved God Lord).

The beautiful bed is decorated with fragrant flowers and the beautiful room is lit up with radiant light.

I have received this human birth after much effort for the union with the Lord God. (I have gone through many births to reach to this stage that is very auspicious).

But losing this opportunity of favourable constellation position for a union with God in the sleep of hateful ignorance, one will only repent when one wakes up (because by then it would be too late).

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ਕਰ ਅੰਜੁਲਿ ਜਲ ਜੋਬਨ ਪ੍ਰਵੇਸੁ ਆਲੀ,
ਮਾਨ ਤਜਿ ਪ੍ਰਾਨਪਤਿ ਪਤਿ ਰਤਿ ਮਾਨੀਐ ॥
ਗੰਧ੍ਰਬ ਨਗਰ ਗਤਿ ਰਜਨੀ ਬਿਹਾਤ ਜਾਤ,
ਅਉਸਰ ਅਭੀਚ ਅਤਿ ਦੁਲਭ ਕੈ ਜਾਨੀਐ ॥
ਸਿਹਜਾ ਕੁਸਮ ਕੁਮਲਾਤ ਮੁਰਝਾਤ,
ਪੁਨਿ ਪੁਨਿ ਪਛੁਤਾਤ ਸਮੌ ਆਵਤ ਨ ਆਨੀਐ ॥
ਸੋਈ ਬਰ ਨਾਰਿ ਪ੍ਰਿਯ ਪਿਆਰ ਅਧਿਕਾਰੀ ਪਿਆਰੀ,
ਸਮਝ ਸਿਆਨੀ ਤੋ ਸੋ ਬੇਨਤੀ ਬਖਾਨੀਐ ॥੬੫੯॥

Kar anjul(i) jal joban praves(u) ālī,
mān taj(i) prānpat(i) pat(i) rat(i) mānīai.
Gandhrab nagar gat(i) rajnī bihāt jāt,
ausar abhīch at(i) dulabh kai jānīai.
Sihjā kusam kumlāt murjhāt,
pun(i) pun(i) pachhutāt samo āvat na ānīai.
Soī bar nār(i) priya piār adhikārī piārī,
samajh siānī to so bentī bakhānīai.659.

(A woman who has met Him instructs a worldly woman).

O friend entering in youth ! abandon all ego and take water (of humility) in your hand, worship the Lord husband the Master of all lives and lodge His love in your heart.

Like an imaginary world, this night-like life being imaginary is passing by. So consider this human birth as an invaluable opportunity that stars have favoured you with for meeting the Lord God.

As the flowers on the nuptial bed withers away, this invaluable time once gone past will not return. One will repent repeatedly.

O dear friend ! I pray to you to be wise and understand this important fact, that she alone is supreme seeker female, who becomes dejure owner of her Lord's love and, ultimately becomes His beloved.

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ਮਾਨਨ ! ਨ ਕੀਜੈ ਮਾਨ, ਬਦੋ ਨ ਤੇਰੋ ਸਿਆਨ,
ਮੇਰੋ ਕਹਿਓ ਮਾਨ, ਜਾਨ ਅਉਸਰ ਅਭੀਚ ਕੋ ॥
ਪ੍ਰਿਯਾ ਕੀ ਅਨੇਕ ਪਿਆਰੀ ਚਿਰੰਕਾਲ ਆਈ ਬਾਰੀ,
ਲੇਹੁ ਨ ਸੁਹਾਗ, ਸੰਗ ਛਾਡਿ ਹਠ ਨੀਚ ਕੋ ॥
ਰਜਨੀ ਬਿਹਾਤ ਜਾਤ, ਜੋਬਨ ਸਿੰਗਾਰ ਗਾਤ,
ਖੇਲਹੁ ਨ ਪ੍ਰੇਮ ਰਸ ਮੋਹ ਸੁਖ ਬੀਚ ਕੋ ॥
ਅਬ ਕੈ ਨ ਭੇਟੈ ਨਾਥ, ਬਹੁਰਿਓ ਨ ਆਵੈ ਹਾਥ,
ਬਿਰਹਾ ਬਿਹਾਵੈ ਬਲਿ ਬਡੋ ਭਾਈ ਮੀਚ ਕੋ ॥੬੬੦॥

Mānan ! na kījai mān, bado na tero siān,
mero kahio mān, jān ausar abhīch ko.
Priyā kī anek piārī chirankāl āī bārī,
leh(u) na suhāg, sang chhāḍ(i) haṭh nīch ko.
Rajnī bihāt jāt, joban singār gāt,
kheloh na prem ras moh sukh bīch ko.
Ab kai na bheṭai nāth, bahurio na āvai hāth,
birhā bihāvai bal(i) baḍo bhāī mīch ko.660.

O my egoistic friend ! Don't be proud, I do not consider much wisdom in this pride. Listen to me and regard this human birth as the most auspicious and invaluable time of meeting with the Lord. Make this opportunity a success by taking the initiation of *Naam Amrit* from the True Guru and practicing it.

Dear Lord has numerous beloved wives whose hearts are pierced with His ambrosial *Naam.* After wandering in many species, you have now got the turn to meet with the Lord through this human birth. Why don't you give up your arrogant obduracy and unite with your Lord husband?

This night-like human life is passing away. The youth, body and all its adornments will be left behind. Then why don't you enjoy and relish the loving elixir of your dear husband? And why are you wasting your night-like life in the false pleasures of *māyā*?

And if you fail to achieve union with your master Lord in this human birth, you will not get another opportunity. You will have to spend the remainder life in the separation of the Lord. The separation is far more painful than death.

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ਜਉ ਲਉ ਦੀਪ ਜੋਤਿ ਹੋਤਿ ਨਾਹਿਨ ਮਲੀਨ ਆਲੀ,
ਜਉ ਲਉ ਨਹਿ ਸਿਹਜਾ ਕੁਸਮ ਕੁਮਲਾਤ ਹੈ ॥
ਜਉ ਲਉ ਨ ਕਮਲਨ ਪ੍ਰਫੁਲਤ ਉਡਤ ਅਲਿ,
ਬਿਰਖ ਬਿਹੰਗਮ ਨ ਜਉ ਲਉ ਚੁਹਚੁਹਾਤ ਹੈ ॥
ਜਉ ਲਉ ਭਾਸਕਰ ਕੋ ਪ੍ਰਕਾਸ ਨ ਅਕਾਸ ਬਿਖੈ,
ਤਮਚੁਰ ਸੰਖ ਨਾਦ ਸਬਦ ਨ ਪ੍ਰਾਤ ਹੈ ॥
ਤਉ ਲਉ ਕਾਮ ਕੇਲ ਕਾਮਨਾ ਸਕਲ ਪੂਰਨ ਕੈ,
ਹੋਇ ਨਿਹਕਾਮ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਨੇਮ ਘਾਤ ਹੈ ॥੬੬੧॥

Jau lau dīp jot(i) hot(i) nāhin malīn ālī,
jau lau nah(i) sihjā kusam kumlāt hai.
Jau lau na kamlan praphulat uḍat al(i),
birakh bihangam na jau lau chuh-chuhāt hai.
Jau lau bhāskar ko prakās na akās bikhai,
tamchur sankh nād sabad na prāt hai.
Tau lau kām kel kāmnā sakal pūran kai,
hoe nihkām priya prem nem ghāt hai.661.

(Advice to a seeker to make the ambrosial hour a success).

O friend! before dawn when the light of a lamp goes dim and the flowers on the decorated nuptial bed have not yet withered away,

Before the sunrise till the flowers bloom and the bumble bees are not attracted to them and before the dawn when the birds on the tree have not yet started chirping;

Till such time, the Sun shines in the sky and the crowing of the cock and the sound of the conch blowing is not heard,

Till then, free from all worldly desires and in complete pleasure, you should remain engrossed in the bliss of union with the Lord. This is the time to fulfil the tradition of love with your beloved Lord. (Taking initiation from the True Guru, this is the invaluable time of obtaining and relishing the loving elixir of meditation on His name).

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ਜੋਈ ਮਿਲੈ ਆਪਾ ਖੋਇ, ਸੋਈ ਤਉ ਨਾਯਕਾ ਹੋਇ,
ਮਾਨ ਕੀਏ ਮਾਨਮਤੀ, ਪਾਈਐ ਨ ਮਾਨ ਜੀ ॥
ਜੈਸੇ ਘਨਹਰ ਬਰਸੈ ਸਰਬਤਰ ਸਮ,
ਊਚੇ ਨ ਚੜ੍ਹਤ ਜਲ ਬਸਤ ਨੀਚਾਨ ਜੀ ॥
ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬੂਡਿਓ ਹੈ ਬਡਾਈ ਬਾਂਸ,
ਆਸ ਪਾਸ ਬਿਰਖ ਸੁਬਾਸ ਪਰਵਾਨ ਜੀ ॥
ਕ੍ਰਿਪਾ ਸਿੰਧ ਪ੍ਰਿਯ ਤੀਯ ਹੋਇ ਮਰਜੀਵਾ ਗਤਿ,
ਪਾਵਤ ਪਰਮ ਗਤਿ ਸਰਬ ਨਿਧਾਨ ਜੀ ॥੬੬੨॥

Joī milai āpā khoe, soī tau nāyakā hoe,
mān kīe mānmatī, pāīai na mān jī.
Jaise ghanhar barsai sarbatar sam,
ūchai na chaṛat jal basat nīchān jī.
Chandan samīp jaise būḍio hai baḍāī bāns,
ās pās birakh subās parvān jī.
Kripā sindh priya tīya hoe marjīvā gat(i),
pāvat param gat(i) sarab nidhān jī.662.

The seeker woman who sheds her ego and meets with dear husband, she alone is the loved wife of the husband. One cannot get honour and respect from the Lord if one feels haughty and egoistic.

Just as clouds rain equally in all places, its water cannot climb up the mounds. Water always go and settles at lower levels.

Just as a bamboo stays in his pride of being high and lofty and remains bereft of the fragrance of sandalwood, but all big and small trees and plants absorb that sweet smell in themselves.

Similarly, to be the wife of the ocean of kindness—dear Lord, one has to sacrifice oneself and become a living dead person. Only then can one acquire the treasure of all treasures (God's name from the True Guru) and reach the supreme divine state.

ਸਿਹਜਾ ਸਮੈ ਅਗਿਆਨ ਮਾਨ ਕੈ ਰਸਾਏ ਨਾਹਿ,
ਤਨਕ ਹੀ ਮੈ ਰਿਸਾਇ ਉਤ ਕੋ ਸਿਧਾਰੇ ਹੈਂ ॥
ਪਾਛੈ ਪਛੁਤਾਇ ਹਾਇ ਹਾਇ ਕਰਿ ਕਰ ਮੀਜਿ,
ਮੂੰਡ ਧੁਨਿ ਧੁਨਿ ਕੋਟਿ ਜਨਮ ਧਿਕਾਰੇ ਹੈਂ ॥
ਅਉਸਰ ਨ ਪਾਵੌਂ, ਬਿਲਲਾਉ ਦੀਨ ਦੁਖਤ ਹੁਇ,
ਬਿਰਹ ਬਿਯੋਗ ਸੋਗ ਆਤਮ ਸੰਘਾਰੇ ਹੈਂ ॥
ਪਰਉਪਕਾਰ ਕੀਜੈ, ਲਾਲਨ ਮਨਾਇ ਦੀਜੈ,
ਤੋ ਪਰ ਅਨੰਤ ਸਰਬੰਸ ਬਲਿਹਾਰੇ ਹੈਂ ॥੬੬੩॥

Sihjā samai agiān mān kai rasāe nāhe,
tanak hī mai risāe ut ko sidhāre haiṅ.
Pāchhai pachhutāe hāe hāe kar(i) kar mīj(i),
mūṅḍ dhun(i) dhun(i) koṭ(i) janam dhikāre haiṅ.
Ausar na pāvoṅ, bil-lāu dīn dukhat hue,
birah biyog sog ātam saṅghāre haiṅ.
Parupkār kījai, lālan manāe dījai.
to par anaṅt sarbaṅs balihāre haiṅ.663.

(A plea to make human life fruitful).

Due to my pride of youth, wealth and ignorance, I did not please my beloved Lord at the time of my meeting with Him. As a result He became cross with me and left me for some other place. (I was too preoccupied with enjoying my human life and paid no attention to meeting my Lord God).

After realising the separation of my Lord, I am now repenting and grieving and beating my head, am cursing my millions births of separation from Him.

I cannot get this chance of meeting my Lord for ever anymore. That is why I am wailing, feeling the distress and perturbation. The separation, its pangs and its worry is torturing me.

O friend beloved of my Lord ! do me a favour and bring around my separated Lord husband. And for such a favour, I will sacrifice all that I have many times over you.

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ਪ੍ਰੇਮ ਰਸੁ ਅਉਸਰ ਅਗਿਆਨ ਮੈ ਨ ਆਗਿਆ ਮਾਨੀ,
ਮਾਨ ਕੈ ਮਾਨਨ ਅਪਨੋ ਈ ਮਾਨ ਖੋਇਓ ਹੈ ॥
ਤਾਂ ਤੇ ਰਿਸ ਮਾਨ ਪ੍ਰਾਨ-ਨਾਥ ਹੂੰ ਜੁ ਮਾਨੀ ਭਏ,
ਮਾਨਤ ਨ ਮੇਰੇ ਮਾਨ, ਆਨਿ ਦੁਖ ਰੋਇਓ ਹੈ ॥
ਲੋਕ ਬੇਦ ਗਿਆਨ ਦਤ ਭੁਗਤ ਪ੍ਰਧਾਨ,
ਤਾਂ ਤੇ ਲੁਨਤ ਸਹਸ ਗੁਨੋ ਜੈਸੇ ਬੀਜ ਬੋਇਓ ਹੈ ॥
ਦਾਸਨ ਦਾਸਾਨ ਗਤਿ ਬੇਨਤੀ ਕੈ ਪਾਇ ਲਾਗਉ,
ਹੈ ਕੋਊ ਮਨਾਇ ਦੈ ਸਗਲ ਜਗ ਜੋਇਓ ਹੈ ॥੬੬੪॥

Prem ras(u) ausar agiān mai na āgiā mānī,
mān kai mānan apno ī mān khoio hai.
Tāṅ te ris mān prān-nāth hūṅ ju mānī bhae,
mānat na mere man, ān(i) dukh roio hai.
Lok bed giān dat bhugat pradhān,
tāṅ te lunat sahas guno jaise bīj boio hai.
Dāsan dāsān gat(i) bentī kai pāe lāgau,
hai koū manāe dai sagal jag joio hai.664.

In my human birth when it was time to acquire the elixir like love of my beloved Lord, I did not obey the command of my True Guru to toil and practice the teachings of the Guru. Becoming proud of my youth and wealth, I lost the respect that I had in the heart of my beloved Lord.

Due to my involvement in worldly pleasures, my Master beloved Lord has become angry with me. Now when I try to bring him around, I fail. O my pious friend ! I have now come and expressed my distress before you.

It is a primary axiom of all the folk tales and religious scriptures that one reaps what one had sown. Whatever good or bad we sow, we have to reap many times more than that.

I have searched the whole world, defeated and defected. I have now made myself as the slave of the servants and approaching the slaves of the Lord, I go into their refuge with a prayer—Is there any God-loved servant who can bring around my separated and angered beloved Lord and unite me with Him ?

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ਫਰਕਤ ਲੋਚਨ ਅਧਰ ਭੁਜਾ, ਤਾਪੈ ਤਨ,
ਮਨ ਮੈ ਅਉਸੇਰ ਕਬ ਲਾਲ ਗ੍ਰਿਹ ਆਵਹੀ ॥
ਨੈਨਨ ਸੇ ਨੈਨ ਅਰੁ ਬੈਨਨ ਸੇ ਬੈਨ ਮਿਲੈ,
ਰੈਨ ਸਮੈ ਚੈਨ ਕੋ ਸਿਹਜਾਸਨ ਬੁਲਾਵਹੀ ॥
ਕਰ ਗਹਿ ਕਰ ਉਰ ਉਰ ਸੇ ਲਗਾਇ ਪੁਨਿ,
ਅੰਕ ਅੰਕਮਾਲ ਕਰਿ ਸਹਜਿ ਸਮਾਵਹੀ ॥
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਪੀਆਇ ਤ੍ਰਿਪਤਾਇ ਆਲੀ,
ਦਇਆ ਕੇ ਦਇਆਲ ਦੇਵ ਕਾਮਨਾ ਪੁਜਾਵਹੀ ॥੬੬੫॥

Pharkat lochan adhar bhujā, tāpai tan,
man mai auser kab lāl grih āv-hī.
Nainan se nain ar(u) bainan se bain milai,
rain samai chain ko sihjāsan bulāv-hī.
Kar gah(i) kar ur ur se lagāe pun(i),
aṅk aṅkmāl kar(i) sahaj(i) samāv-hī.
Prem ras aṅmrit pīāe triptāe ālī,
daiā ke daiāl dev kāmnā pujāv-hī.665.

With earnest desire of meeting my beloved Lord in my heart, my eyes, lips and arms are quivering. My body temperature is rising while my mind is restless. When will my dear beloved come to abide into my house-like heart?

When will I have my eyes and words (lips) meeting with the eyes and words (lips) of my Lord? And when will my beloved Lord call me to His bed at night to make me enjoy the divine pleasure of this meeting?

When will He hold me by my hand, take me into His embrace, in His lap, around His neck and plunge me into the spiritual ecstasy?

O my co-congregational friends! When will the beloved Lord make me drink the loving elixir of spiritual union and satiate me; and when will the effulgent and kind Lord become benevolent and appease the desire of my mind?

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ਲੋਚਨ ਅਨੂਪ ਰੂਪ ਦੇਖਿ ਮੁਰਛਾਤ ਭਏ,
ਸੇਈ ਸੁਖ ਬਹਿਰਿਓ ਬਿਲੋਕ ਧਿਆਨ ਧਾਰਿ ਹੈ ।।
ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਿ ਸ੍ਰਵਨ ਬਿਮੋਹੇ ਆਲੀ,
ਤਾਹੀ ਮੁਖ ਬੈਨ ਸੁਨਿ ਸੁਰਤਿ ਸਮਾਰਿ ਹੈ ।।
ਜਾ ਪੈ ਬੇਨਤੀ ਬਖਾਨਿ ਜਿਹਬਾ ਥਕਤ ਭਈ,
ਤਾਹੀ ਕੇ ਬੁਲਾਏ ਪੁਨਿ ਬੇਨਤੀ ਉਚਾਰਿ ਹੈ ।।
ਜੈਸੇ ਮਦ ਪੀਏ ਗਿਆਨ ਧਿਆਨ ਬਿਸਰਨ ਹੋਇ,
ਤਾਹੀ ਮਦ ਅਚਵਤ ਚੇਤਨ ਪ੍ਰਕਾਰ ਹੈ ।।੬੬੬।।

Lochan anūp rūp dekh(i) murchhāt bhae,
seī sukh bahirio bilok dhiān dhār(i) hai.
Anmrit bachan sun(i) sravan bimohe ālī,
tāhī mukh bain sun(i) surat(i) samār(i) hai.
Jā pai bentī bakhān(i) jihbā thakat bhaī,
tāhī ke bulāe pun(i) bentī uchār(i) hai.
Jaise mad pīe giān dhiān bisran hoe,
tāhī mad achvat chetan prakār hai.666.

O friend ! seeing the beautiful form of the beloved, I had become unconscious. Seeing that radiant face again in my inner self, my inner consciousness has anchored on to the stable peace.

O friend ! hearing whose ambrosial words, my ears had gone into raptures, now with the ambrosial words from the same tongue entering my consciousness, my inner self has become engrossed in His *Naam Simran.*

The beloved Lord praying to whom my tongue had got tired, I am praying non-stop to call that Lord on the bed of my heart.

Just as consuming some intoxicating substance, all awareness and consciousness is lost, (a man becomes unconscious), now drinking it in the form of *Naam Amrit,* it has become a means of inner consciousness.

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ਸੁਨਿ ਪ੍ਰਿਯ ਗਵਨ ਸ੍ਰਵਨ ਬਹਰੇ ਨ ਭਏ,
ਕਾਹੇ ਕੀ ਪਤਿਬ੍ਰਤਾ ਪਤਿ-ਬ੍ਰਤ ਪਾਯੋ ਹੈ ॥
ਦ੍ਰਿਸ਼ਟ ਪ੍ਰਿਯ ਅਗੋਚਰ ਹੁਇ ਅੰਧਰੇ ਨ ਭਏ ਨੈਨ,
ਕਾਹੇ ਕੀ ਪ੍ਰੇਮਨੀ ਪ੍ਰੇਮ ਹੂੰ ਲਜਾਯੋ ਹੈ ॥
ਅਵਧਿ ਬਿਹਾਇ, ਧਾਇ ਧਾਇ ਬਿਰਹਾ ਬਿਆਪੈ,
ਕਾਹੇ ਕੀ ਬਿਰਹਨੀ, ਬਿਰਹ ਬਿਲਖਾਯੋ ਹੈ ॥
ਸੁਨਤ ਬਿਦੇਸ ਕੇ ਸੰਦੇਸ ਨਾਹਿ ਫੂਟਿਓ ਰਿਦਾ,
ਕਉਨ ਕਉਨ ਗਨਉ ਚੂਕ ਉੱਤਰ ਨ ਆਯੋ ਹੈ ॥੬੬੭॥

Sun(i) priya gavan sravan bahre na bhae,
kāhe kī patibratā patibrat pāyo hai.
Drisht priya agochar hue andhare na bhae nain,
kāhe kī premanī prem hūṅ lajāyo hai.
Avadh(i) bihāe, dhāe dhāe birhā biāpai,
kāhe kī birhanī, birah bilkhāyo hai.
Sunat bides ke sandes nāhe phūṭio ridā,
kaun kaun ganau chūk uttar na āyo hai.667.

Why did my ears not turn deaf hearing the departure of my dear beloved? What type of faithful and loyal wife am I and what sort of husband-engrossed religion (life style) have I acquired?

Why did I not go blind when my beloved was disappearing from my vision? What sort of beloved am I? I have shamed the love.

My life is waning and the separation of my Lord is chasing me and causing me distress. What type of separation is this? The pangs of separations have made me restless.

Why has my heart not burst, receiving the message that my dear beloved will stay away from me in other place? What all blunders made may I count and recall, I have no answer of it.

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ਬਿਰਹ ਦਾਵਾਨਲ ਪ੍ਰਗਟੀ ਨ ਤਨ ਬਨ ਬਿਖੈ,
ਅਸਨ ਬਸਨ ਤਾ ਮੈ ਘ੍ਰਿਤ ਪਰਜਾਰਿ ਹੈ ॥
ਪ੍ਰਥਮ ਪ੍ਰਕਾਸੇ ਧੂਮ ਅਤਿ ਹੀ ਦੁਸਹਾ ਦੁਖ,
ਤਾਹੀ ਤੇ ਗਗਨ ਘਨ ਘਟਾ ਅੰਧਕਾਰ ਹੈ ॥
ਭਭਕ ਭਭੂਕੋ ਹੁਇ ਪ੍ਰਕਾਸਿਓ ਹੈ ਅਕਾਸ ਸਸਿ,
ਤਾਰਕਾ ਮੰਡਲ ਚਿਨਗਾਰੀ ਚਮਕਾਰ ਹੈ ॥
ਕਾ ਸਿਉ ਕਹਉ ਕੈਸੇ ਅੰਤਕਾਲ ਬ੍ਰਿਥਾਵੰਤ ਗਤਿ,
ਮੋਹਿ ਦੁਖ, ਸੋਈ ਸੁਖਦਾਈ ਸੰਸਾਰ ਹੈ ॥੬੬੮॥

Birah dāvānal pragṭī na tan ban bikhai,
asan basan tā mai ghrit parjār(i) hai.
pratham prakāse dhūm at(i) hī dus-hā dukh,
tāhī te gagan ghan ghaṭā aṅdhkār hai.
Bhabhak bhabhūko hue prakāsio hai akās sas(i),
tārkā maṅḍal chingārī chamkār hai.
Kā sio kahau kaise aṅtkāl brithāvaṅt gat(i),
mohe dukh, soī sukhdāī saṅsār hai.668.

The separation of my beloved is not only appearing in my body, like the fire of jungle, but all these dainty dishes and dresses instead of giving me comfort are acting like oil in raising the intensity of fire and consequently my sufferings.

Firstly, this separation, because of the sighs associated with it is appearing like smoke and thus unbearable and then this smoke is looking like dark clouds in the sky causing darkness all around.

Even the moon in the sky is looking like a flame. The stars are appearing to me as the sparks of that fire.

Like a patient nearing his death, whom should I tell this state that has resulted due to the fire of separation ? All these things (moon, stars, dresses etc.) are becoming uncomfortable and painful for me, whereas all these are highly peace-giving and source of comfort for the whole world.

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ਏਈ ਅਖੀਆਂ ਜੁ ਪੇਖਿ ਪ੍ਰਥਮ ਅਨੂਪ ਰੂਪ,
ਕਾਮਨਾ ਪੂਰਨ ਕਰਿ ਸਹਜ ਸਮਾਨੀ ਹੈਂ॥
ਏਈ ਅਖੀਆਂ ਜੁ ਲੀਲਾ ਲਾਲਨ ਕੀ ਇਕ-ਟਕ,
ਅਤਿ ਅਸਚਰਜ ਹੁਇ ਹੇਰਤ ਹਿਰਾਨੀ ਹੈਂ॥
ਏਈ ਅਖੀਆਂ ਜੁ ਬਿਛੁਰਤ ਪ੍ਰਿਅ ਪ੍ਰਾਨਪਤਿ,
ਬਿਰਹ ਬਿਯੋਗ ਰੋਗ ਪੀਰਾ ਕੈ ਪਿਰਾਨੀ ਹੈਂ॥
ਨਾਸਕਾ ਸ੍ਰਵਨ ਰਸਨਾ ਮੈ ਅਗ੍ਰਭਾਗ ਹੁਤੀ,
ਏਹੀ ਅਖੀਆਂ ਸਗਲ ਅੰਗ ਮੈਂ ਬਿਰਾਨੀ ਹੈਂ॥੬੬੯॥

Eī akhīāṅ ju pekh(i) pratham anūp rūp,
kāmanā pūran kar(i) sahaj samānī haiṅ.
Eī akhīāṅ ju līlā lālan kī ik-ṭak,
at(i) ascharaj hue herat hirānī haiṅ.
Eī akhīāṅ ju bichhurat pria prānpat(i),
birah biyog rog pīrā kai pirānī haiṅ.
Nāskā sravan rasnā mai agrabhāg hutī,
ehī akhīāṅ sagal aṅg maiṅ birānī haiṅ.669.

These are the very eyes which used to see the extremely beautiful form of the beloved Lord and satisfying their desire would absorb themselves in the spiritual bliss.

These are the eyes that used to go into raptures of bliss seeing the divine wonders of the dear Lord.

These are the eyes that used to suffer the most at the time of separation of the Lord, the Master of my life.

To fulfil the loving relationship with the beloved, these eyes that used to be ahead of all other parts of my body like nose, ears, tongue etc. are now behaving like stranger over all of them. (Being bereft of beloved Lord's glimpse and His wondrous deeds, these eyes are perturbed and have become very weak).

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ਇਕ-ਟਕ ਧਿਆਨ ਹੁਤੇ ਚੰਦ੍ਰਮੇ ਚਕੋਰ ਗਤਿ,
ਪਲ ਨ ਲਗਤ, ਸੁਪਨੈ ਹੂੰ ਨ ਦਿਖਾਈਐ ॥
ਅੰਮ੍ਰਿਤ ਬਚਨ ਧੁਨਿ ਸੁਨਤ ਹੀ ਬਿਦਮਾਨ,
ਤਾ ਮੁਖ ਸੰਦੇਸੋ ਪਥਕਨ ਪੈ ਨ ਪਾਈਐ ॥
ਸਿਹਜਾ ਸਮੈ ਨ ਉਰ ਅੰਤਰਿ ਸਮਾਤੋ ਹਾਰ,
ਅਨਿਕ ਪਹਾਰ ਓਟ ਭਏ, ਕੈਸੇ ਜਾਈਐ ॥
ਸਹਜ ਸੰਜੋਗ ਭੋਗ ਰਸ ਪਰਤਾਪ ਹੁਤੇ,
ਬਿਰਹ ਬਿਯੋਗ ਸੋਗ ਰੋਗ ਬਿਲਲਾਈਐ ॥੬੭੦॥

Ik-ṭak dhiān hute chandrame chakor gat(i),
pal na lagat, supnai hūn na dikhāīai.
Anmrit bachan dhun(i) sunat hī bidyamān,
tā mukh sandeso pathkan pai na pāīai.
Sihjā samai na or antar(i) samāto hār,
Anik pahār oṭ bhae, kaise jāīai.
Sahaj sanjog bhog ras partāp hute,
birah biyog sog rog bil-lāīai.670.

I used to see my beloved Lord without a blink of the eye as a ruddy sheldrake looks at moon. There used to be no break. But now I don't even see Him in a dream.

Previously, I used to hear the melody of my beloved's sweet words from His mouth, but now I do not even receive His messages even from the passers by coming or going this way.

Previously, even the interference of the necklace around my neck was not tolerated between us at the time of our meeting on the nuptial bed, but now many mountain size customs have come up between us. How can I raise them down and reach my beloved Lord?

Previously in my spiritual tranquility, I had the happiness and bliss of being near Him, but I am now crying with pangs of separation.

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ਜਾ ਕੈ ਏਕ ਫਨ ਪੈ ਧਰਨਿ ਹੈ ਸੋ ਧਰਨੀਧਰ,
ਤਾਹਿ ਗਿਰਧਰ ਕਹੈ ਕੌਨ ਬਡਿਆਈ ਹੈ॥
ਜਾ ਕੋ ਏਕ ਬਾਵਰੋ ਕਹਾਵਤ ਹੈ ਬਿਸ੍ਵਨਾਥ,
ਤਾਹਿ ਬ੍ਰਿਜਨਾਥ ਕਹੈ ਕੌਨ ਅਧਿਕਾਈ ਹੈ॥
ਸਗਲ ਅਕਾਰ ਓਿਅੰਕਾਰ ਕੇ ਬਿਥਾਰੇ ਜਿਨ,
ਤਾਹਿ ਨੰਦ ਨੰਦ ਕਹੈ ਕਉਨ ਠਕੁਰਾਈ ਹੈ॥
ਉਸਤਤਿ ਜਾਨਿ ਨਿੰਦਾ ਕਰਤ ਅਗਿਆਨਿ ਅੰਧ,
ਐਸੇ ਹੀ ਅਰਾਧਨ ਤੇ ਮੋਨ ਸੁਖਦਾਈ ਹੈ॥੬੭੧॥

Jā kai ek phan pai dharan(i) hai so dharnīdhar,
tāhe girdhar kahai kaun baḍiāī hai.
Jā ko ek bāvro kahāvat hai bisvanāth,
tāhe brijnāth kahai kaun adhikāī hai.
Sagal akār oṅkār ke bithāre jin,
tāhe naṅd naṅd kahai kaun ṭhakurāī hai.
Ustat(i) jān(i) niṅdā karat agiān(i) aṅdh,
aise hī arādhan te mon sukhdāī hai.671.

God created Sheshnag who is believed to be supporting the Earth on one of his thousand heads, and he is called *Dharnidhar*, and if his creator is called by the name of Girdhar (lifter of Goverdhan mountain—Krishan) what sort of praise is his?

The creator who has created a crazy (Shiv Ji) and is called Vishwanath (master of the Universe), if his creator is called Brijnath (master of Braj region—Sri Krishan) then what is so praiseworthy about him?

The creator who has created this entire expanse, if that creator is called son of Nand—Krishan Ji, then what is so great about him?

(So by such type of worship) ignorant and blind of knowledge consider Lord's worship being performed, but instead, they are slandering Him. Remaining silent is far better than this type of worship.

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ਨਖ ਸਿਖ ਲਉ ਸਗਲ ਅੰਗ ਰੋਮ ਰੋਮ ਕਰਿ,
ਕਾਟਿ ਕਾਟਿ ਸਿਖਨ ਕੇ ਚਰਨ ਪਰ ਵਾਰੀਐ॥
ਅਗਨਿ ਜਲਾਇ, ਫੁਨਿ ਪੀਸਨ ਪਸਾਇ ਤਾਂਹਿ,
ਲੈ ਉਡੈ ਪਵਨ ਹੁਇ ਅਨਿਕ ਪ੍ਰਕਾਰੀਐ॥
ਜਤ ਕਤ ਸਿਖ ਪਗ ਧਰੈ ਗੁਰ ਪੰਥ ਪ੍ਰਾਤ,
ਤਾਹੂ ਤਾਹੂ ਮਾਰਗ ਮੈ ਭਸਮ ਕੌ ਡਾਰੀਐ॥
ਤਿਹ ਪਦ ਪਾਦਕ ਚਰਨ ਲਿਵ ਲਾਗੀ ਰਹੈ,
ਦਇਆ ਕੈ ਦਇਆਲ ਮੋਹਿ ਪਤਿਤ ਉਧਾਰੀਐ॥੬੭੨॥

Nakh sikh lau sagal aṅg rom rom kar(i),
kāṭ(i) kāṭ(i) sikhan ke charan par vārīai.
agan(i) jalāe, phun(i) pīsan pasāe tāṅhe,
lai uḍai pavan hue anik prakārīai.
Jat kat sikh pag dharai gur panth prāt,
tāhū tāhū mārag mai bhasam ko ḍārīai.
Tih pad pādak charan liv lāgī rahai,
daiā kai daiāl mohe patit udhārīai.672.

If I cut every part of my body from nails to the top of my head into the size of a trichome and sacrifice them over the holy feet of the Sikhs of Guru;

And then these cut parts are burnt in fire, ground to ashes in a mill-stone and these ashes are blown all over by the wind;

Spread these ashes of my body on the paths leading to the door of the True Guru, that the Sikhs of the Guru take at the ambrosial hour;

So that the touch of the feet of the Sikhs treading that path may keep me engrossed in the remembrance of my Lord. I may then pray before these Gursikhs to take me–the sinner across the worldly ocean.

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ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ, ਬਾਰ ਪੰਚ ਪ੍ਰਾਗ ਨ੍ਹਾਇ,
ਤੈਸਾ ਪੁੰਨ ਏਕ ਗੁਰਸਿਖ ਕਉ ਨ੍ਹਵਾਏ ਕਾ॥
ਸਿਖ ਕਉ ਪਿਲਾਇ ਪਾਨੀ ਭਾਉ ਕਰਿ ਕੁਰਖੇਤ,
ਅਸ੍ਵਮੇਧ ਜਗ ਫਲ ਸਿਖ ਕਉ ਜਿਵਾਏ ਕਾ॥
ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ
ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ॥
ਜੈਸੇ ਬੀਸ ਬਾਰ ਦਰਸਨ ਸਾਧ ਕੀਆ ਕਾਹੂ,
ਤੈਸਾ ਫਲ ਸਿਖ ਕਉ ਚਾਪਿ ਪਗ ਸੁਆਏ ਕਾ ॥੬੭੩॥

Pañch bār gaṅg jāe, bār pañch prāg nhāe,
taisā puṅn ek gursikh kau nahvāe kā.
Sikh kau pilāe pānī bhāu kar(i) kurkhet,
asvmedh jag phal sikh kau jivāe kā.
Jaise sat mañdar kañchan ke usār dīne,
taisā puṅn sikh kau ik sabad sikhāe kā.
Jaise bīs bār darsan sādh kīā kāhū,
taisā phal sikh kau chāp(i) pag suāe kā.673.

Providing bathing facility to a Sikh and helping him bathe is an act that is equal to five visits to a place of pilgrimage to river Ganges and an equal number to Prayag.

If a Sikh is served water with love and devotion, then it is an act equal to visiting Kurukshetra. And if a Sikh of the Guru is served meal with love and devotion one is rewarded with blessing obtainable from an *Aswmedh Yag.*

Just as a hundred temples raised in gold are given away in charity, its reward is equal to teaching one hymn of *Gurbani* to a Guru's Sikh.

The gain of pressing the feet of a tired Guru's Sikh and putting him to sleep is equal to seeing a noble and godly person a score of times.

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ਜੈਸੇ ਤਉ ਅਨੇਕ ਰੋਗੀ ਆਵਤ ਹੈਂ ਬੈਦ ਗ੍ਰਿਹਿ,
ਜੈਸੋ ਜੈਸੋ ਰੋਗ ਤੈਸੋ ਅਉਖਧੁ ਖਵਾਵਈ ॥
ਜੈਸੇ ਰਾਜ ਦੁਆਰ ਲੋਗ ਆਵਤ ਸੇਵਾ ਨਮਿਤ,
ਜੋਈ ਜਾਹੀਂ ਜੋਗ ਤੈਸੀ ਟਹਿਲ ਬਤਾਵਈ ॥
ਜੈਸੇ ਦਾਤਾ ਪਾਸ ਜਨ ਅਰਥੀ ਅਨੇਕ ਆਵੈਂ,
ਜੋਈ ਜੋਈ ਜਾਚੈ ਦੇ ਦੇ ਦੁਖਨ ਮਿਟਾਵਈ ॥
ਤੈਸੇ ਗੁਰ ਸਰਨ ਆਵਤ ਹੈਂ ਅਨੇਕ ਸਿਖ,
ਜੈਸੋ ਜੈਸੋ ਭਾਉ ਤੈਸੀ ਕਾਮਨਾ ਪੁਜਾਵਈ ॥੬੭੪॥

Jaise tau anek rogī āvat haiṅ baid grih(i),
jaiso jaiso rog taiso aukhadh(u) khavāvaī.
Jaise rāj dvār log āvat sevā namit,
joī jāhīṅ jog taisī ṭahil batāvaī.
Jaise dātā pās jan arthī anek āvaiṅ,
joī joī jāchai de de dukhan miṭāvaī.
Taise gur saran āvat haiṅ anek sikh,
jaiso jaiso bhāu taisī kāmnā pujāvaī.674.

Just as several patients come to the house of a medical practitioner, and he administers medicine to each one of them according to their ailment.

Just as myriad people come to the door of the king to serve him, and each one is told to prefer service that he is capable and fit to do;

Just as many needy persons come to a kind-hearted donor and he gives them whatever each one asks, thus allaying distress of each one of them.

Similarly many Sikhs come into the refuge of the True Guru, and whatever devotion and love one has in the mind, the True Guru fulfils it accordingly.

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ਰਾਗ ਜਾਤ ਰਾਗੀ ਜਾਨੈ, ਬੈਰਾਗੈ ਬੈਰਾਗੀ ਜਾਨੈ,
ਤਿਆਗਹਿ ਤਿਆਗੀ ਜਾਨੈ, ਦੀਨ ਦਇਆ ਦਾਨ ਹੈ ॥
ਜੋਗ ਜੁਗਤਿ ਜੋਗੀ ਜਾਨੈ, ਭੋਗ ਰਸ ਭੋਗੀ ਜਾਨੈ,
ਰੋਗ ਦੋਖ ਰੋਗੀ ਜਾਨੈ ਪ੍ਰਗਟ ਬਖਾਨ ਹੈ ॥
ਫੂਲ ਰਾਖ ਮਾਲੀ ਜਾਨੈ, ਪਾਨਹਿ ਤੰਬੋਲੀ ਜਾਨੈ,
ਸਕਲ ਸੁਗੰਧਿ ਗਤਿ ਗਾਂਧੀ ਜਾਨਉ ਜਾਨ ਹੈ ॥
ਰਤਨੈ ਜਉਹਾਰੀ ਜਾਨੈ, ਬਿਹਾਰੈ ਬਿਉਹਾਰੀ ਜਾਨੈ,
ਆਤਮ-ਪ੍ਰੀਖਿਆ ਕੋਊ ਬਿਬੇਕੀ ਪਹਿਚਾਨ ਹੈ ॥੬੭੫॥

Rāg jāt rāgī jānai, bairāgai bairāgī jānai,
tiāgah(i) tiāgī jānai, dīn daiā dān hai.
Jog jugat(i) jogī jānai, bhog ras bhogī jānai,
rog dokh rogī jānai pragaṭ bakhān hai.
Phūl rākh mālī jānai, pānah(i) taṅbolī jānai,
sakal sugaṅdh(i) gat(i) gāṅdhī jānau jān hai.
Ratnai jauhārī jānai, bihārai biohārī jānai,
ātam-prīkhiā koū bibekī paihchān hai.675.

A musician alone knows the modes of music and singing and their various forms. Only a renunciator who has given up his attachment with worldly goods know what a detached temperament is, a hermit alone knows what it involves and a donor would know what it is to be kind to a poor.

Similarly a Yogi knows the method of strenuous penances that are required to be practiced for realisation of God. A relisher would know how to enjoy the taste and enjoyment of worldly tastes and this can be emphatically stated that a patient alone knows the pain of another patient.

A gardener knows how to take care of flowers, a betel leaf seller alone knows how to preserve betel leaves. One can learn the secret of scents from a perfume seller.

Only a jeweller knows how to evaluate and examine the genuineness of a jewel. A trader knows all aspects of business but he who can recognise the reality of spiritual virtues is a rare, wise and knowledgeable person who has imbibed the teachings of Guru in his mind.

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